



# POPOL VUH: LITERAL TRANSLATION

By Allen J. Christenson

## 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'aj<sup>1</sup> wi,<sup>2</sup>

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

10

<sup>3</sup>Its being manifested,

Its being declared,

Its being expressed as well,

U k'utunisaxik,

U q'alajob'isaxik,

U tzijoxik puch,

Means of sowing,

Means of dawning,

Awaxib'al,<sup>4</sup>

Saqirib'al,

By Framer,

Shaper;

Rumal Tz'aqol,

B'itol;

She Who Has Borne Children,

He Who Has Begotten Sons, their names.

Alom,

K'ajolom, ki b'i'.

<sup>1</sup> 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."

<sup>2</sup> *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.

<sup>3</sup> 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.

<sup>4</sup> The manuscript reads *euaxibal* (that which is hidden). This is likely a scribal error for *auxibal* (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, <sup>5</sup>	
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, <sup>6</sup> chuchaxik,	
Together named, Together expressed these:	Rach b'i'xik, Rach tzijoxik ri':	30
Midwife, Patriarch, Xpiyacoc <sup>7</sup> Xmucane <sup>8</sup> , their names,	I'yom, Mamom, Xpiyakok, Xmuqane, u b'i',	
Protector, Shelterer,	Matzanel, Chuqenel,	
Twice Midwife, Twice Patriarch,	Kamul I'yom, Kamul Mamom,	
They are called In Quiché words.	Chuchaxik Pa K'iche' tzij.	40
Then they expressed everything,	Ta xkitzijoq ronojel,	

<sup>5</sup> The manuscript reads *tzȳz* here, although elsewhere in the text it reads *zȳz*. The manuscript interchanges *tz* with *z* frequently.

<sup>6</sup> The manuscript reads *tzēl*, 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'.

<sup>7</sup> 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 parallelism, the confusion disappears.

<sup>8</sup> In this chiastic arrangement, Xmucane is paired with her title as “midwife” in line 32.

With it they did also,	Ruk' xkib'an chik,	
In light existence, Light words.	Chi saqil k'olem, Saqil tzij.	
This we shall write Within now his voice God, In Christianity now. We shall bring it forth,	Wa'e xchiqatz'ib'aj Chupan chik u ch'ab'al Dios, Pa christianoil chik. Xchiquelesaj,	
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	Rumal maja b'i chik Ilb'al re Popo Wuj, <sup>9</sup> Ilb'al saq Petenaq ch'aqa palo, U tzijoxik qa mujib'al, Ilb'al saq k'aslem, chuchaxik. K'o nab'e wujil ojer tz'ib'am puch, Xa ewal u wach	50
Witness of it, Ponderer of it.	Ilol re, B'isol re.	
Great its performance, Its account as well,	Nim u pe'oxik, U tzijoxik puch,	60
When will be completed Germination,	Ta chik'is Tz'uk,	
All sky, Earth.	Ronojel kaj, Ulew.	
<sup>10</sup> Its four cornerings, Its four sidings, Its measurings, Its four stakings,	U kaj tz'ukuxik, U kaj xukutaxik, Retaxik, U kaj che'xik,	
Its doubling over cord measurement, Its stretching cord measurement,	U mej k'a'amaxik, U yuq k'a'amaxik,	70

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

<sup>10</sup> 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.	U pa kaj, U pa ulew.	
Four corners, Four sides, as it is said,	Kaj tz'uk, Kaj xukut, chuchaxik,	
By the Framer, Shaper,	Rumal ri Tz'aqol, B'itol,	
Its Mother, Its Father,	U chuch, U qajaw,	
Life, <sup>11</sup> Creation,	K'aslem, Winaqirem,	80
Giver of breath, Giver of heart,	Ab'anel, K'u'xlanel,	
Birth giver of, Heartener of	Alay rech, K'u'xlay rech	
Light Forever, Light Child of Woman, Light Son of Man,	Saqil amaq'il, Saqil al, Saqil k'ajol,	
Ponderer, Knower	Aj b'is, Aj na'oj	90
To everything, Whatever exists:	Chirech ronojel, Atok'ol wi:	
Sky, Earth,	Kaj, Ulew,	
Lake, Sea.	Cho, Palo.	

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<sup>11</sup> 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.

**THIS ITS 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,<sup>12</sup>  
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.

**ARE' U TZIJOXIK**

Wa'e.

K'a katz'ininoq,  
K'a kachamamoq,

Katz'inonik,  
K'a kasilanik,

K'a kalolinik,  
Katolona' puch u pa kaj.

**WA'E** k'ut e nab'e tzij,  
Nab'e ucha'n.

Maja b'i'oq jun winaq,  
Jun chikop,

Tz'ikin,  
Kar,  
Tap,  
Che',  
Ab'aj  
Jul,  
Siwan,  
K'im,  
K'eche'laj.

Xa u tukel kaj k'olik,  
Mawi q'alaj u wach ulew,  
Xa u tukel remanik palo,  
U pa kaj ronojel.

Maja b'i naqi la'  
Kamolob'ik,

Kakotz'ob'ik,  
Jun ta kasilob'ik,  
Kamal kab'antaj,  
Kakotz' kab'antaj pa kaj.

100

110

120

<sup>12</sup> 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, 130  
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, 140

E Alom,  
E K'ajolom,

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

E muqatal pa q'uq',  
Pa raxon.

Are' u b'i'nam wi  
Ri Q'ukumatz.

E nima'q eta'manel,  
E nima'q aj na'oj chi ki k'oje'ik. 150

Keje' k'ut 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'ut u tzij waral,  
Xul kuk'

Ri Tepew,  
Q'ukumatz,

Here in darkness, In night.	Waral chi q'equ'mal, Chi aq'ab'al.	160
He spoke with The Sovereign, Quetzal Serpent, They talked therefore,	Xch'aw ruk' Ri Tepew, Q'ukumatz, Xecha' k'ut,	
Then they thought, Then they pondered,	Ta xena'ojinik, Ta xeb'isonik,	
They found themselves, They gathered	Xeriqo kib', Xkikuch	
Their words, Their thoughts.	Ki tzij, Ki na'oj.	170
Then they gave birth, Then they heartened themselves.	Ta xkalaj, Ta xkik'u'xlaj kib'.	
Beneath light then, They gave birth to also people.	Xe' wi saq ta, Xkalaj puch winaq.	
Then they considered its germination, Its creation	Ta xkina'ojij u tz'ukik, U winaqirik	
Trees, Bushes,	Che', K'a'am, <sup>13</sup>	
Its germination also life, Creation,	U tz'ukuxik puch k'aslem, Winaqirem,	180
At darkness, At night,	Chi q'equ'mal, Chi aq'ab'al,	
By this, its Heart Sky, Huracan his name.	Rumal ri', u K'u'x Kaj, Juraqan u b'i'.	
Thunderbolt Huracan first, Second therefore Youngest Thunderbolt, Third next Sudden Thunderbolt.	Kaqlja Juraqan nab'e, U kab' k'ut Ch'i'pi Kaqlja, Rox chik Raxa Kaqlja.	

<sup>13</sup> 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.

Chi e k'u oxib' ri',  
U K'u'x Kaj.

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

Ta xe'ul kuk'  
Ri Tepew,  
Q'ukumatz,  
Ta xna'ojixik

190

Light,  
Life.

Saq,  
K'aslem,

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

“Jupacha ta chawaxoq?  
Ta saqiro puch apachinaq?

Provider?  
Sustainer?

Tzuqul?  
Q'o'l?

Then be it so.

Ta chuxoq.

200

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

Kixno'jintaj,  
Are' ri ja' cheltaj,  
Chijamataj,  
Chiwinaqir,

This earth,  
Its plate,

Wa' ulew,  
U laqel,

Then be gathered itself,  
Levelled therefore.

Ta k'u' rib',  
Ch'ata k'ut.

Then may it be sown,  
Then may it dawn,

Ta chawaxoq,  
Ta saqiroq,

210

Sky,  
Earth.

Kaj,  
Ulew.

Not then therefore its worship,  
Its reverence these

Ma ta k'ut u q'ijilab'al,  
U q'ala'ib'al ri'

Our framing,  
Our shaping,

Qa tz'aq,  
Qa b'it,

When may be created people framed,  
People shaped,” they said therefore.

Ta winaqiroq winaq tz'aq,  
Winaq b'it,” xecha' k'ut.



Then was created therefore The earth By them. Merely their word Came to be Its creation.	Ta xwinaqir k'u Ri ulew Kumal. Xa ki tzij Xk'oje' wi U winaqirik.	220
That it be created Earth, “Earth,” they said. Immediately then it was created.	Chiwinaqir Ulew, “Uleuj,” xecha'. Lib'aj chi xwinaqirik.	
Like the merely cloud, Merely mist,  Its creation then, Its formation.	Keje' ri xa sutz', Xa may wi,  U winaqirik chik, U pupuje'ik.	230
Then was asked to come from water The mountains. Straightaway great mountains Came to be.	Ta xta' pe pa ja' Ri juyub'. Ju suk' nima'q juyub' Xuxik.	
Merely their spirit essence, Merely their miraculous power,  Caused to be made its conception Mountains, Valleys. Straightaway together were created	Xa ki nawal, Xa ki pus,  Xb'antaj wi u na'ojixik Juyub', Taq'aj. Ju suk' rach winaqirik	240
Its cypress groves, Pine forests its face.	U k'isisil, U pachajil u wach.	
Thus rejoiced the Quetzal Serpent: “Good you arrived,	Keje' k'ut xki'kot wi ri Q'ukumatz: “Utz mi xatulik,	
You its Heart Sky: You Huracan, You as well Youngest Thunderbolt, Sudden Thunderbolt.	At u K'u'x Kaj: At Juraqan, At pu Ch'i'pi Kaqulja, Raxa Kaqulja.	250
It shall be successful our framing, Our shaping,” they said therefore.	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'. 260  
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', 270

Ta xkino'jij,  
Ta xkib'isoj

Rutzinik,  
U b'anatajik kumal.

**TA** xkino'jij chik  
U chikopil juyub',

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

Ri kiej,  
Tz'ikin, 280

Koj,  
B'alam,

Kumatz,  
Sochoj,

Pit viper, Guardian bushes.	K'an Ti', Chajal k'a'am.	
Says the She Who Has Borne Children, He Who Has Begotten Sons:	Kacha' ri Alom, K'ajolom:	
“Merely will it be solitary? Not merely will it be silent	“Xa pa chilolinik? Ma xa'on chitz'ininik	290
Beneath trees, <sup>14</sup> Bushes?	U xe' che', K'a'am?	
Then good there shall be Guardians of it,” they said therefore.	K'ate utz chik'oje' Chajal re,” xecha' k'ut.	
Then they considered, They spoke as well,	Ta xkino'jij, Xkitzijoj puch,	
Straightaway were created Deer, Birds.	Ju suk'u xwinaqir Kiej, Tz'ikin.	
Then they gave as a gift therefore their homes Deer, Birds.	Ta xkisipaj k'ut rochoch Kiej, Tz'ikin.	300
“You deer, In paths water, In canyons You sleep.	“At kiej, Pa b'e ya', Pa siwan Katwar wi.	
Here you exist In meadows, In orchards, In forests Multiply yourselves.	Waral katk'oje' wi Pa k'im, Pa saq'ul, Pa k'eche'laj Kipoq'o' wi iwib'.	310
All fours your walk, Your standing on all fours will come to be,” it was said to them.	Kajkaj i b'inib'al, I chakab'al chuxik,” xe'uchaxik.	
Then they established therefore Their homes	Ta xkich'ik k'ut Kochoch	

<sup>14</sup> 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.

Ch'uti tz'ikin,  
Nima tz'ikin.

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

“Ix, ix tz'ikin, chuwi' che',  
Chuwi' k'a'am

You make your homes,  
You make your houses.

Kixochochin wi, 320  
Kixjain wi.

There you multiply,  
You are increased

Chiri' kixpoq' wi,  
Kixk'iritaj wi

In their branches trees,  
In their branches bushes,”

Chuq'ab' che',  
Chuq'ab' k'a'am,”

They were told deer,  
Birds.

Xe'uchaxik kiej,  
Tz'ikin.

When they did it  
Their deed,

Ta xkib'ano  
Ki b'anoj,

Everything received its sleeping place,  
Its resting place.

Ronojel xuk'amo u warab'al, 330  
U yakalib'al.

Thus their homes  
Animals the earth.

Keje' k'ut kochoch wi  
Chikop ri ulew.

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

Xuya'o,  
Alom,  
K'ajolom.  
Xutzininaqa chik ronojel

The deer,  
Birds.

Ri kiej,  
Tz'ikin.

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

**TA** xe'uchax chi k'ut ri kiej, 340  
Tz'ikin

By Framer,  
Shaper,

Rumal Tz'aqol,  
B'itol,

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

Alom,  
K'ajolom,

“Speak! Call!	“Kixch'awoq! Kixsik'inoq!	
Don't moan, Don't cry out.	Mixyonolikinik, Mixsik'inik.	
Let there be speech Each to each,	Kixch'awajetaj Chi jujunal,	350
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'alam, Kumatz,	
“Speak surely therefore the our names. Worship us,	“Chib'ij na k'ut ri qa b'i'. Kojiq'ijarisaj, <sup>15</sup>	360
We your mother, We your father.	Oj i chuch, Oj i qajaw.	
You say this surely therefore:	Kixcha <sup>16</sup> 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

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<sup>15</sup> 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.

<sup>16</sup> The manuscript reads *quicha*, which is grammatically impossible for an intransitive verb.

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

Alom,  
K'ajolom.’

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

Kixch'awoq!  
Kojisik'ij!  
Kojiq'ijila'!” xe'uchaxik.

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

Ma k'u xutzinik,  
Xech'awik keje' ta ri' winaq.

<sup>17</sup>Merely they squawk,  
Merely they chatter,  
Merely they roar.

Xa kewech'elajik,<sup>18</sup>  
Xa kek'aralajik,  
Xa kewojonik.

380

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

Mawi xwachinik u wach ki ch'ab'al.  
Jalajoj xkoq'ib'ej chi ki jujunal ta xkita,

<sup>19</sup>The Framers,  
Shaper:  
“Not it came out well  
They spoke,”  
They said then to each other:  
“Not it came out well  
Its speaking our names by them.

Ri Tz'aqol,  
B'itol:  
“Mawi mi xutzinik  
Mi xech'awik,”  
Xecha' chik chi kib'il kib':  
“Mawi mi xutzin  
U b'ixik qa b'i' rumal.

We their Framers,  
We also their Shaper,

Oj Kaj Tz'aq,  
Oj pu Kaj B'it,

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

Mawi utz,” xcha' chik chi kib'il kib',  
Ri Alom,  
K'ajolom.  
Xe'uchax k'ut:

“Merely you are replaced,

“Xa kixjalatajik

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<sup>17</sup> 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.

<sup>18</sup> The manuscript reads *quevachelahic*, likely a scribal error for *quevechelahic*. 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).

<sup>19</sup> This is an unusual arrangement of parallel couplets into a chiasmic 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.

Rumal mawi mi xutzinik,  
Mawi mi xixch'awik.  
Mi k'u xqajal qa tzij.

Your food,  
Your sustenance,

Iwecha',  
I k'uxun, 400

Your sleeping places,  
Your resting places.

I warab'al,  
I yakalib'al.

What belonged to you  
Came to be

Xiwech wi  
Mi xe'uxik

Canyons,  
Forests.

Siwan,  
K'eche'laj.

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

Rumal mawi xutzin qa q'ijiloxik,  
Mawi ix sik'iy qe.

Yet there is,  
There is perhaps,

K'a k'o,  
K'o wi lo, 410

Worshiper,  
Honorer we will make now,

Q'ijilonel,  
Nimanel chiqab'an chik,

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

Xa chik'am i patan.  
Xa i tio'jil chikach'ik.  
Ta chuxoq.  
Are' k'ut chipataniij,"

They were told.  
When they were commanded,

Xe'uchaxik.  
Ta xepixab'axik,

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

Ch'uti chikop,  
Nima chikop k'o chuwach ulew. 420

Then they wanted therefore to try again their day,<sup>20</sup>  
They wanted to make an attempt again,

Ta xraj k'u kitij chik ki q'ij,  
Xraj kitijitob'ej chik,

---

<sup>20</sup> 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

Xraj pu kinuk' chik q'ijilab'al.

Xma xkita wi ki ch'ab'al chi kib'il kib',  
Xma xnawachir wi k'ut,  
Xma xb'anataj wi puch.

Keje' k'ut xech'akataj wi ki tio'jil,  
Xkipatanij,

Xeti'ik,  
Xekamisaxik,

Ri chikop k'o waral  
Chuwach ulew.

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

Alom,  
K'ajolom.

“Xa qa<sup>21</sup> 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

430

440

450

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<sup>21</sup> 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).



Honoror,  
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',  
Tzuqul,  
Q'o'l,” xecha'.

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

Ulew,  
Xoq'o'l

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'inik,  
Ma pu chipoq'otajik.

Ta chuxoq.  
Xa u na'oj chi ri',” xecha'.

460

470

480

Then they undid it therefore,  
They toppled it again

Ta xkiyoj k'ut,  
Xkiyoq' chik

The their framing,  
Their shaping.

Ri ki tz'aq,  
Ki b'it.

They said again therefore:  
“How truly will we make it.

Xecha' chi k'ut:  
“Jupacha qi<sup>22</sup> chiqab'ano.

490

May it succeed,  
May it bear fruit,

Chutzin ta<sup>23</sup> wi,  
Chinawachir ta wi,

Worshiper of us,  
Caller upon us?” they said.

Q'ijiloy qech,  
Sik'iy qech?” xecha'.

Then they thought again:  
“Merely we shall tell them

Ta xkina'ojij chik:  
“Xa qab'ij chike

Xpiyacoc,  
Xmucane,

Xpiyakok,  
Xmuqane,

Hunahpu Possum,  
Hunahpu Coyote:

Junajpu Wuch',  
Junajpu Utiw:

500

‘Try again its divination,  
Its being shaped, ’”

‘Kitija' chik u q'ijixik,  
U b'itaxik, ’”

They spoke to each other,  
Framer,  
Shaper.  
Then they said therefore to

Xe'ucha'n ki kib',  
Aj Tz'aq,  
Aj B'it.  
Ta xkib'ij k'ut chire

Xpiyacoc,  
Xmucane.

Xpiyakok,  
Xmuqane.

Then therefore their speech this to them,  
The seers:

K'ate k'ut u b'ixik ri' chikech,  
Ri e nik'wachinel:

510

“Its Grandmother Day,  
Its Grandmother Light, ’”

“Rati't Q'ij,  
Rati't Saq, ’”

---

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

<sup>23</sup> In this context, *ta(j)* is used as a desiderative (Mondloch, personal communication).

They are spoken to by the Framer,  
Shaper.

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

These their names the Xpiyacoc,  
Xmucane.

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

**THEY** spoke therefore  
The Huracan,

**XECHA'** k'u  
Ri Juraqan,

With Sovereign,  
Quetzal Serpent.

Ruk' Tepew, 520  
Q'ukumatz.

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

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

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

“Xa k'ulu',<sup>24</sup>  
Xa pu churiqo,

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

Che ta chik  
Chiqawinaq b'itaj,  
Chiqawinaq tz'ajoj,  
Ta chik,

Provider,  
Sustainer.

Tzuqul, 530  
Q'o'l.

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

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

They support then therefore  
In words,

Katoq' ta k'ut  
Pa tzij,

Midwife,  
Patriarch,

I'yom,  
Mamom,

Our Grandmother,<sup>25</sup>  
Our Grandfather,  
Xpiyacoc,  
Xmucane.

Qati't,  
Qa mam,  
Xpiyakok, 540  
Xmuqane.

May it be spoken,

Cha' taj,

<sup>24</sup> The manuscript reads *xu culu*, likely a scribal error for *xa culu*.

<sup>25</sup> Again, the titles and names of the divine grandparents are arranged in chiasmic form (cf. lines 32-35).

Then may it be sown. Then may it dawn,	Ta chawaxoq. Ta saqiroq,	
Our being called upon, Our being supported, Our being remembered	Qa sik'ixik, Qa toq'exik, Qa na'b'axik	
By people framed, People shaped, People effigies, People forms.	Rumal winaq tz'aq, Winaq b'it, Winaq poy, Winaq anom.	550
Listen! Be it so! Reveal your names:	Chata! Chuxoq! Chik'utun i b'i':	
Hunahpu Possum, Hunahpu Coyote,	Junajpu Wuch', Junajpu Utiw,	
Twice She Who Has Borne Children, Twice He Who Has Begotten Sons, Great Peccary, <sup>26</sup> Great Coati,	Kamul Alom, Kamul K'ajolom, Nim Aq, Nima Sis,	560
Jeweler, Worker in Precious Stones,	Aj K'uwal, Aj Yamanik,	
Sculptor, Wood Worker,	Aj Ch'ut, Aj Tz'alam,	
Creator of Blue/Green Plate, Creator of Blue/Green Bowl,	Aj Raxa Laq, Aj Raxa Sel,	
Creator of Pine Resin Incense, Master Artist,	Aj Q'ol, Aj Toltecat,	
Its Grandmother Day, Its Grandmother Light.	Rati't Q'ij, Rati't Saq.	570
You all are spoken to by our framing,	Kixuchaxik rumal qa tz'aq,	

---

<sup>26</sup> This is also a chiasmic 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!

Qa b'it.

Chimala' chi ixim,  
Chi tz'ite,

Xa chib'anatajik,  
Xa pu chel apanoq,

Chiq'ajaj,  
Chiqak'otaj puch

U chi',  
U wach che',”

Xe'uchaxik,  
E Aj Q'ij.

K'ate puch u qajik,  
U q'ijilo'xik,

Ri xmalik chi ixim,  
Chi tz'ite,

Q'ij,  
B'it.

Xecha' k'u ri Jun Ati't,  
Jun Mama' chikech.

Are' ri mama',  
Are' aj tz'ite,  
Xpiyakok u b'i'.  
Are' k'u ri ati't,  
Aj Q'ij,  
Aj B'it chi raqan,  
Xmuqane u b'i'.

Xecha' k'ut,  
Ta xkitikib'a' q'ij:

“Xa chuk'ulu,  
Xa pu churigo.

Chab'ij!

580

590

600

They hear our ears.	Kata qa xikin.	
You speak! May you talk!	Kach'awik, Katzijon taj.	
Merely shall it be discovered the tree to be carved, To be chiseled out as well	Xa chuk'ulu ri che' chajawaxik, Chik'otox puch	
By Framer, Shaper.	Kumal Aj Tz'aq, Aj B'it.	
If this provider, Sustainer,	We are' tzuqul, Q'o'l,	610
Then may it be sown, Then may it dawn.	Ta chawaxoq, Ta saqiroq.	
You grains of maize, You <i>tz'ite</i> ,	At ixim, At tz'ite,	
You days, You shaping.	At q'ij, At b'it.	
You are called, You are summoned,”	Katchokonik, Kattaqentaj,”	
It was said to grains of maize, <i>Tz'ite</i> ,	Xcha' chire ixim, Tz'ite,	620
Days, Shaping.	Q'ij, B'it.	
“Finish it hither, You its Heart Sky.	“Katk'ix la uloq, At u K'u'x Kaj.	
Don't grind up his mouth, His face	Mak'ajisaj u chi', U wach	
Sovereign, Quetzal Serpent,”	Tepew, Q'ukumatz,”	
They said. Then they spoke therefore its straightness:	Xecha'. Ta xkib'ij k'ut u suk'ulikil:	630

“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.<sup>27</sup>

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,  
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'oj.

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.

640

650

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<sup>27</sup> 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.

Kech'aw nab'ek,  
Xa chaqi'j ki wach.

660

Not surely filled out their legs,  
Their arms.

Ma na sonol kaqan,  
Ki q'ab'.

There is not their blood,  
Their blood flow.

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

There is not their sweat,  
Their oil.

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

Dry cheeks,  
Masks their faces.

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

They are stiff their legs,  
Their arms.

Kapichipoj kaqan,  
Ki q'ab'.

670

Rigid their bodies,  
Thus not they capable of understanding now

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

Before his face Framer,  
Shaper,

Chuwach Tz'aqol,  
B'itol,

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

Alay kech,  
K'u'xlay kech.

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

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

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

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

680

Effigies,  
Carved wood.

Poy,  
Ajam che'.

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

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

The effigies,  
They of carved wood.

Ri e poy,  
E ajam che'.



<i>Tz'ite</i> his body the man When he was carved	<i>Tz'ite</i> u tio'jil ri achij Ta xajaxik	690
By Framer, Shaper.	Rumal Tz'aqol, B'itol.	
Woman, Reeds therefore Her body Woman,	Ixoq, Sib'aq k'ut U tio'jil Ixoq,	
Desired to enter by Framer, Shaper.	Xraj okik rumal Tz'aqol, B'itol.	
Not they understood, Not also they spoke	Mawi xena'wik, Ma pu xech'awik	700
Before his face their Framer, Their Shaper,	Chuwach Kaj Tz'aq, Kaj B'it,	
Maker of them, Creator of them.	B'anol ke, Winaqirisay kech.	
Thus their being killed, They were flooded.	Keje' k'ut ki kamisaxik, Xeb'utik.	
It came great pine resin There from sky.	Xpe nima q'ol Chila' chi kaj.	
They came Chiselers of Faces their name, They chiseled out its seeds their faces [eyes].	Xe[pe] K'otk'o[l] Wach u b'i <sup>28</sup> Xk'otin uloq u b'aq' ki wach.	710
They came Death Knives, They cut off their heads.	Xepe Kama Lotz, Xqupin ula ki jolom.	
He came Crouching Jaguar, He ate their flesh.	Xpe Kotz' B'alam, Xti'ow ki tio'jil.	
He came Striking Jaguar,	Xpe Tukum B'alam,	

---

<sup>28</sup> 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.	Xtukuwik.	
They smashed their bones, Their tendons.	Xkich'o'wik ki b'aqil, Kib'och'il.	
Ground up, Broken to pieces	Xq'ajixik, Xmuchu'lixik	720
Their bones. Grinding up their faces,	Ki b'aqil. K'ajisab'al ki wach,	
Because there was not their understanding before her face their mother, Before his face as well their father,	Rumal mawi ki na'wik chuwach ki chuch, Chuwach puch ki qajaw,	
The its Heart Sky, Huracan his name.	Ri u K'u'x Kaj, Juraqan u b'i'.	
By them was darkened its face earth. It began darkened rain,	Kumal xq'equ'marik u wach ulew. Xtikarik q'eqal jab',	
Day rain, Night rain.	Q'ijil jab', Aq'ab'al jab'.	730
Entered hither little animals, Great animals.	Xok ula ch'uti chikop, Nima chikop.	
They were crushed their faces by trees, Stones.	Xq'ut ki wach rumal che', Ab'aj.	
Spoke all their maize grinders, Their griddles,	Xch'awik ronojel ki ke'b'al, Ki xot,	
Their plates, Their pots,	Ki laq, Ki b'o'j,	
Their dogs, Their grinding stones,	Ki tz'i', Ki ka',	740
However many things, All crushed their faces.	Jaruj pa la', Ronojel xq'utu ki wach.	
“Pain you did to us.	“K'ax xib'an chiqe.	

You ate us,	Xojiti'o,	
You now therefore, We will eat you now,”	Ix chi k'ut, Xkixqati' chik,”	
Said the their dogs, Their turkeys to them.	Xcha' ri ki tz'i', Kak' chikech.	
This therefore the grinding stones: “We were ground fine by you,	Are' k'u ri ka': “Xojk'ok'onik iwumal,	750
Every day, Every day,	Ju ta q'ij, Ju ta q'ij,	
In the evening, At dawn, Always,	Xq'eq, Saqirik, Amaq'el,	
Holi! Holi!	Joli! Joli!	
Huki! Huki!	Juki! Juki!	760
Our faces By you. This then the first our service before your faces You when first people.	Qa wach Iwumal. Are' ta nab'e qa patan chiwach Ix ta na winaq.	
This day therefore you shall try Our strength.	Wakamik k'ut xchitij Qa chuq'ab'.	
We shall grind you like maize, We shall grind also your flesh,”	Xchiqake'j, Xchiqajok' puch i tio'jil,”	
Said the their grinding stones to them. This therefore the their dogs said again when they spoke:	Xcha' ri ki ka' chike. Are' k'u ri ki tz'i' xcha' chik ta xch'awik:	770
“Why because not you will give our food? Merely we look,	“Naqi pa rumal mawi chiya' qa wa? Xa kojmuqunik,	
Merely also you throw us out hither, You throw us also hither.	Xa pu kojikuxij uloq, 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,

Yakal ub'i,  
Qa che'el iwumal

Ta kixwa'ik.  
Xere kojwucha'j wi.

Mawi kojch'awik,  
Ma ta k'u mi xojk'amik chiwe. 780

Jupacha mawi mi xixna'wik?  
Xixna'w ta k'ut.

Chiwij ta k'ut xojsach wi.  
Wakamik k'ut xchitij

Qa b'aq  
K'o pa qa chi'.

Xkixqati'o,”  
Xecha' ri tz'i' chike.

Ta xq'ut ki wach.

Are' chi k'u ri ki xot,  
Ki b'o'j, xch'aw chik chike: 790

“K'ax wa'  
Xib'an chiqe.

Xaq qa chi',  
Xaq qa wach.

Amaq'el oj tzaqal chuwi' q'aq'.  
Kojik'ato.  
Mawi k'ax xqana'o, xchitij k'ut.  
Xkixqaporoj,” xcha' ri ki b'o'j.

Ronojel,  
Xq'utu ki wach. 800

Are' ri ab'aj,  
Ri ki xk'ub',

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,

Chitaninik,  
Chipe pa q'aq',

Taqal chi ki jolom,  
K'ax xb'an chike.

Anilab'ik,  
Kemalmalijab' chik.

Keraj aq'anik chuwi' ja,  
Xa chiwulij ja, ketzaq uloq.

Keraj aq'an chuwi' che',  
Kech'akix uloq ruma che'.

Keraj ok pa jul,  
Xa chiyuch jul chikiwach.

Keje' k'ut u kayojik winaq tz'aq,  
Winaq b'it.

E tzixel,  
E tzalatzoxel chi winaq.

Xma'ixik,  
Xq'utuxik

Ki chi',  
Ki wach konojel.

Xcha' k'ut are' retal,  
Ri k'oy  
K'o pa k'eche'laj wakamik,  
Are' xk'oje' wi retal.

Rumal xa che'  
Ki tio'jil xkojik

Rumal Aj Tz'aq,  
Aj B'it.

Are' k'u ri k'oy,

810

820

830

Like people they would appear.

Keje' ri' winaq chiwachinik.

Their descendents one generation people framed,  
People shaped.

Retal ju le' winaq tz'aq,  
Winaq b'it.

Merely effigies,  
Merely also carved wood.

Xa poy,  
Xa pu ajam che'.

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

**ARE** k'ut xa jub'iq' saqnatanoj u wach ulew,  
Maja b'i q'ij,

One therefore aggrandises himself,  
Seven Macaw his name.

Jun k'ut kunimarisaj rib',  
Wuqub' Kaqix u b'i'. 840

Existed first sky,  
Earth,

K'o nab'e kaj,  
Ulew,

Merely it is dim its face sun,  
Moon.

Xa kamoymot u wach q'ij,  
Ik'.

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

Kacha' k'u ri',  
Xa wi xere u saq etal winaq ri xb'utik.

Like enchanted person  
His essence.

Keje' ri' nawal winaq  
U k'oje'ik.

“I great,  
I exist now over their heads

“In nim,  
Kik'oje'<sup>29</sup> chik chuwi' 850

People framed,  
People shaped.

Winaq tz'aq,  
Winaq b'it.

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

In u q'ij,  
In pu u saq,  
In nay pu rik'il.

Then be it so.

Ta chuxoq.

---

<sup>29</sup> 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,

Nim nu saqil.

In b'inib'al,  
In pu chakab'al rumal winaq,  
Rumal puwaq.

860

U b'aq' nu wach xa katiltotik  
Chi yamanik raxa k'uwal,  
Nay pu we',  
Rax kawakoj chi ab'aj,  
Keje' ri' u wa kaj.  
Are' k'u ri nu tza'm,  
Saq julujuj chi naj,  
Keje' ri ik'.

Puwaq k'ut nu q'alib'al.

K'a saq pak'e u wach ulew  
Ta kinel uloq  
Chuwach nu q'alib'al.

870

Keje' k'ut in q'ij wi,  
In pu ik',

Rumal saqil al,  
Saqil k'ajol.

Ta chuxoq.

Rumal chi naj  
Kopon wi nu wach," cha' ri Wuqub' Kaqix. 880

Ma k'u qitzij are' ta q'ij ri Wuqub' Kaqix,  
Xere kunimarisaj rib',

Ri u xik',  
U puwaq.

Xere k'ut tokol wi u wach ri chiku'b'e wi.  
Ma na ronojel ta u xe' kaj kopon wi u wach

Maja' k'ut qi kiloq u wach q'ij,  
Ik',  
Ch'umil,

Before it dawns.	Maja'oq kasaqiroq.	890
Thus he puffs himself up The Seven Macaw	Keje' k'ut kuq'ob'isaj wi rib' Ri Wuqub' Kaqix	
For days, For months.	Chi q'ijil, Chi ik'il.	
Merely before it would be revealed, It would be made manifest	Xa maja' chik'utunoq, Chiq'alajob'oq	
Its light sun, Moon,	U saqil q'ij, Ik',	
Merely he desired greatness, Transcendence.	Xa xurayij nimal, Ik'owen.	900
When then was made flood Because of effigies carved wood.	Are ta xb'anik b'utik Kumal poy ajam che'.	
Thus we shall tell now when he died Seven Macaw, When he was defeated, When were made people By Framer, Shaper. <b>THIS</b> its root His defeat, Its shaking now as well his day Seven Macaw	Keje' k'ut xchiqab'ij chik ta xkamik Wuqub' Kaqix, Ta xch'akatajik, Ta xb'anatajik winaq Rumal Aj Tz'aq, Aj B'it. <b>WA'E</b> u xe' U ch'akatajik, U yiqoxik chi puch u q'ij Wuqub' Kaqix	910
By two boys, Hunahpu his name one, Xbalanque his name second. Merely gods.	Kumal e kaib' k'ajolab', Junajpu u b'i' jun, Xb'alanke u b'i' u kab'. Xa wi e k'ab'awil.	
Because evil they saw him, The self-aggrandiser.	Rumal itzel xkilo, Ri nimarisay rib'.	
He wanted its doing Before his face its Heart Sky.	Xraj u b'an Chuwach u K'u'x Kaj.	
Said therefore the boys:	Xcha' k'u ri k'ajolab':	
“Not good then it shall come to be.	“Mawi utz ta chuxoq.	920



Not will live people

Here  
On its face earth.

Thus we will try blowgun shooting.  
Above his food we will blowgun shoot him.

There we will put his sickness.  
Then finished his wealth,  
His jade,  
His precious metals,  
His jewels,  
His glittering things,  
That which he keeps vigil over.  
Thus it will be done.

All people not  
These will be created

Glory this,  
Merely precious metal.

Then be it so,"  
They said the boys.

Each with blowgun  
They shoulder each of them.

This therefore the Seven Macaw,  
They two his sons.

This first child the Zipacna.  
Second child then therefore the Cabracan.

Chimalmat therefore her name their mother,  
His wife the Seven Macaw.

This therefore the Zipacna,  
This would sustain  
The great mountains--  
The Chigag,  
Hunahpu,

Mawi chik'ase' winaq

Waral  
Chuwach ulew.

Keje' k'ut chiqatij wub'axik.  
Chuwi' recha' chiqawub'aj wi.

Chiri' chiqakoj wi u yab'.  
Ta k'isoq u q'inomal,  
U xit,  
U puwaq,  
U k'uwal,  
U yamanik,  
Ri kuk'ak'ab'ej.  
Keje' k'ut chub'ano.

Ronojel winaq mawi  
Are' chiwinaqir wi

Q'aq'al ri',  
Xa puwaq.

Ta chuxoq,"  
Xecha' ri k'ajolab'.

Jujun chi wub'  
Kitelen ki kab' ichal.

Are' k'u ri Wuqub' Kaqix,  
E kaib' u k'ajol.

Are' nab'e al ri Sipakna.  
U kab' al chi k'ut ri Kab'raqan.

Chimalmat k'ut u b'i' ki chuch,  
Rixoqil ri Wuqub' Kaqix.

Are' k'u ri Sipakna,  
Are' chirecha'j  
Ri nima'q juyub'--  
Ri Chi' Q'aq',  
Junajpu,

930

940

950

Peculya,  
Xcanul,  
Macamob,  
Huliznab,  
Will be called their names mountains  
Existed when it dawns.  
Merely one night they are created  
By the Zipacna.

This now therefore the Cabracan would shake mountains,  
By him they would be made to tremble,

Small mountains,  
Great mountains by him.

Merely as self-aggrandisement  
They did his sons Seven Macaw.

“I this,  
I sun!”  
Said Seven Macaw.

“I this,  
I maker earth!”  
Said the Zipacna.

“I now therefore,  
I fell sky,  
I will cause to tumble down all earth,”  
Said the Cabracan.

Merely his sons Seven Macaw,  
Merely there they received their greatness behind their  
father.

This therefore evil they saw boys,  
Before they would be made

Our first mother,

Pekulya',  
Xkanul,  
Makamob',  
Julisnab',  
Chuchaxik u b'i' juyub'  
Xk'olik ta chisaqirik.  
Xa jun aq'ab' chiwinaqirik  
Rumal ri Sipakna. 960

Are' ri' chi k'u ri Kab'raqan chisilab' juyub',  
Rumal chineb'owik,

Ch'uti juyub',  
Nima juyub' rumal.

Xa wi keje' nimarisab'al kib'  
Xkib'ano u k'ajol Wuqub' Kaqix.

“In<sup>30</sup> wa',  
In q'ij!”  
Xcha' Wuqub' Kaqix.

“In wa', 970  
In b'anol ulew!”  
Xcha' ri Sipakna.

“In chi k'ut,  
Kiyojow<sup>31</sup> kaj,  
Chinwulij ronojel ulew,”  
Xcha' ri Kab'raqan.

Xa wi u k'ajol Wuqub' Kaqix,  
Xa wi chiri' xkik'am wi ki nimal chirij ki qajaw.

Are' k'ut itzel xkil wi k'ajolab',  
Maja' chib'antajoq 980

Qa nab'e chuch,

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<sup>30</sup> 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.

<sup>31</sup> The manuscript reads *quiyou* (block out, impede), which Mondloch (personal communication) suggests is likely a scribal error for *quiyohou* (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

Qa nab'e qajaw.

Keje' k'ut xno'jix wi ki kamik,  
Ki sachik kumal k'ajolab'.

**WA'E** k'ute u wub'axik  
Wuqub' Kaqix kumal kaib' k'ajolab'.

Xchiqab'ij ki ch'akatajik chi ki jujunal,  
Ri nimarisay rib'.

Are' ri Wuqub' Kaqix,  
Jun nima che' ri tapa'l,  
Are' k'u recha'  
Ri Wuqub' Kaqix.

990

Are' chulo  
Ri u wach tapa'l.

Chaq'an chuwi' che' ju ta q'ij.  
Xiloma k'ut recha'b'al

Kumal ri Junajpu,  
Xb'alanke.

Kik'ak'alén chi k'ut  
Chuxe' che' ri Wuqub' Kaqix.  
E matzamoj uló ri kaib' k'ajolab'  
Pa xaq che'.

1000

Ta xopon k'ut Wuqub' Kaqix,  
Tak'al

Chuwi' recha',  
Ri tapa'l.

K'ate k'ut ta xub'axik kumal,  
Ri Junajpu,<sup>32</sup> taqal u b'aq' wub'

<sup>32</sup> 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.	Chu kakate'. Churaquj u chi'.	1010
Then he came over its top tree Directed straight onto its face earth.	Ta xpe chuwi' che' Taqał chuwach ulew.	
In a hurry therefore the Hunahpu quickly went, Truly he went to his grasping.	Chimalmat k'ut ri Junajpu anim xb'ek, Qitzij wi xb'e u chapa'.	
Then therefore was torn off His arm the Hunahpu by the Seven Macaw.	K'ate k'ut ta xqupix ula U q'ab' ri Junajpu rumal ri Wuqub' Kaqix.	
Straightaway it was thrown back, It was bent back edge his shoulder.	Ju suk' xtzaq uloq, Xmejo uloq tza'm u teleb'.	
Then he released again therefore Hunahpu The Seven Macaw.	Ta xutzopij chi k'ut Junajpu Ri Wuqub' Kaqix.	1020
Merely good they did. Not first their defeat by Seven Macaw	Xa wi utz xkib'ano. Ma nab'e ki ch'akatajik taj rumal Wuqub' Kaqix	
Having taken now therefore his arm the Hunahpu By the Seven Macaw.	Uk'a'am chi k'ut u q'ab' ri Junajpu Rumal ri Wuqub' Kaqix.	
Then he went to his home, Merely now therefore holding in palms his jaw he arrived.	Ta xb'e chi rochoch, Xa chi k'u u lot'em u kakate' xoponik.	
“What did you get there?” Said therefore the Chimalmat, His wife Seven Macaw. “What is it?”	“Naqi pa mi xk'amow chila'?” Xcha' k'u ri Chimalmat, Rixoqil Wuqub' Kaqix. “Naqi pa ri'?”	1030
“The two demons they shot me with a blowgun, It was dislocated my jaw by them.	“Ri e kaib' k'axtok' mi xikiwub'aj, Mi xsilib'ataj nu kakate' rumal.	
Merely they torment my teeth, They ache now.	Xa kachuywaj e we', Kaq'oxow chik.	
First I brought it here. Over fire therefore It will hang, It will dangle	Mi nab'e mi xnuk'am uloq. Chuwi' q'aq' k'ut Chixeke wi, Chitzayab'a'	

Over fire When they arrive to take it again.	Chuwi' q'aq' Ta kul ki k'ama chik.	1040
True that they demons," said the Seven Macaw, When he hung his arm the Hunahpu.	Qitzij chi e k'axtok'," xcha' ri Wuqub' Kaqix, Ta xuxekeb'a' u q'ab' ri Junajpu.	
They plan again, The One Hunahpu, Xbalanque. Then they spoke therefore to	Kina'ojinik chik, Ri Ju Junajpu, Xb'alanke. Ta xkib'ij k'ut chirech	
One Grandfather. Truly white now His hair head now Grandfather.	Jun Mama'. Qitzij saq chik Rismal wi' chi Mama'.	1050
One therefore Grandmother, Truly humble grandmother now.	Jun k'u Ati't, Qitzij kemel ati't chik.	
Merely they walk bent over now, Now aged people.	Xa kелuq'uq'ila' chik, Chi ri'jitaq winaq.	
White Great Peccary his name grandfather. White Great Coati therefore her name grandmother. They said therefore The boys to them, The grandmother, Grandfather:	Saqi Nim Aq u b'i' mama'. Saqi Nima Sis k'ut u b'i' ati't. Xecha' k'u Ri k'ajolab' chike, Ri ati't, Mama':	1060
"May we accompany you. You will go then to take our arm with Seven Macaw.	"Kixqachb'ilaj taj. Chib'e ta k'ama qa q'ab' ruk' Wuqub' Kaqix.	
Merely we follow Behind you.	Xa kojtere Chiwij.	
'Endure the our grandsons That accompany us.	'Q'i' ri qa mam Ri qachb'ilan.	
Dead their mother, Their father.	Kaminaq ki chuch, Ki qajaw.	
Thus they follow along, All around behind us.	Keje' k'ut ketere, Kotila' wi chiqij.	1070

Then it we give them, Because merely removal its worms teeth we do,' you say.	Ta la' keqasipaj wi, Rumal xa elesan u chikopil e'yaj kaqab'ano,' kixcha'.	
Thus therefore the we children He will see the Seven Macaw.	Keje' k'u ri oj ak'alab' Chirilo ri Wuqub' Kaqix.	
Merely us we give your thoughts," They said the they two boys.	Xa wi oj kojya'wik i na'oj," Xecha' ri e kaib' k'ajolab'.	
"Good then that," they said therefore. Afterwards therefore then they went.	"Utz b'a la'," xecha' k'ut. K'ate k'ut ta xeb'ek.	
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.	Tza'mal ku'bi' ri Wuqub' Kaqix Chuwach u q'alib'al. Ta xe'ik'owik ri ati't, Mama'. Ke'etz'eyaj k'u Ri e kaib' k'ajolab' chikij. Ta xe'ik'ow Chuxe' rochoch Ajaw.	1080
He broke open therefore his mouth The Seven Macaw because of his teeth.	Kuraquj k'u u chi' Ri Wuqub' Kaqix rumal re'.	
Then he saw therefore Seven Macaw the grandfather, Grandmother accompanying each other.	Ta xril k'ut Wuqub' Kaqix ri mama', Ati't kachb'ilan kib'.	1090
"From where do you come our grandparents?" Said therefore the lord.	"Apa kixpe wi qa mam?" Xcha' k'u ri ajaw.	
"Merely we self-providers thou lord," they said therefore. "What your means of providing?"	"Xa oj tzuqub'ey qib' lal ajaw," xecha' k'ut. "Naqi pa i tzuqub'al?"	
Not your children that accompany you?" "Not they are thou lord.	Ma iwalk'wal ri iwachb'ilan?" "Maja b'i lal ajaw.	
Our grandsons These.	E qa mam Ri'.	
Only surely theirs, We pity their faces.	Xere na re, Kaqatoq'ob'aj ki wach.	1100

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'acaq'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.

1110

1120

1130

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.

Xa kachuyub'

We je chik,  
Ri we'.”

“Utz b'a la' lal ajaw.  
Chikop b'a kaq'axuwik.

Xa chok u k'exel,  
Chel ri e' la.”

“Ma b'a utz lo chel ri we',  
Rumal xere in ajaw wi.

Nu kawub'al ri we',  
Ruk' u b'aq' nu wach.”

“Xchiqakoj chik na k'ut  
U k'exel jok'om b'aq.”

Xchok chik are' k'ut jok'om b'aq  
Ri xa saqi ixim.

“Utz b'a la', chiwelesaj, chito'o' uloq,”  
xcha' k'ut.  
Ta xel k'u ri re' Wuqub' Kaqix.

Xa saqi ixim u k'exel re' xokik,

Xa chi k'u saq julujuj chi ula ixim pu chi'. 1150

Ju su k'u xqaj u wach,  
Mawi ajaw chik xwachinik.

Xk'is elik ri re',  
K'uwal rax kawakoj pu chi'.

Ta xkunax chi k'ut u b'aq' u wach Wuqub' Kaqix.  
Ta xch'olik u b'aq' u wach.

Xk'is elik  
Ri puwaq.

1140



Not surely pain he felt, Merely only he stares.	Ma na k'ax taj xuna'o, Xa wi xere kamuqunik.	1160
Then completed therefore its coming out The his self-aggrandisement.	Ta xk'is k'u elik Ri u nimarisab'al rib'.	
Merely their plan the Hunahpu, Xbalanque.	Xa wi ki na'oj ri Junajpu, Xb'alanke.	
Then he died therefore the Seven Macaw. Then he took therefore his arm the Hunahpu.	Ta xkam k'ut ri Wuqub' Kaqix. Ta xuk'am <sup>33</sup> k'ut u q'ab' ri Junajpu.	
She died also Chimalmat, His wife Seven Macaw.	Xkam nay puch Chimalmat, Rixoqil Wuqub' Kaqix.	
Thus its loss his wealth Seven Macaw. The mere healers took it away:	Keje' k'ut u sachik u q'inomal Wuqub' Kaqix. Ri xa aj kun xk'amowik:	1170
The jewels, Precious stones.	Ri k'uwal, Yamanik.	
They made him proud here On its face earth.	Xupunab'ej waral Chuwach ulew.	
Enchanted grandmother, Enchanted grandfather did it.	Nawal ati't, Nawal mama' xb'anowik.	
Then they took therefore Their arm,	Ta xkik'am k'ut Ki q'ab',	
It was implanted its socket, Good again it became.	Xtikitax u kok, Utz chik xuxik.	1180
Merely because his death Seven Macaw they desired, Thus they did it.	Xa rumal u kamik Wuqub' Kaqix xkaj, Keje' xkib'ano.	
Wrong they saw it,	Itzel xkilo,	

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<sup>33</sup> 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?”

Nimarisab'al ib'.

K'ate k'ut xeb'e chik,  
E kaib' k'ajolab'.

Xa u tzij ri u K'u'x Kaj,  
Ta xkib'ano.

**WA'E** chi k'ute u b'anoj chik Sipakna,  
U nab'e k'ajol Wuqub' Kaqix.

“In b'anol juyub',”  
Kacha' ri Sipakna.

Are' k'u ri Sipakna  
Katinik chuchi' ja'

Ta xe'ik'owik  
O' much' k'ajolab'.  
E jur wi che',  
Raqaan ki kab'al.  
O' much'  
Chub'inik.

Ta xkiq'at k'ut jun nima che',  
U wupalil ki kab'al.

K'ate k'ut xb'e ri Sipakna,  
Xopon k'u chila' kuk' ri o' much' k'ajolab'.

“Naqi pa kib'ano,  
Ix k'ajolab'?”

“Xa che',  
Mawi kaqayako

Chiteleb'a.”  
“Xchintelej.

Apa kophon wi?  
Naqi pa u chak chi i k'u'x?”

1190

1200

1210

“Merely its lintel Our hut.”	“Xa u wupalil Qa kab'al.”	
“Good then that,” He says therefore.	“Utz b'a la',” Cha' k'ut.	
Then he dragged it therefore, He carried it on his shoulders therefore up	Ta xujuruj k'ut, Xuteleb'a' k'u aq'anoq	
To its mouth their hut Five eighties boys.	Chuchi' ki kab'al O' much' k'ajolab'.	1220
“Merely then be with us, You boy.	“Xa ta wi katk'oje' quk', At k'ajol.	
Is there your mother, Your father?”	K'o pa a church, A qajaw?”	
“There are not,” He said therefore.	“Maja b'i,” Xcha' k'ut.	
“We ask for your help then surely then that. Tomorrow will be raised another	“Kaqacha'kimaj ta na b'a la'. Chuwe'q chuwab'axik chik	
An our tree, Its supporting beam our hut.”	Jun qa che', Raqaq qa kab'al.”	1230
“Good,” He said again therefore.	“Utz,” Xcha' chi k'ut.	
Then therefore were gathered their thoughts, The five eighties boys.	K'ate k'ut xk'am ki na'oj, Ri o' much' k'ajolab'.	
“This the boy, what will we do to him? We will kill him,	“Are' ri ala, jupacha chiqab'an chire? Chiqakamisaj taj,	
Because not good what he does. Merely alone he lifted the tree.	Rumal mawi utz ri kub'ano. Xa u tukel mi xuyak ri che'.	
Let us dig a great hole there, Then therefore we shall abandon him down in hole.	Qa k'oto' jun nima jul chiri', Ta k'ut chiqatzaq wi qajoq pa jul.	1240
‘Go get it,	‘Jak'ama',	

Bottom earth in hole,' we say then to him again.	Qaja ulew 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 xkitaq k'ut ri Sipakna:	
"We entrust to you, Go then to dig now earth.	"Oj kanij chawech, 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 ulew, Naj ta chiqajik 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. Xa k'u u jul xuk'oto u kolb'al rib'.	1260
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.<sup>34</sup>  
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',

<sup>34</sup> The text says *vmoquiquil*, which is likely a scribal error considering the context.

Then he shall be dead,”	Ta kamoq,”	
They said to each other. Merely they whisper.	Xecha' chi kib'il kib'. Xa kejaslajik.	1300
Merely also they would hide their faces Each one of them.	Xa pu chimatzalaj ki wach Chi ki jujunal.	
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.	Ta xkitarij qajoq ri che'. Are k'u xcha' k'ut. Ta xuraquj u chi'. Xa ju paj chik xsik'inik, Ta xqaj apanoq ri che'.	
“Aha, it was successful! Truly good!	“Oka, mi xutzinik! Qi utz!	
We did it to him. He died.	Mi xqab'ano chire. Mi xkamik.	1310
What then omen Would persist	Ata lab'e Chitaqen	
Would he do it, Would he work?	Chub'ano, Chuchakuj?	
Then he shall become First thing.	Ta chuxoq U nab'e la'.	
He placed here himself with us, Among us as well,	Xukoj ula rib' quk', Chiqaxo'l puch,	
Even us, Five eighties boys!”	La' oj, O' much' chi <sup>35</sup> k'ajolab'!”	1320
They said therefore. They rejoice now.	Xecha' k'ut. Keki'kot chik.	
“There is this its making our sweet drink three days. They pass three days also,	“K'o ri' u b'anik qa ki' oxij. Ke'ek'owik oxij puch,	

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<sup>35</sup> *Chi* frequently follows numbers in K'iche' speech and has no separable meaning.

We will drink to dwelling, Our hut,	Chiquk'aj laq'ab'eb'al, Qa kab'al,	
Even us, Five eighties boys!" they said.	La' oj, O' much' chi k'ajolab'!" xecha'.	
"Tomorrow therefore we will see it. Two days also we will see it,	"Chuwe'q k'ut chiqilo. Kab'ij puch chiqilo,	1330
If not they come ants From earth.	Ma pa chipe sanik Pu ulew.	
When he shall smell, When decomposed.	Ta chuwinoq, Ta q'eyoq.	
Then therefore comforted again our hearts, When we drink the our sweet drink," they said therefore.	K'ate k'ut ku'ul chi qa k'u'x, Ta quk'aj ri qa ki'," xecha' k'ut.	
He hears therefore hither The Zipacna there in hole	Kuta' k'u uloq Ri Sipakna chiri' pa jul	
When they said the boys this. Until on the second day as well,	Ta xkib'ij k'ajolab' ri'. K'a chukab'ij puch,	1340
Then assembled ants. They walk about, They swarm. Then they gathered beneath tree.	Ta xtub'ukij sanik. Keb'inowik, Keb'uchuwik. Ta xek'ulun xe' che'.	
Everywhere they carry with their teeth hair, They carry with their teeth as well his nails Zipacna.	Jumaj ki kayelo'n is, Ki kayelo'n puch rixk'aq Sipakna.	
Then they saw therefore The boys:	Ta xkil k'u Ri k'ajolab':	
"He was finished the demon. Look at surely ants!	"Mi pa xutzin ri k'axtok'. Chiwila' na sanik!	1350
They gathered hither, They assembled hither.	Mi xek'ulun uloq, Mi xetub'ukij uloq.	
Everywhere hair they carry with their teeth. There are his nails that can be seen surely.	Jumaj is ki kayen. K'o rixk'aq ri chila' na.	

We did it at last,” They said to each other.	Mi xqab'ano k'a,” Xecha' chi kib'il kib'.	
He therefore the Zipacna merely alive. He cut off its hair his head.	Are' k'u ri Sipakna xa wi k'aslik. Xuq'at uloq rismal u wi'.	
Merely as well he gnaws off his nails, He gives them away to them the ants.	Xa pu kuk'ux uloq rixk'aq, Chire kuya' ula chikech ri sanik.	1360
Thus he died They thought five eighties boys.	Keje' k'u ri' xkamik Xkina'o o' much' k'ajolab'.	
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.	K'ate k'ut xtikar ki ki' chi roxij. Ta xeq'ab'ar puch konojel k'ajolab', E k'u q'ab'arinaq chik konojel o' much' k'ajolab', Maja b'i kakina' chik.	
Then also it was collapsed the hut On their heads by the Zipacna.	K'ate puch xulix ri kab'al Pa ki wi' rumal ri Sipakna.	
They were finished, They were stricken all of them.	Xek'is, Ch'ayatajik konojel.	1370
There is not even one, Two were saved of them the five eighties boys.	Maja b'i chik jun, Kaib' xkolotaj chikech ri o' much' chi k'ajolab'.	
They were killed by Zipacna, His son the Seven Macaw.	Xekamisaxik rumal Sipakna, U k'ajol ri Wuqub' Kaqix.	
Thus their death, Five eighties boys these.	Keje' k'ut ki kamik, O' much' k'ajolab' ri'.	
It was said then therefore that they entered to constellation, The Motz its name by them.	Xcha' chi k'ut are' ri xe'ok chi ch'umilal, Ri Motz u b'i' kumal.	
If therefore merely whiteness word perhaps. This now therefore we will tell	We k'ut xa saqb'al tzij lo. Are' chi k'ut chiqab'ij	1380
His defeat now Zipacna By the two boys,	U ch'akatajik chik Sipakna Rumal ri e kaib' k'ajolab',	
Hunahpu,	Junajpu,	



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,  
Xb'alanke.

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',  
Chaq'ab' k'ut chireqaj juyub'.

K'ate k'ut u jalwachixik  
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,  
Chuxe' nima juyub'.

Meawan u b'i' juyub',

1390

1400

1410

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,

Xch'akataj wi.

K'ate k'ut ta xepe ri k'ajolab',  
Xkik'u ri Sipakna chi ya'.

“Apa katb'e wi,  
At k'ajol?”

Xcha'x k'u ri Sipakna.

“Maja b'i kinb'e wi.

Xa wecha' kanutzukuj,  
Ix k'ajolab',”

Xcha' k'u ri Sipakna.

“Naqi pa awecha'?”

“Xa kar,  
Xa tap.

Xma k'o chi wi  
Kanuriqo.

Kab'ijir chinkanaj recha'xik.  
Mawi kanuch'ij chik waij,”

Xcha' Sipakna chikech Junajpu,  
Xb'alanke.

“Jun are' la' tap k'o ula xe' siwan.  
Qitzij chi nima tap.

Kaq'ij ta la',  
Chawecha'j lo.

Xa kojuti'o.  
Mi xraj qa chapo.

Kaqaxib'ij qib' rumal.  
Ma chib'e on, kachapa',”

Xecha' ri Junajpu,  
Xb'alanke.

“Kitoq'ob'a' nu wach.  
Kib'e ta i wab'a',

1420

1430

1440

You boys,”  
Said the Zipacna.

“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,”

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.

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

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

Not only not we ate it,  
Merely straightaway 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.

Ix k'ajolab'”  
Xcha' ri Sipakna.

“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', 1450  
Jowol ula chuxe' siwan.  
Xa katel apanoq,”

Xecha' Junajpu,  
Xb'alanke.

“La qi b'a,  
Toq'ob' nu wach.

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. 1460

Weta'm k'o wi,”  
Xcha' chi k'ut Sipakna.

Xelajik,  
Xoq' na chikiwach k'ajolab'.

“La ma qi k'u xchachap lo,  
Ta xa keje' xkojtzalij awumal.

Ma xa mawi xqatijo,  
Xa ju suk' chiti'onik ri'.

Oj jupulik  
Kojok ub'ik. 1470  
K'ate k'ut kuxib'ij rib' ri'  
Oj pak'alik  
Kojok ub'ik.  
Xa k'u sqaqi'n chik,  
Mawi chiqariqo.

Then therefore good you on back  
You enter thither,”

K'ate k'u utz at pak'alik  
Katok ub'ik,”

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

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

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

Ta xb'e k'ut, 1480  
Achb'ilan chi k'ut ri Sipakna.

They went,  
They arrived at its bottom canyon.

Xb'ek,  
Xe'opon chuxe' siwan.

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

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

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

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

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

Karaj taj,  
Xkok ta pu chi',  
Rumal qitzij kutzin chi waij. 1490  
Xraj kutij ri'.

Merely he wanted on stomach  
He wanted to enter.

Xa xraj jupunik  
Xraj okik.

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

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

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

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

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.

Xa paqalik  
Kaq'anik. 1500  
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.

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

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

Completed being swallowed up.	Xk'is b'iq'itajik.	
Settled therefore down great mountain upon his chest. Not he turned over again.	Xlilob' k'u qajoj nima juyub' chi u k'u'x. Mawi xsolkopij chik.	1510
Stone therefore came to be the Zipacna. Thus his defeat now Zipacna	Ab'aj k'ut xuxik ri Sipakna. Keje' u ch'akatajik chik Sipakna	
By boys Hunahpu, Xbalanque,	Kumal k'ajolab' Junajpu, Xb'alanke,	
“The Maker Mountains,” was called. Its account ancient his first son Seven Macaw.	“Ri B'anol Juyub',” xcha'. U tzijoxik ojer u nab'e k'ajol Wuqub' Kaqix.	
Below mountain, Meauan its name,	Chuxe' juyub', Meawan u b'i',	
He was defeated. Merely enchantment was he defeated	Xch'akataj wi. Xa nawal xch'akataj wi	1520
Second self-aggrandiser. One other therefore	U kab' nimarisay rib'. Jun chi k'ut	
We shall tell His tale.	Xchiqab'ij U b'ixik.	
<b>THIRD</b> therefore self-aggrandiser, Second his son Seven Macaw,	<b>ROX</b> chi k'ut nimarisay rib', U kab' u k'ajol Wuqub' Kaqix,	
Cabracan his name. “I wrecker mountains,” he said.	Kab'raqan u b'i'. “In yojol juyub',” xcha'.	
Merely therefore only Hunahpu, Xbalanque,	Xa wi k'u xere Junajpu, Xb'alanke,	1530
Was his being defeated Cabracan. Said the Huracan,	Xch'akow re Kab'raqan. Xcha' ri Juraqan,	
Youngest Thunderbolt, Sudden Thunderbolt when they spoke	Ch'i'pi Kaqulja, Raxa Kaqulja ta xch'awik	
To then the Hunahpu,	Chikech ri Junajpu,	

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,

Xb'alanke:

“U kab' u k'ajol Wuqub' Kaqix jun chik,  
Jun chik chich'akatajik.

Xa wi nu tzij,  
Rumal mawi utz

Ki b'anoj chuwach ulew.  
Kakik'owisaj q'ij

Chi nimal,  
Chi alal.

Ma k'u keje' chuxik.  
Chib'ochi'j k'u ub'ik

Chila'  
Releb'al q'ij,”

Xcha' k'ut ri Juraqan  
Chike ri e kaib' k'ajolab'.

“Utz b'a la',  
Lal ajaw.

Qe wi na k'ut,  
Mawi utz wi kaqilo.

Ma pa lal k'olik,  
Lal pu yakalik,

Lal u K'u'x Kaj,”  
Xecha' k'ut ri k'ajolab',

Ta xkik'ulub'a'  
U tzij Juraqan.

Are' puch katajin ri Kab'raqan,  
Yojol juyub'.

Xa sqaqi'n chutinij raqan chuwach ulew,

1540

1550

1560

Straightaway would tumble down	Ju su chiwulij <sup>36</sup>	
Great mountains, Small mountains by him.	Nima juyub', Ch'uti juyub' rumal.	
Then he was met By the boys.	Ta xk'ulutaj Kumal ri k'ajolab'.	
“Where you go you boy?” They said to him, The Cabracan. “There is not I go.	“Apa katb'e wi at k'ajol?” Xecha' chirech, Ri Kab'raqan. “Maja b'i kinb'e wi.	1570
Merely I feller mountain, I also wrecker of it,	Xa in uliy juyub', In puch yojol rech,	
As long as goes sun, As long as goes light,”	Chi b'e q'ij, Chi b'e saq,”	
He said therefore When he spoke.	Xcha' k'ut Ta xch'awik.	
He said again therefore The Cabracan	Xcha' chi k'ut Ri Kab'raqan	1580
To them the Hunahpu, Xbalanque.	Chike ri Junajpu, Xb'alanke.	
“Where did you come from? Not I know your faces.	“Jupacha xpetik? Mawi weta'm i wach.	
What are your names?” said Cabracan. “There are not our names.	Naqi pa i b'i'?” xcha' Kab'raqan. “Maja b'i qa b'i'.	
Merely we have blowgun hunted, Merely also we have trapped in mountains.	Xa oj ub'om, Xa pu oj tzarab'om pa taq juyub'.	
Merely we poor orphans. There is not what is ours you boy.	Xa oj meb'a'. Maja b'i naqi la' qech at k'ajol.	1590

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<sup>36</sup> 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,

Xa ch'uti juyub',  
Xa nima juyub' koj'b'ek at k'ajol.

Are' k'u ri jun nima juyub' xqilo.  
Xa kokil

Kak'iyik,  
Qitzij najt kaq'anik.  
Xa kaq'upupik,  
Kik'owik chuwi' juyub' ronojel.

Ma k'u ja b'i jun,  
Kaib' tz'ikin

1600

Mi xqak'am chuwach at k'ajol.  
We k'ut qitzij kawulij ronojel juyub' at k'ajol?"

Xecha' ri Junajpu,  
Xb'alanke chire Kab'raqan.

"Ma qitzij xiwilo  
Ri juyub' kib'ij?"

Apa k'o wi?  
Xchiwil na,  
Xchinwulij qajoj.  
Apa xiwil wi?"

1610

"Chila' b'a k'o wi  
Chi releb'al q'ij,"

Xecha' k'ut Junajpu,  
Xb'alanke.

"Utz.  
Chik'ama' qa b'e,"

Xe'uchax k'u,  
Ri e kaib' chi k'ajolab'.

"Maja b'i, xa kachape nik'aj  
Chiqaxo'l katk'oje' wi,

1620



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,

Jun chamox,  
Jun chawikiq'ab' chiqe.

Rumal k'o qa wub',  
We k'o tz'ikin chiqawub'aj,”

Xecha' k'ut.  
Keki'kot

Chikitijitob'ela'  
Ki wub'anik.

Are' k'u ri ta kewub'anik,  
Ma na ulew taj u b'aq' ki wub'. 1630

Xa chikuxlab'ij ri tz'ikin ta chikiwub'aj.  
Chumayijaj k'u ri Kab'raqan.

Ta xkib'aq k'u  
Ki q'aq' ri k'ajolab'.

Xkib'ol k'ut ki tz'ikin chuwach q'aq'.  
Jun k'ut tz'ikin xkik'u'l sajkab'  
Chirij.  
Saqi ulew xkikojo.  
“Are' k'ut chiqaya' chire  
Ta jiq'onoq, 1640  
Ta chutziqua' puch ruxlab' qa tz'ikin.  
Ta ch'akajoq.  
Are' k'u ri ulew xchok  
Chirij  
Tz'ikin qumal pulew  
Chiqatzak wi.

Keje' k'ut pulew  
Chimuq wi.

We nima,  
Eta'manel, 1650

Jun tz'aq,  
Jun b'it,

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.

Ta chawaxoq,  
Ta saqiroq,” xecha' ri k'ajolab'.

“Rumal xa xchirayin wi  
U k'u'xlal

Ri' chiti'k,  
Chichaq'uxik,

Keje' xchurayij  
U k'u'x ri Kab'raqan,” 1660

Xecha' chi kib'il kib' Junajpu,  
Xb'alanke.

Ta xkib'ol ri tz'ikin,  
Xchaq'aj k'ut q'an u b'olik.

Chiyipowik chi kab'chiyanik kij ri tz'ikin,  
Chik'owinik simisoj ruxlab'.

Are' k'u ri Kab'raqan  
Kurayij chik recha'xik.

Xa kawajin  
U wa'l pu chi'. 1670

Xa kab'iq'ilajik,  
Kaqurulaj puch

U chub',  
U k'axaj,

Rumal u simsojil tz'ikin.  
Ta xutz'onoj k'ut:

“Naqi pa ri iwecha'?  
Qitzij kus ruxlab' kanuna'o.

Chiya' ta sqaqi'n wech,” xcha' k'ut.  
Ta xya' k'ut jun tz'ikin chire Kab'raqan. 1680

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 his 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'. 1690

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<sup>37</sup> chik chire juyub'.

Mawi xutzinik  
Xwulijtaj.

Ta xim k'ut kumal k'ajolab'.  
Chirij xim wi u q'ab'. 1700  
Xrilij u q'ab' kumal k'ajolab'.  
Xim k'ut u qul raqan u kab' ichal.

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

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

Junajpu,  
Xb'alanke.

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<sup>37</sup> The manuscript reads *xubban*, likely a scribal error.

Not counted their deeds Here on its face earth.	Mawi ajilan ki b'anoj Waral chuwach ulew.	1710
This then therefore we shall tell now Their birth	Are' chi k'ut xchiqab'ij chik Kalaxik	
Hunahpu, Xbalanque.	Junajpu, Xb'alanke.	
This first we told The their being defeated Seven Macaw,	Are' nab'e mi xqab'ij Ri ki ch'akatajik Wuqub' Kaqix,	
With Zipacna, With Cabracan,	Ruk' Sipakna, Ruk' Kab'raqan,	
Here On its face earth.	Waral Chuwach ulew.	1720
<b>THIS</b> then therefore we shall name now His name their father	<b>ARE'</b> chi k'ut xchiqab'ij chik U b'i' ki qajaw	
The Hunahpu, Xbalanque.	Ri Junajpu, Xb'alanke.	
We shall retell to its head. Merely also we shall retell	Xqakamuluj <sup>38</sup> chuwi'. Xa pu xqakamuluj	
Its telling, Its account also,	U b'ixik, U tzijoxik puch,	
Their being begotten the Hunahpu, Xbalanque.	Ki k'ajolaxik ri Junajpu, Xb'alanke.	1730
Merely half we shall tell, Merely little part its telling their father.	Xa nik'aj xchiqab'ij, Xa ch'aqa'p u b'ixik ki qajaw.	
<b>THIS</b> therefore its account These their names the One Hunahpu, <sup>39</sup> they are called.	<b>WA'E</b> k'ute u tzijoxik Are' ki b'i' ri Jun Junajpu, ke'uchaxik.	

<sup>38</sup> 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, 1740

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'ut u b'i' ki chuch wa':  
Xb'akiyalo chuchaxik,

Rixoqil  
Jun Junajpu. 1750  
Are' k'u ri Wuqub' Junajpu  
Maja b'i rixoqil.

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

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

E nik'wachinel  
Waral chuwach ulew.

Xa utz ki k'oje'ik, 1760  
Ki yake'ik puch.

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<sup>39</sup> 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	Xkik'utu na'wikil Chikiwach	
The One Batz, One Chouen,	Ri Jun B'atz', Jun Chowen,	
His sons One Hunahpu.	U k'ajol Jun Junajpu.	
Flautists, Singers,	E aj su', E aj b'ix,	
Their occupations also writers, Also carvers,	E aj pu aj tz'ib', E nay pu aj k'ot,	1770
Jade workers, Precious metalsmiths,	E aj xit, E aj puwaq,	
They became the One Batz, One Chouen.	Xe'uxik ri Jun B'atz', Jun Chowen.	
This therefore the One Hunahpu, Seven Hunahpu,	Are' k'u ri Jun Junajpu, Wuqub' Junajpu,	
Merely dice, Merely ball,	Xa sak, Xa cha'j,	
They would play Every day.	Chikib'ano Ju ta q'ij.	1780
Merely paired they would oppose each other, Four all of them,	Xa e kakab' chikik'ulelej kib', E kajib' chi konojel,	
When they gather together In ballcourt.	Ta kekuchmayijik Pa jom.	
Would arrive therefore the Falcon, Watcher of them,	Chul k'u ri Wok, Ilol ke,	
His messenger Huracan then, Youngest Thunderbolt,	U samajel Juraqan chi, Ch'i'pi Kaqulja,	1790

Sudden Thunderbolt. This therefore the Falcon,	Raxa Kaqulja. Are' k'u ri Wok,	
Not far here on its face earth, Not far to Xibalba for him.	Mawi naj waral chuwach ulew, Mawi naj chi Xib'alb'a chire.	
Suddenly then he would arrive again In sky with Huracan.	Lib'aj chi chopon chik Chi kaj ruk' Juraqan.	
They tarried here On its face earth.	Xeyaluj waral Chuwach ulew.	
She had died By then therefore their mother	Xkaminaq K'a k'ut ki chuch	1800
The One Batz, One Chouen.	Ri Jun B'atz', Jun Chowen.	
This therefore its path Xibalba They played ball.	Are' k'ut u b'e'el Xib'alb'a Xecha'j wi.	
Then they heard it therefore One Death, Seven Death, Its lords Xibalba.	Ta xkita k'ut Jun Kame, Wuqub' Kame, Rajawal Xib'alb'a.	
“What is this being done On its face earth?	“Naqi pa ri' kab'an Chuwach ulew?	1810
Merely they stomp about, Merely also they shout.	Xa keniknotik, Xa pu kejumunik.	
May they go to summon Here.	Keb'e ta taqoq Waral taj.	
They arrive to play ball. May we defeat them therefore.	Ke'ul cha'j wi. Keqach'ak ta k'ut.	
Merely there is not our being honored by them, There is not their honor, There is not also their respect Comes to be.	Xa maja b'i qa nimaxik kumal, Maja b'i ki nim, Ma pu ja b'i' 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,

Xax kejikik uloq pa qa wi'”  
Xecha' k'ut kono[jel]<sup>40</sup> Xib'alb'a.

Ta xkik'am  
Ki na'oj konojel,

Ri' ki b'i' Jun Kame,  
Wuqub' Kame.

E nima'q q'atol tzij,  
Are' k'u ri ajawab' ronojel.

Ya'ol u patan,  
Rajawarem puch,

1830

Jujun chi ajawab' rumal Jun Kame,  
Wuqub' Kame.

Are' k'u ri Xik'iri Pat,  
Kuchuma Kik' u b'i' ajaw.

Are' k'ut ki patan,  
Ri kik' chuyab'ij winaq.

Are' chi k'u ri Ajal Puj,  
Ajal Q'ana chik ki ajawab'.

Are' k'ut kajawarem,  
Ri' chisipojik winaq.

1840

Chipe puj chirij raqan,  
Chipe q'ana chirij u wach,

Chuq'anel chuchaxik.  
K'ate k'ut rajawarem

Ajal Puj,  
Ajal Q'ana wi.

Are' chi k'u ri ajaw Ch'ami'ya B'aq,  
Ch'ami'ya Jolom,

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<sup>40</sup> The manuscript reads *conoh*, which is likely a scribal error for *conohel*.



Its staff bearers Xibalba,  
Merely bones their staffs.

Raj ch'ami'y Xib'alb'a,  
Xa b'aq ki ch'ami'y. 1850

These therefore their staff bearers,  
These would skeletize person,

Are' k'ut kaj ch'ami'yal,  
Ri' chib'aqir winaq,

Truly to bone,  
To skulls now.

Qitzij chi b'aq,  
Chi jolom chik.

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

Ta chikamik siyaj b'aq,  
Xupan chik'amowik.

This their task Staff Bone,  
Staff Skull their names.

Are' u patan wi Ch'ami'ya B'aq,  
Ch'ami'ya Jolom ki b'i'.

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

Are' chi k'u ri ajaw Ajal Mes,  
Ajal Toq'ob' ki b'i'. 1860

This their task,  
These merely they would overtake person.

Are' ki patan,  
Ri' xa chik'ulwachij winaq.

If abandoned sweepings,  
If dregs as well,

We tza mes,  
We pe pu,

Behind house,  
Before its face house,

Chirij ja,  
Chuwa ja,

He would be overtaken,  
Merely they would stab him.

Chik'ulwachix wi,  
Xa chikitoq'o.

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

Ta chib'e jupuloq chuwach ulew,  
Ta chikamik. 1870

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

Are' k'ut kajawarem Ajal Mes,  
Ajal Toq'ob' ke'uchaxik.

These then therefore the Lord Wing,  
Packstrap their names.

Are' chi k'u ri Ajaw Xik',  
Patan ki b'i'.

This their dominion the person who would die on road,  
Merely sudden death as it is called.

Are' kajawarem ri winaq chikam pa b'e,  
Xa rax kamik chuchaxik.

There would come blood in his mouth,  
Then he would die vomiting blood.

Chipe kik' pu chi',  
Ta chikamik chuxawaj kik'.

Merely each to their task,  
Their shouldered burden.

Xa jujun chi patan,  
Ki telela'on. 1880

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

Xa chikikosij u qulel,  
U k'u'x winaq.

Then he would die on road.  
Merely they would cause it to happen outside

Ta chikam pa b'e.  
Xa chikik'ulmaj apanoq

If he would go walking,  
They would arrive.

We chib'inik,  
Chikul.

This therefore their dominion Wing,  
Packstrap this.

Are' k'ut kajawarem Xik',  
Patan ri'.

These therefore they gathered together  
Their thoughts these

Are' k'ut xkikuch  
Ki na'oj ri' 1890

When they were persecuted,  
When they were harassed as well

Ta xetza'ixik,  
Ta xek'otob'ax puch

One Hunahpu,  
Seven Hunahpu.

Jun Junajpu,  
Wuqub' Junajpu.

This they desired Xibalba,  
The their gaming things

Are' xkirayij Xib'alb'a,  
Ri ketz'ab'al

One Hunahpu,  
Seven Hunahpu:  
The their leathers,  
Their yokes,  
Their arm protectors,  
Their headdresses,  
Face masks also.  
Their finery  
One Hunahpu,  
Seven Hunahpu.

Jun Junajpu,  
Wuqub' Junajpu:  
Ri ki tz'um,  
Ki b'ate, 1900  
Ki pach' q'ab',  
Ki yach wach,  
Wach sot puch.  
Ki kawub'al  
Jun Junajpu,  
Wuqub' Junajpu.

This then therefore we shall tell now

Are' chi k'ut xchiqab'ij chik

Their journey to Xibalba.	Ki b'e'ik <sup>41</sup> chi Xib'alb'a.	
They remained therefore behind the One Batz, [One] Chouen,	Xekanaj k'u kanoq ri Jun B'atz', [Jun] <sup>42</sup> Chowen,	1910
His sons One Hunahpu.	U k'ajol Jun Junajpu.	
She had died their mother. Before above now their being defeated now	Xkaminaqoq ki chuch. K'a chuwi' chik ki ch'akatajik chik	
One Batz, One Chouen,	Jun B'atz', Jun Chowen,	
By Hunahpu, Xbalanque.	Kumal Junajpu, Xb'alanke.	
<b>THEN</b> therefore their coming messengers by One Death, Seven Death.	<b>K'ATE</b> k'ut ki petik samajel rumal Jun Kame, Wuqub' Kame.	1920
“Go you their councilors warriors. Go to summon	“Kixb'ek ix raj pop achij. Je' i taqa	
The One Hunahpu, Seven Hunahpu.	Ri Jun Junajpu, Wuqub' Junajpu.	
Tell them when you arrive with them, ‘They must come say lords to you.	Kixcha' ta kixopon kuk', ‘Kepetoq kecha' ajawab' chiwech.	
Here may they arrive to play ball with us. May our faces be revived with them.	Waral taj ke'ul cha'ja wi quk'. Chiqak'astaj ta qa wach kuk'.	
Truly we marvel greatly now, Thus then they come, they say lords.	Qitzij kaqamayijaj k'i chi, Keje' ta k'ut kepe wi, kecha' ajawab'.	1930
May they bring therefore hither The their implements:	Chikik'am k'u uloq Ri ki chokonisan:	

<sup>41</sup> The manuscript reads *byc*. Mondloch (personal communication) suggests that this should likely be *beyc*, which is the current pronunciation of the word. This is either an archaic form or a scribal error.

<sup>42</sup> The manuscript leaves out the *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,

Ki b'ate,  
Ki pach' q'ab',  
Chipe nay puch ri ki kik',

Kecha' ajawab',  
Kixcha' ta kixoponoq,"

Xe'uchaxik ri samajel.  
Are' k'ut ki samajel ri tukur:

Ch'ab'i Tukur,  
Juraqan Tukur,  
Kaqix Tukur,  
Jolom Tukur,

Ke'uchaxik,  
U samajel Xib'alb'a.

Are' ri Ch'ab'i Tukur,  
Keje' ri' ch'ab',  
Xa kopkik.  
Are' k'u ri Juraqan Tukur  
Xa jun raqan,  
K'o u xik'.  
Are' k'u ri Kaqix Tukur  
Q'aq' rij,  
K'o u xik'.  
Are' chi nay puch ri Jolom Tukur,  
Xa u tukel u jolom.  
Maja b'i raqan,  
Xa u xik' k'olik.

E kajib' ri samajel,  
Raj pop achijab' keqalem.

Ta xepe k'ut chila',  
Chi Xib'alb'a.

Lib'aj chi xe'ulik,  
E k'u tak'al

Chuwi' jom.  
Kecha'j k'ut,

1940

1950

1960

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'ami'ya B'aq,  
Ch'ami'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,’

1970

1980

1990

They say lords.” “Good then that.	Kecha' ajawab'.” “Utz b'a la'.	
You wait for us first, We first leave instructions behind surely our mother,” they said therefore.	Kojiwoyob'ej na, Oj na qa pixab'aj kan na qa chuch,” xecha' k'ut.	2000
They went therefore to their home, They spoke therefore to their mother.	Xeb'e k'ut chi kochoch, Xecha' k'ut chire ki chuch.	
He had died their father. “We go surely you our mother.	Xkaminaqoq ki qajaw. “Jo' na ix qa chuch.	
Recently they arrive, They arrived his messengers lord,	Xa et kulik, Mi xul u samajel ajaw,	
Takers of us. ‘They must come,’ is said therefore. They say Summoners of us.	K'amol qe. ‘Kepetoq,’ kacha' k'ut. Kecha' Taqol qe.	2010
It shall remain therefore behind this our rubber ball,” they said therefore. Then they went to tie it up behind above house.	Xchikanaj k'u kan wa' qa kik',” xecha' k'ut. K'ate xb'e ki xima kanoq puwi' ja.	
“We arrive surely, Then we shall use it again.”	“Kojul na, K'ate chiqachokonisaj chik.”	
“Merely play the flute, Merely also sing,	“Xa kixsu'anoq, <sup>43</sup> Xa pu kixb'ixanoq,	
Write, Carve.	Kixtz'ib'anoq, Kixk'otonoq.	
You shall warm our home, You shall warm also her heart your grandmother,”	Chimeq'oj qochoch, Chimeq'oj puch u k'u'x iwati't,”	2020
They were told therefore One Batz, One Chouen when they were instructed.	Xe'uchax k'ut Jun B'atz', Jun Chouen ta xepixab'axik.	

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<sup>43</sup> The manuscript reads *tzuanoc*. Apparently a scribal error for *zuanoc*.

Bitterly therefore She shall weep	Q'usq'us k'ut Choq'	
Their mother, The Xmucane.	Ki chuch, Ri Xmuqane.	
“We go surely, There is not we die. Do not grieve,” They said when they went,	“Jo' na, Maja b'i kojkamik. Mixb'isonik,” Xecha' ta xeb'ek,	2030
One Hunahpu, Seven Hunahpu.	Jun Junajpu, Wuqub' Junajpu.	
<b>THEN</b> also when they went One Hunahpu, Seven Hunahpu.	<b>K'ATE</b> 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 Xib'alb'a.	
Steep its mouth steps, They descended therefore.	Xuluxuj u chi' kumuk, Xeqaj k'ut.	
Then they went out again therefore beyond At its mouth turbulent river canyons,	Ta xe'el chi k'u aponoq Chuchi' jal ja' siwanub',	2040
Trembling Canyon, Murmuring Canyon their names.	Nu' Siwan, K'ulk'u Siwan u b'i'.	
They passed through. They passed through again therefore	Xe'ik'ow <sup>44</sup> wi. Xe'ik'ow chi k'ut	
Into turbulent rivers: River Scorpion, Not counted scorpions. They passed through, Not they were stung. Then they arrived again therefore at river, At Blood River.	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'.	2050

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<sup>44</sup> The manuscript reads *xeeco*. This is either an archaic form of the modern K'iche' *xe'ik'ow* (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.

Xe'ik'ow chiri',  
Mawi xkuk'aj.  
Xe'opon chi a',  
U tukel puj<sup>45</sup> chi a'.  
Mawi xech'akatajik,  
Xa wi xe'ik'ow chik.

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

Ta xe'opon chi k'ut pa kajib' xalkat b'e,  
K'a chiri' k'ut xech'akataj wi pa kajib' xalkat b'e:

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

Jun kaqa b'e, 2060  
Jun k'ut q'eqa b'e,  
Saqi b'e jun,  
Jun k'ut q'ana b'e.

Four roads.

Kajib' b'e.

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

Are' k'ut xch'aw ri q'eqa b'e:  
“In kinik'amo.  
In u b'e ajaw,”  
Xch'aw ri b'e.

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.

Chiri' k'ut  
Xech'akataj wi. 2070  
Are' xkiteqej ri b'e Xib'alb'a.  
Ta xe'opon k'ut pa ki popob'al rajawal Xib'alb'a.

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

Are' nab'e ku'b'ulel ri',  
Xa poy,  
Xa ajam che',  
Kawutalik kumal Xib'alb'a.

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

Are' k'ut nab'e xkiq'ijila:  
“Q'ala, Jun Kame,” 2080  
Xecha' chire ri poy.

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<sup>45</sup> The manuscript reads *puh* (also) which is likely a scribal error for *puj* (pus).



<p>“Morning, Seven Death,” They said again to the carved wood. Not therefore they prevailed.</p>	<p>“Q'ala, Wuqub' Kame,” Xecha' chik chire ri ajam che'. Ma k'u xech'akowik.</p>	
<p>Then therefore they roared its lords Xibalba with laughter. Merely they roared again with laughter all lords,</p>	<p>K'ate k'ut xejumujub' rajawal Xib'alb'a chi tze'. Xa kejamin chik chi tze' konojel ajawab',</p>	
<p>Because they completely prevailed, In their hearts they defeated</p>	<p>Rumal xech'akomajik, Chi ki k'u'x xkich'ak</p>	
<p>The One Hunahpu, Seven Hunahpu.</p>	<p>Ri Jun Junajpu, Wuqub' Junajpu.</p>	2090
<p>They laughed surely. Then therefore they spoke now,</p>	<p>Xetze'n na. K'ate k'ut xech'aw chik,</p>	
<p>One Death, Seven Death:</p>	<p>Jun Kame, Wuqub' Kame:</p>	
<p>“Good then that, You arrived.</p>	<p>“Utz b'a la', Mi xixulik.</p>	
<p>Tomorrow you will put down its face your yokes, Your arm protectors,” they were told therefore.</p>	<p>Chuwe'q chiqasa' u wach i b'ate, I pach' q'ab',” xe'uchax k'ut.</p>	
<p>“Sit on our bench,” they were told. Alone therefore very hot stone their bench was given.</p>	<p>“Kixku'loq chi qa tem,” xe'uchaxik. U tukel k'u k'atanalaj ab'aj ki tem xya'ik.</p>	2100
<p>They were burned then therefore on its top bench. Truly they spun around now on its top bench.</p>	<p>Xek'at chi k'ut chuwi' tem. Qitzij wi xepiskalij chik chuwi' tem.</p>	
<p>Not they found relief, Truly they jumped up. Burned their means of sitting.</p>	<p>Mawi xeyakamarik, Qitzij wi xewalejik. Xk'at ki ku'lib'al.</p>	
<p>Then therefore they laughed again Xibalba. Their insides hurt from laughter, It was created its serpent cramp laughter in their hearts.</p>	<p>K'ate k'ut xetze'n chik Xib'alb'a. Xepichicharik chi tze', Xwinaqirije'ik u kumatz tze' chi ki k'u'x.</p>	
<p>They would grab themselves, They would roll themselves with laughter,</p>	<p>Chikikiy kib', Chikib'a kib' chi tze',</p>	2110
<p>All of them</p>	<p>Konojel</p>	

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'uchax k'ut.

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

Ta xkik'am k'ut ki na'oj 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,”

Kecha' k'u ri Xib'alb'a  
Chi kib'il kib'.

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

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

Xa juq'ul ki cha'j,  
Xa ju suk' chiyoyox 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.

2120

2130

2140

Then went therefore to give their torch.  
Merely one torch lit already.

Ta xb'e k'u ya'oq ki chaj.  
Xa jun chi chaj tzijom<sup>46</sup> chik.

It went out with One Death,  
Seven Death.

Xel ruk' Jun Kame,  
Wuqub' Kame.

With one each their cigars,  
Merely lit already

Ruk' jujun ki sik',  
Xa wi tzijom<sup>47</sup> chik

It went out with lords,  
When [someone]<sup>48</sup> went therefore to give it

Xel kuk' ajawab',  
Ta xb'e k'u ya'oq

With them the One Hunahpu,  
Seven Hunahpu.

Kuk' ri Jun Junajpu,  
Wuqub' Junajpu.

2150

Seated cross-legged then here  
In darkness,

E ch'okoch'oj chi uloq  
Pa q'equ'm,

When arrived the giver their torch,  
With their cigars.

Ta xopon ri ya'ol ki chaj,  
Ruk' ki sik'.

Brightly shining the torch,  
It entered out.

Kajuljut ri chaj,  
Xok aponoq.

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

Ri ki chaj e ki tzija,  
Ri jujun ki sik'.

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

“Je chul ki ya' chi saqirik,  
Mawi chik'isik,

2160

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

Xa wi xere u wach chul ki molob'a',  
Kecha' ajawab' chiwe,”

They were told.  
They were defeated therefore.

Xe'uchaxik.  
Xech'akataj k'ut.

They finished the torch,

Xkik'is ri chaj,

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<sup>46</sup> The manuscript reads *zihom*. The *tz/z* substitution is common in the manuscript.

<sup>47</sup> The manuscript reads *tzihon*. This may not be a scribal error as the *m/n* substitution is rather common.

<sup>48</sup> 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.

Tzatz k'u ri u tijob'al Xib'alb'a,  
K'iya molaj chi tijob'al.

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

Are' u nab'e ri Q'equ'ma Ja,  
U tukel q'equ'm u pam.

2170

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

U kab' chi k'ut Xuxulim Ja u b'i',  
Tzatz chi tew u pam.

Pure howling,  
Pure clattering

Saq xuruxuj,  
Saq k'arak'oj

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

Chixurulaj tew,  
Chok uloq chupan.

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

Rox chi k'ut B'alami Ja u b'i',  
U tukel b'alam k'o chupan.

They bare their teeth,  
They crowd one another,

Keq'ichowik,  
Keb'uchuwik,

2180

They would gnash their teeth,  
They would snap together their teeth.

Chimatat ke  
Chiqit'it ke,

They are captive jaguars in house.  
Inside house.

E tz'apim b'alam  
Pa ja.

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

Sotz'i Ja u b'i' u kaj u tijob'al,  
U tukel sotz' u pam.

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

Chi ja,  
Ketz'itz'otik,  
Ketz'itilajik,  
Keropop  
Pa ja.

2190

Captive bats,  
There is not they come out.

E tz'apin sotz',  
Maja b'i ke'el wi.

Fifth therefore Blade House its name,  
Alone blades are inside.

Ro' chi k'ut Chaim Ja u b'i',  
U tukel cha k'o chupan.

Alternating rows  
Of then blades.

Saqleloj  
Re chi cha.

They would clash,  
They would clatter there in house.

Chitzininik,  
Chiyojojik chiri' pa ja.

Many first its trials Xibalba.  
Not therefore they entered,

K'i nab'ek u tijob'al Xib'alb'a. 2200  
Ma k'u xe'ok,

The One Hunahpu,  
Seven Hunahpu in its interior.

Ri Jun Junajpu,  
Wuqub' Junajpu chupan.

Merely its saying out  
Its name trial house.

Xa u b'ixik aponoq  
U b'i' tijob'al ja.

Then they entered therefore out One Hunahpu,  
Seven Hunahpu,

Ta xe'ok k'u apanoq Jun Junajpu,  
Wuqub' Junajpu,

Before his face One Death,  
Seven Death.

Chuwach Jun Kame,  
Wuqub' Kame.

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

“Apa k'o wi ri nu sik', 2210  
A on k'o wi ri nu chaj,

One went to give to you last night?” they were asked  
therefore.

Xb'e ya'oq chiwech xq'eq?” xuchax k'ut.

“We finished them you lord.”

“Xqak'iso at ajaw.”

“Good then that,  
Now then that,

“Utz b'a la',  
Wakamik b'a la',

Finished your day,  
You die.

Xk'is i q'ij,  
Kixkamik.

They were lost,  
They were broken also.

Xkisachik,  
Xkiqaq'up puch.

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

Waral xchiwewaj wi i wach, 2220  
Kixpusik,”

Said One Death,  
Seven Death.

Xcha' Jun Kame,  
Wuqub' Kame.

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

Ta xepus k'ut,  
Xemuq k'ut.  
Chi Puk'b'al Cha'j,  
U b'i',  
Xemuq wi.  
Xq'at u jolom ri Jun Junajpu.

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

Xa u nimal xmuqik  
Ruk' ri u chaq'. 2230

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

“Chiya' ri u jolom xo'l che'  
Ri tikil pa b'e,”

Said therefore One Death,  
Seven Death.

Xcha' k'ut Jun Kame,  
Wuqub' Kame.

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.

Ta xb'e k'u ya'oq u jolom xo'l che',  
Ta xwachin k'u ri che'.  
Maja b'i u wach,  
Maja' ch'oko ri u jolom ri Jun Junajpu chuxo'l che'.

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

Are' k'u ri tzima kojcha' chire wakamik. 2240  
U jolom Jun Junajpu chuchaxik.

Then they marveled therefore One Death,  
Seven Death,

Ta xumayijaj k'ut Jun Kame,  
Wuqub' Kame,

Its fruit the tree.  
Everywhere round its fruit,

U wach ri che'.  
Jumaj k'olok'a'q u wach,

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

Ma k'u q'alaj  
K'o chi wi ri u jolom Jun Junajpu.

Merely identical now his face,  
With its face calabash.

Xa junam chik u wach,  
Ruk' u wach tzima.

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

Karilo ronojel Xib'alb'a, 2250  
Ta chul ki ka'yij.

Great its essence the tree,  
It became to their hearts,

Nim u k'oje'ik ri che',  
Xux chi ki k'u'x,

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,

Rumal ju su xub'anik,  
Ta xok u jolom Jun Junajpu chuxo'l.

Xecha' k'u ri Xib'alb'a  
Chi kib'il kib':

“Ma k'o mach'upuwik ri u wach,  
Ma k'o nay pu ma ok apanoq chuxe' che',” xecha'.

Xk'iq'ataj kib', 2260  
Xk'iq'il kib' Xib'alb'a konojel.

Ma k'u q'alaj chi ri u jolom Jun Junajpu.  
Xa junamatal chik ruk' u wach che'.

Ri tzima u b'i' xuxik.  
Nim k'ut u tzijoxik

Xuta jun q'apoj.  
Wa' k'ute xchiqab'ij roponik.  
**WA'** chi k'ute u tzijoxik  
Jun q'apoj,

U me'al jun ajaw, 2270  
Kuchuma Kik' u b'i'.

**ARE'** k'ut ta xuta  
Jun q'apoj,  
U me'al jun ajaw.  
Kuchuma Kik' u b'i' u qajaw,  
Xk'ik' k'ut u b'i'  
Ri q'apoj.

Ta xuta k'ut u tzijoxik ri u wach che',  
Ta chitzijox chik rumal u qajaw.

Chumayijaj k'ut 2280  
Ta chitzijoxik.

“Ma kina'ojwila',<sup>49</sup>

<sup>49</sup> 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?

Truly delicious  
Its fruit it is said,

I hear,”  
She said therefore.

Then she went merely alone,  
She arrived therefore

Below tree planted,  
At Crushing Ballcourt planted.

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

Not I die,  
Not I am lost.

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

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

“What do you desire to this?  
Merely skull this round thing placed in its branches trees,”

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

“Not you desire it,”  
She was told.

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

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

Ri che' kab'ixik?

Qitzij kus  
U wach kacha',

Kanuta'o,”  
Xcha' k'ut.

K'ate xb'ek xa u tukel,  
Xopon<sup>50</sup> k'ut

Chuxe' che' tikil,  
Chi Puk'b'al Cha'j tikil wi.

“Ji'a! Naqi pe u wach wa'e che'?  
Maki pa kus chiwachin wa' che'?”

Ma kikam taj,  
Ma kisach taj.

La kata<sup>51</sup> xchinch'up junuq?”  
Xcha' k'u ri q'apoj.

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',”

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

“Ma karayij,”  
Xuchaxik.

“Kanurayij,”  
Xcha' k'ut ri q'apoj.

“Utz b'a la', chalik'ib'a' uluq ri a wikiq'ab',

2290

2300

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<sup>50</sup> The manuscript reads *xapon*.

<sup>51</sup> The manuscript reads *quita*, likely a scribal error for *cata*.



I would see it surely," said the skull.	Wila' na," xcha' ri b'aq.	
"Fine," Said therefore maiden.	"We'," Xcha' k'u q'apoj.	2310
She stretched out upward Her right hand before its face skull.	Xulik'ib'a' aq'anoq U wikiq'ab' chuwach b'aq.	
Then therefore he would squeeze out, He makes its saliva skull.	K'ate k'ut chipitz', Kab'an u chub' b'aq.	
Then it came directed therefore Onto her hand maiden.	Ta xpetik taqal k'ut Pu q'ab' q'apoj.	
Then she looked at it therefore in her hand, Straightaway she examined it.	Ta xril k'ut u pu q'ab', Ju suk' xunik'oj.	
It was not therefore its saliva skull in her hand. "Merely its sign I gave to you,	Ma k'u ja b'i' u chub' b'aq pu q'ab'. "Xa retal mi xnuya' chawe,	2320
The my saliva, My spittle.	Ri nu chub', Nu k'axaj.	
This the my head does not function now, Merely skull there is not now its work.	Are' ri nu jolom maja b'i kachoko'n chi wi, Xa b'aq maja b'i chi u chak.	
Merely like his head if truly great lord, Merely its flesh good his face.	Xa wi keje' u jolom we qi nim ajaw, Xa u tio'jil utz wi u wach.	
This therefore then he will die, They will be frightened people because of his bones.	Are' k'ut ta chikamik, Chuxib'ij chi rib' winaq rumal u b'aqil.	
Thus merely his son, Like the his saliva,	Keje' k'ut xa u k'ajol, Keje' ri u chub',	2330
His spittle, His essence.	U k'axaj, U k'oje'ik.	
If his son lord, If also his son sage, Master of speech,	We u k'ajol ajaw, We puch u k'ajol na'ol, Aj ucha'n,	
Not it will be lost,	Xma chisach wi,	

It will go on,  
It will be made complete.

Chib'ek,  
Chitz'aqatajik.

Not extinguisher,  
Not also ruiner,

Mawi chupel,  
Ma pu ma'ixel,

2340

His face lord,  
Warrior,

U wach ajaw,  
Achij,

Sage,  
Master of speech.

Na'ol,  
Aj ucha'n.

Merely they shall remain his daughters,  
His sons.

Xa xichikanajik u mi'al,  
U k'ajol.

Then be it so,  
As I did to you.

Ta chuxoq,  
Keje' mi xnuv'an chawe.

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

Kataq'an k'ut chila' chuwach ulew,  
Mawi kakamik.

2350

You enter in word.  
Then be it so,"

Katok pa tzij.  
Ta chuxoq,"

Said the his head One Hunahpu,  
Seven Hunahpu.

Xcha' ri u jolom Jun Junajpu,  
Wuqub' Junajpu.

Merely their thought then they did it.  
This their word

Xa wi ki na'oj ta xkib'ano.  
Are' u tzij

Huracan,  
Youngest Thunderbolt,  
Sudden Thunderbolt to them.

Juraqan,  
Ch'i'pi Kaqulja,  
Raxa Kaqulja chikech.

2360

Thus her return again maiden  
To her home.

Keje' k'u u tzalijik chik q'apoj  
Chi rochoch.

Many instructions  
Were said to her.

K'iya pixab'  
Xb'ix chirech.

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

Ju su k'u xwinaqir  
Ral chupan  
Rumal ri xa chub'.

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?”

Are' k'ut ki winaqirik

Junajpu,  
Xb'alanke.

Ta xopon k'ut chi rochoch ri q'apoj.  
Xtz'aqat k'ut waqib'<sup>52</sup> ik',

Ta xnawachil rumal u qajaw.  
Ri Kuchuma Kik' u b'i' u qajaw.

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

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

Jun Kame,  
Wuqub' Kame ruk' ri Kuchuma Kik'. 2380

“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. 2390

K'ate k'ut xutz'onoj  
Chirech u me'al:  
“Apa aj choq'e ri awal  
K'o chapam,  
At nu me'al?”

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<sup>52</sup> The manuscript reads *vacaquib*, likely a scribal error for *vaquib*.

He said therefore.	Xcha' k'ut.	
“There is no my child thou my father, There is no man I know his face,” she said therefore.	“Maja b'i wal lal nu qajaw, Maja b'i achij weta'm u wach,” xcha' k'ut.	
“Good then that, True that you scratcher knee.”	“Utz b'a la', Qitzij wi chi at joxol ch'ek.”	2400
“Sacrifice her, You their councilors warriors.	“Chipusu', Ix raj pop achij.	
Bring hither the her heart inside bowl, They will examine it lords this day,”	Chik'ama' uloq ri u k'u'x chupan sel, Chikitzololej <sup>53</sup> ajawab' wakamik,”	
They were told therefore the owls, They four.	Xe'uchax k'ut ri tukur. E kajib'.	
Then they went carrying the bowl, Then they went holding in arms the maiden.	Ta xeb'ek ki tik'em ri sel, Ta xeb'ek ki ch'elem ri q'apoj.	
They take the White Dagger, Instrument of sacrifice of her.	Kuk'a'am ri Saqi Toq', Pusb'al re.	2410
“Not will be successful you kill me you messengers, Because not my fornication	“Mawi chutzinik kinikamisaj ix samajel, Rumal mawi nu joxb'al	
This that is in my womb. Merely was created.	Ri' k'o chi nu pam. Xaqi xwinaqirik.	
Only I went to admire the his head One Hunahpu, That is at Crushing Ballcourt.	Xere xb'e nu mayijaj ri u jolom Jun Junajpu, K'o chi Puk'b'al Cha'j.	
Cease then therefore, Not you sacrifice me you messengers,”	K'ek'e ta k'ut, Mawi kinipus, <sup>54</sup> ix samajel,”	
Said the maiden When she spoke.	Xcha' ri q'apoj Ta xch'awik.	2420
“What shall we use	“Naqi pa xchiquakoj	

<sup>53</sup> The manuscript reads *chiquicololej* (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.

<sup>54</sup> The manuscript reads *quipus*, likely a scribal error for *quinipus* (Mondloch, personal communication).

Its substitute the your heart?	U k'exel ri i k'u'x? <sup>55</sup>	
It was said hither, By your father:	Mi xb'ix uloq, Rumal a qajaw:	
'Bring hither the her heart, They shall examine it lords, They shall be satisfied, They shall equate its form. Quickly bring hither in bowl,	'Chik'am uloq ri u k'u'x, Xchikitzololej ajawab', Xchikitz'aqix taj, Xchikijunamwachij u tz'aqik. <sup>56</sup> Chanim chik'ama' uloq pa sel,	
Place down her heart inside bowl.' Were not we told hither? What is it therefore We shall give in bowl?	Chik'olob'a' qajoj u k'u'x chupan sel.' Ma pa mi xojuchax uloq? Naqi la' k'ut Xchiqaya' pa sel?	2430
We want then first not then you die," They said therefore the messengers.	Kaqaj ta nab'ek ma ta katkamik," Xecha' k'u ri samajel.	
"Good then that, not theirs the heart then be it so, With it not here your homes will become.	"Utz b'a la', mawi kech ri k'u'x ta chuxoq, Ruk' mawi waral iwochoch chuxik.	
Not therefore merely you will lure by force people That will die.	Ma k'u xa chichi'j winaq Chikamik.	
Then truly yours the true fornicator. Then also theirs	K'ate qitzij iwech ri qitzij joxol. K'ate nay pu rech	2440
One Death, Seven Death,	Jun Kame, Wuqub' Kame,	
Merely sap, Merely croton theirs.	Xa kik', Xa jolomax rech.	
Then be it so, This you will burn before their faces.	Ta chuxoq, Are' chik'at <sup>57</sup> chuwach.	

<sup>55</sup> 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.

<sup>56</sup> The root words in this parallel triplet-- *tzololej*, *tz'aqixtax*, and *tz'aqik*-- may have been chosen for their alliterative quality.

<sup>57</sup> 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.

“There 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',” 2450  
Cha' k'ut ri q'apoj.

Kaq k'ut u wa'l ri che' xelik,  
Xk'ol<sup>58</sup> 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,

---

<sup>58</sup> 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,

Xa qab'in apanoq oj,  
Na qa ya'ix taj

U wa u k'exewach a k'u'x  
Chikiwach ajawab',”

Xecha' k'ut  
Ri samajel.

Ta xopon k'ut chikiwach ajawab',  
Ketz'elewachin konojel.

“Mawi xutzinik?”  
Xcha' k'ut Jun Kame.

“Mi xutzinik,  
Ix ajawab'.

Wa' na k'u u k'u'x.  
Xe' k'o pa sel.”

“Utz b'a la',  
Wila' k'ut,”

Xcha' k'u ri Jun Kame.  
Ta xuchuyej k'u aq'anoq,

Katurur rij chi komaj,  
Kaqlujluj rij chi kik'.

“Utz chilu' u wach q'aq',  
Chiya' chuwi' q'aq',” xcha' k'ut Jun Kame.

K'ate puch xkichaqij chuwi' q'aq',  
K'ok' k'ut xkina' Xib'alb'a.

Xek'is yakataj uloq konojel,  
Xechiqe chuwi'.

Qitzij chi kus xkina'o,  
Ri u sib'el kik'.

Are' k'ut e chiqichoj wi kanoq,

2480

2490

2500

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.

Ta xeb'e ri tukur e wab'ay rech q'apoj.  
 Xukiya' aq'anoq chi jul chuwi' ulew.  
 Xtzaliq chi k'u qajoq ri wab'anel.  
 Keje' k'ut xech'akataj wi rajawal Xib'alb'a.  
 Ri' rumal q'apoj xemoywachixik konojel.

**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.

**ARE'** k'ute k'o ri u chuch 2510  
 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.

They were here her children in her womb.  
 Merely a little now not they are born,

Xk'o loq ral chupan. 2520  
 Xa sqaqi'n chik mawi keyake'ik,

The Hunahpu,  
 Xbalanque their names.

Ri Junajpu,  
 Xb'alanke ki b'i'.

Then arrived  
 Therefore the woman  
 To the grandmother.  
 Said therefore the woman  
 To the grandmother:  
 "I have arrived,

Ta xul  
 K'u ri ixoq  
 Chire ri ati't.  
 Xcha' k'u ri ixoq  
 Chire ri ati't:  
 "Mi xinulik,

Thou lady.  
 I daughter-in-law thine,  
 I as well child thine,  
 Thou lady,"

Lal chichu'. 2530  
 In alib' la,  
 In puch alk'u'al la,  
 Lal chichu',"

She said when she entered hither  
 With the grandmother.

Xcha' ta xok uloq  
 Ruk' ri ati't.

"From where do you come hither?  
 There are now the my children?"

"Apa katpe wi uloq?  
 K'o chi pa ri wal?"



Did not they die at Xibalba? They therefore two left,	Ma pa xekamik chi Xib'alb'a? E k'u kaib' kanoq,	
Their sign, Their word also,	Ketal, Ki tzijel puch,	2540
One Batz, One Chouen their names.	Jun B'atz', Jun Chowen ki b'i'.	
If you shall see you come, Leave thither,”	We awila katpe wi, Katel ub'ik,”	
She was told the maiden By grandmother.	Xuchax ri q'apoj Rumal ati't.	
“But it true that I Daughter-in-law thine.	“Xere la' qitzij wi chi in Alib' la.	
What are surely his. What is with me his One Hunahpu,	Xk'o na re. In k'o wi rech Jun Junajpu,	2550
This I am carrying.	Wa' Wuk'a'am. <sup>59</sup>	
They are alive, Not dead,	E k'aslik, Mawi e kaminaq	
The One Hunahpu, Seven Hunahpu.	Ri Jun Junajpu, Wuqub' Junajpu.	
Merely their self-manifestation light They did it thou my mother-in-law.	Xa u k'utb'al <sup>60</sup> rib' saq Mi xkib'ano lal walib'.	
Thus you shall see it, When you shall see his face	Keje' k'ut iwila', Ta chiloq u wach	2560
This I am carrying,”	Ri wuk'a'am,”	

<sup>59</sup> This is the perfect form of the verb *uk'a'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).

<sup>60</sup> The manuscript reads *catbal* (impediment), which is likely a scribal error for *cutbal* (manifestation).

She was told the grandmother.

Xuchaxik ri ati't.

This therefore they glory in the Hun Batz,  
Hun Chouen,

Are' k'ut keq'aq'al ri Jun B'atz',  
Jun Chowen,

Merely flute,  
Merely song they do.

Xa su',  
Xa b'ix kakib'ano.

Merely writing,  
Merely also carving their work on every day.

Xa tz'ib'anik,  
Xa pu k'otonik ki chakij chi ju ta q'ij.

They therefore comforters her heart the grandmother.  
She said then therefore grandmother,

Are' k'ut ku'b'ul wi u k'u'x ri ati't. 2570  
Xcha' chi k'ut ati't,

“Not I want you.  
You not my daughter-in-law.

“Xma kawaj wi.  
At ta walib'.

Merely your fornication,  
This that is in your womb.

Xa a joxb'al,  
Ri' k'o chapam.

You deceiver.  
They died,

At k'axtok'.  
Xekam wi,

My children you say,”  
She said again therefore the grandmother.

Wal kab'ij,”  
Xcha' chi k'ut ri ati't.

“Truly then his,  
This I say to you.”

“Qitzij ib'a re, 2580  
Wa' kanub'ij.”

“Good then that,  
You my daughter-in-law I hear you.

“Utz b'a la',  
At walib' kanuta'o.

Go then to it.  
Go to get

Jat<sup>61</sup> b'a la'.  
Ja' k'ama'

Their food,  
That they may eat.

Kecha' wi,  
Chikiwa'ej.

Go to harvest one great netful,  
May it come,

Ja' jach'a jun chi nima k'at,  
Chipetik,

---

<sup>61</sup> The manuscript reads *vhat*, which is impossible grammatically and is likely a scribal error.

<p>You surely therefore my daughter-in-law I hear you,” She was told therefore the maiden.</p>	<p>At na k'u walib' kanuta'o,” Xuchax k'ut ri q'apoj.</p>	<p>2590</p>
<p>“Good then that,” She said therefore.</p>	<p>“Utz b'a la',” Xcha' k'ut.</p>	
<p>Then also then she went to maizefield, There was their maizefield</p>	<p>K'ate puch ta xb'ek pa ab'ix, K'o wi kab'ix</p>	
<p>The One Batz, One Chouen.</p>	<p>Ri Jun B'atz', Jun Chowen.</p>	
<p>Cleared Its path by them.</p>	<p>Jokam U b'e'el kumal.</p>	
<p>She began it therefore maiden, She arrived also,</p>	<p>Xutajej k'ut q'apoj, Xopon puch,</p>	<p>2600</p>
<p>There In maizefield.</p>	<p>Chiri' Pa ab'ix.</p>	
<p>Merely therefore one head the maize plant. There was not another head,</p>	<p>Xa k'u ju wi' ri ab'ix. Xma k'o chi wi',</p>	
<p>Second head, Third head.</p>	<p>U ka wi', Rox wi'.</p>	
<p>It had born fruit, Its fruit then one head.</p>	<p>Xuwachelam wi, U wach chi ju wi'.</p>	
<p>Then was finished therefore Her heart the maiden.</p>	<p>Ta xk'is k'ut U k'u'x ri q'apoj.</p>	<p>2610</p>
<p>“See I sinner! I debtor!</p>	<p>“Kila' in makol! In k'asb'ol!</p>	
<p>Where shall I get the one netful food That is asked?” she said therefore.</p>	<p>Apa xchink'am wi ri jun k'at echa' Kab'ixik?” xcha' k'ut.</p>	
<p>Then also their being calling upon Guardians food by her.</p>	<p>K'ate puch u sik'ixik Chajal echa' rumal.</p>	
<p>“Come, arise,</p>	<p>“Tatul, waloq,</p>	

Come, stand up	Tatul, tak'aloq	
Lady Day <i>Toj</i> , Lady Day <i>Q'anil</i> , Lady Cacao, Lady also Day <i>Tz'i'a</i> ,	Xtoj, Xq'anil, Xkakaw, Ix pu Tz'i'a,	2620
You guardians Of their food	At chajal Re kecha'	
One Batz, One Chouen," said the maiden.	Jun B'atz', Jun Chowen," xcha' ri q'apoj.	
Then she took therefore The corn silk, Its corn silk its top ear of ripe maize, She pulled it out upward.	Ta xuk'am k'ut Ri tzami'y, U tzami'yal u wi' jal, Xub'oq aq'anoq.	2630
Not she picked the ear of maize. It abounded therefore the ear of maize,	Mawi xujach' ri jal. Chikaw k'ut ri jal,	
Food in net, It overflowed the great net.	Echa' pa k'at, Xq'axinik ri nima k'at.	
Then she came therefore the maiden, Merely therefore animals Carried the net. When she came,	Ta xpe k'ut ri q'apoj, Xa k'u chikop Xeқан ri k'at. Ta xpetik,	
They went to give her pack frame. She perspired like she carried it.	Xb'e ki ya' u ko'k. Xuk'ut ja' keje' ri' reқан.	2640
She arrived, She saw the grandmother.	Xoponik, Xril ri ati't.	
Then also when she saw the grandmother the food, One great netful.	K'ate puch ta xril ri ati't ri echa', Jun chi nima k'at.	
"Where came the food by you, Did it get stolen from?"	"Apa mi xpe wi ri echa' awumal, Mi xe'elaq'alab'a' <sup>62</sup> wi?"	

<sup>62</sup> 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,

We mi xk'is a k'am uloq ri qab'ix,  
Chib'e na wila',” xcha' ri ati't.

Ta xb'e puch,  
Xb'e rila ri ab'ix.

Xa wi xere k'o wi ri ju wi' ab'ix,  
Xa wi k'u xere q'alaj u k'olib'al k'at chuxe'.

Anim chi k'ut xpe ri ati't,  
Xul chi k'ut chi rochoch.

Xcha' chi k'ut  
Chire ri q'apoj:

“Xere wi retal ri'  
Qitzij wi chi at walib'.

Chiwil chi na  
A b'anoj.

Ri' e k'o ri wi'y,  
E nawinaq chik,” xuchax k'ut q'apoj.

**ARE'** chik xchiqatzijoj  
Kalaxik  
Junajpu,  
Xb'alanke.  
**ARE'** k'ut kalaxik,  
Wa'e xchiqab'ij

Ta xuriq u q'ij  
Kalaxik,

Ta xalan puch ri q'apoj,  
Xkik' u b'i'.

Ma k'u xuwachij ati't,

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from) which is a much better reading for this context. If this is correct, it would be a scribal error of multiple letters, particularly in the suffix of the verb. I have chosen to leave the suffix as it appears in the manuscript.

When they were born.	Ta xe'alaxik.	
Suddenly then they arose, They two were born,	Lib'aj chi xeyake'ik, E kaib' chi kalaxik,	
Hunahpu, Xbalanque their names.	Junajpu, Xb'alanke ki b'i'.	
In mountain they arose, Then they entered therefore in house.	Pa juyub' xeyake' wi, Ta xe'ok k'ut pa ja.	2680
Not therefore they sleep. “Go to abandon them,	Ma k'u kewarik. “Je' a tzaqa uloq,	
Truly screaming their mouths,” Said the grandmother.	Qitzij chach ki chi',” Xcha' ri ati't.	
Then therefore they were given in ants, Delicious therefore their sleep there.	K'ate k'ut ta xeya' pa sanik, Kus k'u ki waram chiri'.	
They went out again therefore there, They gave them again upon thorns.	Xe'el chi k'u chiri', Xeya' chik chuwi' k'ix.	
This then therefore they wanted One Batz, One Chouen:	Are' ta k'ut xkaj Jun B'atz', Jun Chowen:	2690
They died then there in ants, They died then also upon thorns.	Xekam ta chiri' pa sanik, Xekam ta pu chuwi' k'ix.	
They wanted it because of their treachery, Their red countenances as well,	Xkaj rumal ki ch'aqimal, Ki kaqwachib'al puch,	
By One Batz, One Chouen.	Kumal Jun B'atz', Jun Chowen.	
Not were accepted in house by them their younger brothers at first, Merely not they knew them.	Mawi xek'ulax pa ja kumal ki chaq' nab'ek, Xa mawi keta'm.	
Merely therefore in mountains they grew. They therefore great	Xa wi k'u pa juyub' xek'iy wi. E k'u nima'q	2700
Flautists,	Aj su',	

Singers,	Aj b'ix,	
The One Batz, One Chouen.	Ri Jun B'atz', Jun Chowen.	
They became great therefore, Great affliction, Misfortune, They passed through. They were afflicted. They great sages now they became.	Xenimaqir k'ut, Nima k'axk'ol, Ra'il, Xe'ik'ow wi. Xek'axk'ob'isaxik. E nima'q eta'manel chik xe'uxik.	2710
Merely only flautists, Singers,	Xa wi xere e aj su'. E aj b'ix,	
Also writers, Carvers they became.	E pu aj tz'ib'ab', Aj k'ot xe'uxik.	
Everything Successful by them.	Ronojel Chutzin kumal.	
Certainly they knew they were born, Certainly they were ingenious.	Xa xketa'm wi xe'alaxik, Xa xenawinaq.	
Also his substitute Their father	E pu u k'exel Ki qajaw	2720
Who went to Xibalba. Dead their father.	Ri xeb'e chi Xib'alb'a. Kaminaq wi ki qajaw.	
They therefore great, Sages,	E k'u nima'q, Eta'manel,	
The One Batz, One Chouen.	Ri Jun B'atz', Jun Chowen.	
In their hearts Everything first they know.	Chi ki k'u'x Ronojel nab'ek keta'm.	
When they were created The their younger brothers.	Ta xewinaqir Ri ki chaq'.	2730
Not therefore went out their enchanted abilities,	Ma k'u xel apanoq ki na'wikil,	

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,

Rumal ki kaqwachib'al.

Xa chikij xqaj wi  
U yoq' ki k'u'x.

Mawi b'anoj.  
Xepoysaxik

Kumal ri Junajpu,  
Xb'alanke.

Xa k'u wub'anik  
Chikib'ano ju ta q'ij.

Mawi keloq'oxik  
Rumal ri kati't,

Jun B'atz',  
Jun Chowen.

Mawi chiya' ki wa,  
Xb'aninaq wa'im.

Xe pu wainaq ri Jun B'atz',  
Jun Chowen ta ke'ulik.

Ma k'u keq'aq'arik,  
Oyowarik.

Xa chikikuyu.  
Xere keta'm

Ri' ki k'oje'ik.  
Keje' ri saq kakilo.

Kuk'a'am k'ut ki tz'ikin  
Ta ke'ulik ju ta q'ij,

Chikiti' k'ut ri Jun B'a'tz,  
Jun Chowen.

Maja b'i naqi la' chiya'  
Chikech ki kab' ichal,

2740

2750

2760



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

Ri Junajpu,  
Xb'alanke.

Xa k'u su',  
Xa pu b'ix,

Chikib'ano Jun B'atz',  
Jun Chowen.

Ta xe'ul chi puch ri Junajpu,  
Xb'alanke.

Maja b'i chik ki tz'ikin kuk'a'am, 2770  
Xe'ok uloq.

Xq'aq'ar k'u ri ati't.  
“Naqi pa rumal maja b'i chi tz'ikin

Iwuk'a'am?”  
Xe'uchax k'ut

Ri Junajpu,  
Xb'alanke.

“Are', wi ix<sup>63</sup> qati't,  
Xa mi xetanatob' qa tz'ikin  
Chuwi' che',” 2780  
Xcha' k'ut.  
“Ma k'u ja b'i  
Chaq'an chuwi' che'  
Chikech,  
Ix qati't.

Chikaj ta pu ri qatz  
Keb'e ta quk'.  
Chib'e ta  
Ki qasaj uloq ri tz'ikin,” xecha' k'ut.  
“Utz b'a la' 2790  
Kojb'e iwuk'

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<sup>63</sup> *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.

Then they defeated them.  
They were received therefore  
Their thoughts each of them  
To their defeat,

One Batz,  
One Chouen.

“Merely we overturn  
Their nature.

They its womb our words,  
Then be it so.

Because great affliction  
They did to us.

We were to have died,  
We were to have been lost also,

They wanted this,  
We their younger brothers.

Like slaves we came hither to their hearts,  
Like therefore we work for them.

Only its sign we will make,”  
They said to each other.

Then they went therefore  
There below tree,  
Yellow Tree its name,  
To accompany therefore the their older brothers.

When they went they began then therefore to shoot.  
Not counted birds in its top tree.

Saqirik,”  
Xecha' k'u ri katz.

Ta xech'akowik.  
Xk'aminaq k'ut  
Ki na'oj ki kab' ichal  
Chirech ki ch'akik,

Jun B'atz',  
Jun Chowen.

“Xa qa tzolq'omij  
Ki k'oje'ik.

E u pam qa tzij,  
Ta chuxoq.

Rumal nima k'axk'ol  
Mi xkib'an chiqe.

Xojkam taj,  
Xojsach taj puch,

Xkaj ri',  
Oj ki chaq'.

Keje' ri' ala xojpe wi uloq chi ki k'u'x,  
Keje' k'ut keqachak wi.

Xa retal chiqab'ano,”  
Xecha' chi kib'il kib'.

Ta xeb'e k'ut  
Chila' chuxe' che',  
Q'an Te'<sup>64</sup> u b'i',  
Kachb'ilan k'u ri katz.

Ta xeb'ek xkitikib'a' chi k'ut wub'anik.  
Mawi ajilan chi tz'ikin chuwi' che'.

2800

2810

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<sup>64</sup> *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.  
“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

Kech'ititik,  
Xemayijan k'ut ri katz,

Ta xkil ri tz'ikin.  
Are' k'u ri tz'ikin,

Maja b'i junoq xqaj uloq chuxe' che'.  
“Ri' qa tz'ikin e mawi keqaj uloq.

Xa jix qasaj uloq,”  
Xecha' k'ut chire katz.  
“Utz b'a la',” xecha' k'ut.  
K'ate puch xe'aq'anik chuwi' che'.

Xnimar k'ut ri che',  
Xsipoj u pam.

K'ate k'ut xeraj qaj uloq,  
Ma k'u utz chik ki qajik uloq chuwi' che',

Jun B'atz',  
Jun Chowen.

Xecha' k'u uloq chuwi' che':  
“Jupacha kojucha'nik,

Ix qa chaq'?  
Toq'ob' qa wach.  
Are' ri che' kaxib'in chik kaqilo,  
Ix qa chaq',”

Xecha' uloq chuwi' che'.  
Xecha' k'u ri

Junajpu,  
Xb'alanke:

“Chikira' i we'x,  
Chixima' xe' i pam.

Najtik u tza'm

2820

2830

2840

Pull out end behind you.	Chijure' je' chiwij.	
Then therefore good your walk,” They were told then by their younger brothers.	K'ate k'ut utz i b'inik,” Xe'uchax chik kumal ki chaq'.	2850
“Fine,” they said therefore, Then they pulled out therefore its end their loincloths.	“We,” xecha' k'ut, Ta xkijurub'a' k'ut u tza'm ki to'q.	
Merely also straightaway their tails now they became, Merely spider monkeys they appeared like now.	Xa pu ju su ki je' chi xuxik, Xa k'oy xkiwachib'ej chik.	
Then therefore they went to its top trees Small mountains, Great mountains, They went into forests.	K'ate k'ut xeb'e chuwi' taq che' Ch'uti juyub', Nima juyub', Xeb'ek pa taq k'iche'laj.	
They howled now, They chattered noisily now in its branches trees.	Kewojon chik, Kisiloj <sup>65</sup> chik chuq'ab' taq che'.	2860
Thus their defeat One Batz, One Chouen,	Keje' k'ut ki ch'akatajik Jun B'atz', Jun Chowen,	
By Hunahpu, Xbalanque.	Kumal Junajpu, Xb'alanke.	
Merely by their enchanted nature Then they did it.	Xa rumal ki nawal Ta xkib'ano.	
Then they arrived Therefore at their home. They spoke therefore. They arrived	Ta xe'opon K'ut chi kochoch. Xecha' k'ut. Xe'oponik	2870
With their grandmother, With also their mother.	Ruk' kati't, Ruk' pu ki chuch.	
“You our grandmother something happened to our older brothers, Merely new their faces.	“Ix qati't naqi la' mi xkik'ulwachij ri qatz, Xa rax ki wach.	
They went like animals now,”	Mi xeb'ek keje' ri' e chikop chik,”	

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<sup>65</sup> The manuscript reads *zilah* (be silent) for what should likely be *ziloh* (to make loud noises like an animal)



Then they entered therefore hither  
The One Batz,  
One Chouen,  
They dance when they arrived.

Ta xe'ok k'u uloq  
Ri Jun B'atz',  
Jun Chowen,  
Kexajowik ta xe'ulik.

Then also when she looked the grandmother,  
Ugly their faces she saw grandmother.

K'ate puch ta xmuqun ri ati't,  
Itzel ki wach xril ati't.

Then she laughed,  
Not she held back her laughter grandmother.

Ta xtze'nik,  
Mawi xukuy u tze' ati't.

Merely therefore straightaway they went,  
Not were seen again their faces.

Xa k'u ju su xeb'ek,  
Mawi xil chikiwach.

2920

They got up,  
They went into forest.

E yakatik,  
Xeb'e pa k'eche'laj.

“What will you do,  
You our grandmother?”

“Naqi pa chib'ano,  
Ix qati't?”

Merely four times we shall try it,  
Merely three times more.

Xa kaj mul xchiqatijo,  
Xa ox mul chik.

We have called them in flute music,  
In song.

Xkeqasik'ij pa su',  
Pa b'ix.

Truly you must contain your laughter.  
We must try again surely,”

Qi chikuyu' i tze'.  
Qatija' chi na,”

2930

They said again Hunahpu,  
Xbalanque.

Xecha' chik Junajpu,  
Xb'alanke.

Then they played the flute again,  
Then they entered again hither.

K'ate xesu'an chik,  
Ta xe'ok chi uloq.

They dance again,  
They arrived again

Kexajow chik,  
Xe'ul chik

To its middle,  
Its front house.

Chi u nik'ajal,  
U wa ja.

Merely animatedly they do it,  
Merely they tempt

Xa wi kukus kakib'ano,  
Xa wi kakitaqchi'j

2940

The their grandmother To laughter. Immediately now she laughed again The their grandmother.	Ri kati't Chi tze'. Lib'aj chi xtze'n chi Ri kati't.	
Truly funny their faces The spider monkeys.	Qitzij tze'b'al ki wach Ri k'oy.	
Paunchy below their bellies, Naked below also at its edges their chests.	Chixiririk xe' ki pam, Chich'ilita xe' pu chuchi' ki k'u'x.	
When they entered hither, She therefore much She would laugh grandmother. Then they went again into mountains.	Ta xe'ok uloq, Are' k'ut k'i Chutze'j ati't. K'ate xeb'e chik pa taq juyub'.	2950
“What truly will we do you our grandmother? Only now this its third time again we shall try it,”	“Naqi pa qi chiqab'ano ix qati't? Xere chi wa' rox mul chik xchiqatijo,”	
Said the Hunahpu, Xbalanque.	Xcha' ri Junajpu, Xb'alanke.	
They played the flute again, They arrived again.	Xesu'an chik, Xe'ul chik.	
They dance. Merely therefore she would contain her laughter the their grandmother.	Kexajowik. Xa k'u chukuyuka' u tze' ri kati't.	2960
They climbed up therefore hither, They would scamper wall.	Xe'aq'an k'u uloq, Chukatanaj tz'aq.	
Very red their mouths, Foolish their faces,	Kaqruxruj u chi', Tak ki wach,	
Puckered their mouths, Bushy their mouths.	Mutzuma'q ki chi', Chik'imal ki chi'.	
Their faces silly, They snort at them.	Ki wach mak'ama, Chikijoq'ij chike.	
When she saw them again therefore the grandmother,	Ta xril chi k'ut ri ati't,	2970

Then burst out again her laughter the their grandmother.	K'ate xpoq'olij chi u tze' ri kati't.	
Not again therefore were seen before their faces, Because of her laughter grandmother.	Ma chi k'u xil chikiwach, Rumal u tze'b'al ati't.	
“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:	“Xere wi k'u wa' ix qati't, Xkeqapixab'aj ub'ik.” Chu kaj mul k'ut Xesu'ax chik. Ma k'u xe'ul chik Chu kaj mul. Ju su xeb'ek pa k'eche'laj. Xecha' k'ut chire kati't:	2980
“Also we therefore tried it you our grandmother. First they arrived.	“Mi k'u xqatijo ix qati't. Mi nab'e xe'ulik.	
We therefore tried again their being called. Do not grieve therefore.	Mi pu xqatij chik ki sik'ixik. Mixb'ison k'ut.	
We are here, We your grandsons.	Oj k'olik, Oj iwi'y.	
Merely love the our mother, You our grandmother.	Xa chiloq'oj ri qa chuch, Ix qati't.	
They are remembered the our older brothers, Then be it so.	Kena'b'ax ri qatz, Ta chuxoq.	2990
They were given names, They also were given titles	Mi xekob'i'k, Mi pu xeb'i'najik	
One Batz, One Chouen,	Jun B'atz', Jun Chowen,	
They are called,” they said The Hunahpu, Xbalanque. They were called therefore by	Ke'uchaxik,” xecha' Ri Junajpu, Xb'alanke. Xesik'ix k'ut rumal	
The flautists, Singers,	Ri aj su', Aj b'ix,	3000



The ancient people.  
They also would call,

Ri ojer winaq.  
Are' puch chusik'ij,

The writers,  
Carvers.

Ri aj tz'ib',  
Aj k'ot.

Anciently they became animals,  
Spider monkeys they became,

Ojer xechikopirik,  
E k'oy xe'uxik,

Because merely they aggrandised themselves,  
They abused the their younger brothers.

Rumal xa xkinimarisaj kib',  
Xkiyoq' ri ki chaq'.

Thus misery to their hearts,  
Thus their ruin this,

Keje' wi q'alab'il chi ki k'u'x,  
Keje' k'ut ki ma'ixik ri',

3010

When they were lost,  
The One Batz,  
One Chouen.  
Animals they became.

Ta xesachik,  
Ri Jun B'atz',  
Jun Chowen.  
E chikop xe'uxik.

This therefore their community,  
There is their home now.

Are' k'ut e ramaq'elal,  
K'o kochoch<sup>66</sup> chik.

Merely only flautists,  
Singers.

Xa wi xere e aj su',  
E aj b'ix.

Great again they did it,  
When they dwelt

Nim chik xkib'ano,  
Ta xek'oje'ik

3020

With their grandmother,  
With also their mother.

Ruk' rati't,  
Ruk' pu ki chuch.

**THEN** they began again therefore their deeds,  
Their self manifestations,

**TA** xkitikib'a' chi k'ut ki b'anoj,  
Ki k'utb'al kib',

Before her face their grandmother,  
Before her face also their mother.

Chuwach kati't,  
Chuwach pu ki chuch.

First they did the maizefield.  
“Merely we farm maizefield,

Nab'e xkib'ano ri ab'ix.  
“Xa kojab'ixik,

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<sup>66</sup> The manuscript reads *cchoch*, which is likely a scribal error for *cochoch*

You our grandmother, You also our mother,” they said.	Ix qati't, Ix pu qa chuch,” xecha'.	3030
“Do not grieve, we are here, We thy grandchildren.	“Mixb'isonik, oj k'olik, Oj iwi'y.	
We their substitutes Our older brothers,”	Oj ki k'exel Qatz,”	
They said therefore the Hunahpu, Xbalanque.	Xecha' k'u ri Junajpu, Xb'alanke.	
Then they took therefore their axes, Their hoes they were carrying on their shoulders.	Ta xkik'am k'ut ki kaj, Ki mixk'ina' ki xokem,	
They went with each one Their blowguns they shouldered, They left their home.	Xeb'ek ruk' jujun Ki wub' xkitelej, Xe'el chi kochoch.	3040
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.	Ta xkipixab' k'u kati't chire U ya'ik ki wa. “Chitik'oj na q'ij Chib'e ya' qa wa Ix qati't,” xecha'.	
“Good then that you my grandsons,” Said therefore the their grandmother.	“Utz b'a la' ix wi'y,” Xcha' k'ut ri kati't.	
Then therefore they arrived there, They farm the maizefield.	K'ate k'ut xe'opon chiri', Ke'ab'ix wi.	3050
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.	Xa qi xkich'ikib'a' ri mixk'ina' pu ulew, Xa k'u qi chitajin ri mixk'ina' pu ulew, Xa <sup>67</sup> k'u qi chitajin ri mixk'ina' chutukel.	
This therefore the axe, Merely they would stick it in its fork tree, Merely its own strength tree it would fell.	Are' k'u ri ikaj, Xa wi chikich'ikib'a' chutolok' che', Xa wi chuq'ab' rib' che' chib'ek.	

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<sup>67</sup> The manuscript has *ma* (not), which must be a scribal error from the context of this passage.

It would chop,  
It would fell

Chilajajik,  
Chib'ek

All trees,  
Bushes.

Ronojel che',  
K'a'am.

3060

Feverishly now  
It would cut down trees.

Kaqchakachoj chik  
Chiq'atoj che'.

It would do it the merely one axe.  
This therefore the hoe thick it would break up,

Chub'an ri xa juna ikaj.  
Are' k'u ri mixk'ina' tzatz chiq'upuj,

Not counted stalks briars does the merely one hoe,

Mawi ajilan tum k'ixik kub'an ri xa jun chi  
mixk'ina',

Not counted breaking up.

Mawi ajilan q'upuj.

Merely small mountains,  
Great mountains it goes.

Xa ch'uti juyub',  
Nima juyub' kab'ek.

Then they instructed therefore an animal,  
Turtle Dove its name.

Ta xkipixab'aj k'ut jun chikop,  
Xmukur u b'i'.

3070

They placed it up  
On its top great stump.

Xkit'uyub'a' aq'anoq  
Chuwi' nima kuta'm.

They spoke therefore Hunahpu,  
Xbalanque:

Xecha' k'ut Junajpu,  
Xb'alanke:

“Merely you will see the our grandmother will come to  
give our food,  
Straightaway you cry out when she has come.

“Xa chawil ri qati't chipetik ya'ol qa wa,

Ju su katoq'ik ta petoq.

Then therefore we will grasp the hoe,  
With axe.”

K'ate k'ut chiqachap ri mixk'ina',  
Ruk' ikaj.”

“Good then that,”  
Said therefore the turtle dove.

“Utz b'a la',”  
Xcha' k'u ri xmukur.

3080

This therefore merely blowgun hunting they would do.  
Not surely true maize farming then they would do.

Are' k'ut xa wub'anik chikib'ano.  
Ma na qitzij ab'ixik ta chikib'ano.

Then also he would cry out the turtle dove,

K'ate puch choq' ri xmukur,

Quickly therefore they come.	Anim k'ut kepetik.	
One would grab hoe, One therefore would grab the axe.	Jun chichapo mixk'ina', Jun k'ut chichapow ri ikaj.	
They would put field debris on their heads, Without cause he would rub earth on his hands.	Chikipisla ki wi', Xaloq' chub'aqala' ulew pu q'ab'.	
The one merely like he would dirty his face, Like truly had farmed maizefield.	Ri jun xa keje' chutz'iloj u wach, Keje' ri' qitzij ab'ixom.	3090
This therefore the one other merely without cause toss its chips wood on his head, Like truly cutter tree.	Are' k'u ri jun chik xaloq' chupuk'ij u web'al che' pu jolom, Keje' wi ri' qitzij q'atoj che'nel.	
Then they were seen by their grandmother, Then therefore they eat.	Ta xil rumal kati't, K'ate k'ut kewa'ik.	
Not true maize farming they would do. Without cause she would go to give their food.	Ma qitzij ab'ixik chikib'ano. Xaloq' chib'e ya'oq ki wa.	
Then they went therefore to their home. “Truly we are tired, You our grandmothers,” They say they arrive.	Ta xeb'e k'ut chi kochoch. “Qitzij mi xojkosik, Ix qati't,” Kecha' ke'oponik.	3100
Without cause they would rub, They would stretch out also,	Xaloq' chikikikij, Chikiyuq puch,	
Their legs, Their arms before her face their grandmother.	Kaqan, Ki q'ab' chuwach kati't.	
Then they went again therefore on second day, They arrived therefore in their maizefield.	Ta xeb'e chi k'ut chu ka q'ij, Xe'opon k'ut pa kab'ix.	
Completed having been raised up again all trees, Bushes.	K'is yakatajinaq chik ronojel che', K'a'am.	
They fastened themselves together again all shoots briars, When they arrived.	U chapom chi rib' ronojel tun k'ixik, Ta xe'oponik.	3110
“Who is plucking at us?”	“Apachinaq kojnich'owik?”	

They said therefore.	Xecha' k'ut.	
These therefore they did it the all small animals, Great animals:	Are' k'ut keb'anow ri ronojel ch'uti chikop, Nima chikop:	
Puma, Jaguar,	Koj, B'alam,	
Deer, Rabbit,	Kej, Umul,	
Fox, Coyote,	Yak, Utiw,	3120
Peccary, Coati,	Aq, Sis,	
Small birds, Great birds.	Ch'uti tz'ikin, Nima tz'ikin.	
These they did it, Merely one night they did it.	Are' xeb'anowik, Xa jun aq'ab' xkib'ano.	
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.	K'ate chi k'ut xkitikib'a' chik ab'ixik. Xa wi xub'an chi rib' ulew, Ruk' q'atoj che'. Ta xk'am chi k'u ki na'oj chiri' pa q'atoj che',  Pa q'upuj puch. “Xa qa waraj ri qab'ix.	3130
Whatever now surely is being done hither, That then we will discover it,”	Ana wi chi na kab'ano ulo, Laqi ta chiqariqo,”	
They said therefore. Then were gathered their thoughts.	Xecha' k'ut. Ta xk'am ki na'oj.	
They arrived again therefore at house. “Someone perhaps is plucking at us you our grandmother.	Xe'opon chi k'ut chi ja. “Naqi ri' lo kojnich'owik ix qati't.	
Great grass field again, Great forest again also,	Nima k'im chik, Nima k'eche'laj chi puch,	3140

The our maizefield, When we arrived a while ago you our grandmother,”	Ri qab'ix, Ta xojopon mier ix qati't,”	
They said therefore to their grandmother, To also their mother.	Xecha' k'ut chire kati't, Chire pu ki chuch.	
“We shall go therefore, We shall watch over it by night,	“Xkojb'e k'ut, Xchiqawaraj,	
Because not good is done to us,” They said.	Rumal mawi utz kab'an chiqe,” Xecha'.	
Then therefore they concealed themselves, Then therefore their going out again to their cutting trees.	K'ate k'ut xeb'atz'onik, K'ate k'ut ki b'ik chik pa ki q'atoj che'.	3150
There therefore they hid themselves, They were covered now there.	Chiri' k'ut xematzeje' wi, E muqumuxinaq chik chiri'.	
Then they gathered therefore themselves all small animals, Merely one they got together,	Ta xekuchu k'u kib' ronojel ch'uti chikop, Xa jun xkisep wi kib',	
All small animals, Great animals.	Ronojel ch'uti chikop, Nima chikop.	
This also zenith its heart night when they came. They chattered all when they came.	Are' puch tik'il u k'u'x aq'ab' ta xepetik. Xech'awije'ik konojel ta xepetik.	
This their speech this: “Arise trees, Arise bushes,” They said when they came.	Are' ki ch'ab'al ri': “Yaklin che', Yaklin k'a'am,” Xecha' ta xepetik.	3160
They congregated beneath trees, Beneath bushes.	Keneb'eb'ik xe' che', Xe' k'a'am.	
Then they emerged, Then they appeared therefore again before their faces.	Ta xeyopijik, Ta xek'utun k'u chikiwach.	
This therefore first the puma, Jaguar.	Are' k'ut u nab'e ri koj, B'alam.	
They wanted therefore to grab them, Not they gave themselves.	Xraj k'u ki chapo, Mawi xuya' rib'.	3170

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'upuq'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,  
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,  
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'iyoy.  
Xkiporoj u je' chuwi' q'aq'.

3180

3190

Then he took the his tail rat, There is no its hair his tail.	Ta xuk'am ri u je' ch'o, Maja b'i rismal u je'.	3200
This also his eyes, When was wanted to strangle him by boys,	Are' nay pu u b'aq' u wach, Ta xraj b'iyik kumal k'ajolab',	
The Hunahpu, Xbalanque.	Ri Junajpu, Xb'alanke.	
“Not then I die by you, Not this your task the maize farming	“Ma ta kikamik iwumal. Mawi are' i patan ri ab'ixik	
There is yours,” said this the rat. “Where is ours?”	K'o iwe,” xcha' ri' ri ch'o. “Apa k'o wi qe?”	
Say it first therefore,” They said therefore the boys to rat.	Chab'ij na k'ut,” Xecha' k'u ri k'ajolab' chire ch'o.	3210
“Will you release me then first? There is my word in my belly,	“La kinitzoqopij ta na b'a la'? K'o nu tzij chi nu pam,	
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.	K'ate k'ut chinb'ij chiwe, Chiya' ta na sqi'n wecha',” xcha' ri ch'o. “K'ate chiqaya'o awecha'. Chab'ij na,” xuchaxik.	
“Good then that. These then the theirs your fathers,	“Utz b'a la'. Are' b'a ri rech i qajaw,	
The One Hunahpu, Seven Hunahpu their names,	Ri Jun Junajpu, Wuqub' Junajpu u b'i',	3220
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.”	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.”	3230



“Not true you know this?” They said therefore the boys to rat.	“Ma qitzij aweta'm?” Xecha' k'u ri k'ajolab' chire ch'o.	
Greatly rejoiced their hearts when they heard its news rubber ball, When he said it rat.	Nim xki'kot ki k'u'x ta xkita'o u tzijel kik',  Ta xub'ij ch'o.	
Then they gave therefore his food rat, This therefore the his food:	Ta xkiya' k'ut recha' ch'o, Are' k'u ri recha':	
The grains of maize, Squash seeds,	Ri ixim, Sakil,	3240
Chili peppers, Beans,	Ik, Kinaq',	
Pataxte, Cacao	Peq, Kakaw.	
“This therefore Yours this.	“Are' k'ut Awech ri'.	
If anything discovered in sweepings, It has been exposed,	We naqi la' k'u'n chi mes, K'utajinaq,	
Yours therefore, You shall gnaw it,”	Awech k'ut, Chak'uxu',”	3250
He was told therefore the rat by Hunahpu, Xbalanque.	Xuchax k'u ri ch'o kumal Junajpu, Xb'alanke.	
“Good then that, You boys.	“Utz b'a la', Ix k'ajolab'.	
What therefore I say If she sees you the your grandmother?” he said therefore.	Naqi la' k'u kinwucha'j We kiril ri iwati't?” xcha' k'ut.	
“Not may it fall your heart, We are here.	“Mawi chitzaq a k'u'x, Oj k'olik.	
We know There is to be told the our grandmother.	Kojno'jinik K'o ruchaxik ri qati't.	3260

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,  
Ix qati't,"  
Xecha' k'ut.

K'ate k'ut xq'ut ki ti'.  
Jun laq u wa'l xtikib'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'.

3270

3280

3290

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'ama' quk'ia',” xecha' chire kati't.  
“We',” xcha' k'ut.

Ta xb'ek.  
Are' k'ut kewa kanoq.

Ma k'u qitzij ta kenunik.  
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. 3300

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't?”

Oj jisab'aj chi ya'!  
Kojutzin rumal chaqij'j chi'!” 3310

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, 3320  
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,

K'ate k'ut xeb'e chik  
Ruk' kati't chi ya'.

Katajin k'u  
Ri kati't,  
Ki chuch  
Tz'api u wach q'eb'al jujun.

K'ate k'ut ta xe'oponik,  
Jujun chi k'u chi wub' ta xe'oponik chi a'.

“Naqi pa mi xib'ano?  
Xa mi xkos qa k'u'x,

Xojpetik,” xecha'.  
“Chiwila' na u wach nu q'eb'al.  
Mawi katz'apitajik,” xecha' kati't.  
Lib'aj chi k'ut xkitz'apij chik.  
Junam k'ut xepe chik,

E nab'e chuwach kati't.  
Keje' k'ut u kana'ik kik' ri'.

**KEKIKOT** chi k'ut,  
Xeb'ek e cha'jel pa jom.

Najt k'u xecha'jik ki tukel.  
Xkimes ri jom ki qajaw.

Ta xkita k'u uloq rajawal Xib'alb'a.  
“Apachina chiri' mi xutikib'a' chik etz'anem pa qa wi'.

Ma pu kek'ix b'ik,  
Keniknot uloq?

Ma pu xekam ri Jun Junajpu,  
Wuqub' Junajpu?

Xraj ki nimarisaj kib' chi qa wach.  
Je' k'u i taqa chik,” xecha' chik,

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3340

3350

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 Xmuqane.

“Good then that, they shall go as summoned,

Ri Jun Kame,  
Wuqub' Kame,

Konojel ajawab'.  
“Xetaqa' uloq,”

Xecha' k'ut  
Chire ki samajel.

“Kixcha', 'kixoponik,  
Kepetoq, kecha' ajawab'.

Waral taj kojcha'j wi kuk'.  
Wuqub'ix kojetz'anik, kecha' ajawab'.' 3360

Kixcha' kixoponik,”  
Xe'uchax k'ut

Ri samajel.  
Ta xepe k'ut.

Nima jok k'u  
Ki b'e ri k'ajolab'

Chi kochoch,  
K'a toq'ol chi kochoch.

Xa k'u yakal ri samajel,  
Xopon ruk' kati't. 3370

Are k'ut kecha'jik,  
Ta xul kanoq u samajel Xib'alb'a.

“Qitzij kepetik,' kecha' ri ajawab',”  
Xecha' k'ut ri u samajel Xib'alb'a.

Ta xchoye' k'u kanoq ki q'ij  
Kumal ri u samajel Xib'alb'a.

“Wuqub'ix ketz'elawachixik,”  
Xuchax kanoq Xmuqane.

“Utz b'a la', xkeb'e taqoq,

You messengers,” said the grandmother.	Ix samajel,” xcha' ri ati't.	3380
They went therefore the messengers, They returned.	Xeb'e k'u ri samajel, Xetzalijik.	
Then was finished therefore her heart the grandmother. “How shall I tell them of	Ta xk'is k'ut u k'u'x ri ati't. “Naqi xchiwuchaj	
Their summons the my grandsons? Not truly the Xibalbans?	Ki taqik ri wi'y? Mawi qitzij ri Xib'alb'a?	
Merely like their arrival messengers before, When they went to die the their father,”	Xa keje' rulik samajel ojer, Ta xeb'e kamoq ri ki qajaw,”	
Said the grandmother. Woefully weeping in house alone.	Xcha' ri ati't. Q'us choq' pa ja u tukel.	3390
Then therefore fell hither a louse, It itched.	K'ate k'ut xqaj ulo jun uk', Chuk'ayaq.	
Then therefore she grabbed it up, Then she put it therefore in hand.	K'ate k'u xuchap aq'anoq, Ta xuya' k'ut pu q'ab'.	
It would scuttle about therefore The louse walked.	Chimalmatib' k'u Ri uk' xb'inik.	
“You my grandchild, Would you like	“At wi'y, Chawaj taj	
I send you To go then to you summon	Kanutaqo Keb'e ta a taqa'	3400
The my grandsons at ballcourt?” Was told the louse.	Ri wi'y pa jom?” Xuchax ri uk'.	
Then it went summoner. “Came messengers with your grandmother,	Ta xb'ek taqonel. “Mi xul samajel ruk' iwati't,	
They say you are to come. ‘In seven days therefore they are to come,’	Kacha' katoponik. ‘Wuqub'ix k'ut ke'oponik,’	
Say its messengers Xibalba, she says, Your grandmother she says,” was told the louse.	Kacha' u samajel Xib'alb'a, kacha' Iwati't kacha',” xuchax ri uk'.	

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.  
“It 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,”

Ta xb'ek,  
Chimalmat k'ut xb'ek. 3410

Ku'b'ul k'u ri k'ajol pa b'e,  
Tamasul u b'i' ri xpeq.

“Apa katb'e wi?” cha' k'u ri xpeq chire uk'.  
“K'o b'a,  
Nu tzij chi nu pam.  
Kinb'e kuk' k'ajolab',” xcha' ri uk' chire Tamasul.

“Utz b'a la'.  
Ma b'a katana'ik,  
Kawilo,” xuchax k'u uk' rumal xpeq. 3420  
“Ma chawaj kanub'iq'o?  
Chawila' na pe kinanik wa.  
Xkojopon chanim.”  
“Utz b'a la',” xcha' ri uk' chirech xpeq.

K'ate k'ut ta xriq'taxik rumal xpeq.  
Chib'eqnaj k'u ri xpeq.

Ta xb'ek chi,  
Mawi ka'anik.

K'ate k'ut ta xuk'ul chi k'ut jun nima kumatz,  
Saqi K'as u b'i'.

“Apa katb'e wi, 3430  
At Tamasul k'ajol?”

Xuchax chik ri xpeq  
Rumal Saqi K'as.

“In samajel,  
K'o nu tzij chi nu pam,”

Xcha' chi k'ut xpeq  
Chire kumatz.  
“Ma b'a katanik kawilo.  
In ta on xkinopon chanim,”

Said therefore snake To toad.	Xcha' k'u kumatz Chire xpeq.	3440
“Go ahead,” He was told.	“Katojo,” Xuchaxik.	
Then therefore was swallowed now The toad by White Life.	K'ate k'u xb'iq' chik Ri xpeq rumal Saqi K'as.	
Then received the his food snake, They are swallowed toads today.	Ta xuk'am <sup>68</sup> ri recha' kumatz, Keb'iq'ow xpeq wakamik.	
He would go fast therefore the snake, When he went.	Chan k'u ri kumatz, Ta xb'ek.	
Was met again therefore the snake by falcon, Great bird.	Xk'ulutaj chi wi k'ut ri kumatz rumal wak, Nima tz'ikin.	3450
Was swallowed then the snake By falcon.	Xb'iq' chi wi ri kumatz Rumal wak.	
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.	K'ate pu xopon ri' Chuwi' jom. Ta xuk'am recha' ri xik', Keti'ow kumatz pa taq juyub'. Ta xopon puch ri wak, Xchakachob' chuwi' u tzutz'il jom.	
They rejoice therefore The Hunahpu, Xbalanque. They play ball.	Keki'kot k'u Ri Junajpu, Xb'alanke. Kecha'jik.	3460
Then he arrived therefore the falcon. Then cried out therefore the falcon:	Ta xopon k'ut ri wak. Ta xoq' k'u ri wak:	
“Wak-ko! Wak-ko!” Said his cry falcon strongly.	“Wako! Wako!” Xcha' roq'ib'al wak ko.	
“What this that cries out?”	“Naqi pa ri' choq'ik?”	

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<sup>68</sup> This is likely a play on words. *Xuk'am* is “received,” while the homophonous *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.

Peta' qa wub'!" xecha'.

**THEN** also they shot the falcon,  
It buried itself directed its pellet blowgun in his eye.

**K'ATE** puch xkiwub'aj ri wak, 3470  
Kek'u' taqal u b'aq' wub' chu b'aq' u wach.

He was knocked down therefore,  
He fell hither.

Chiselet k'ut,  
Xqaj uloq.

Truly therefore they went to grab him.  
Then they asked:

Qitzij wi k'ut xb'e ki chapa'.  
K'ate xkitz'onoj:

"Why have you come?"  
They said to falcon.

"Ju pa a petik?"  
Xecha' chire wak.

"There is then my word in my belly.  
Cure then surely my eye first,

"K'o b'a nu tzij chi nu pam.  
Chikunaj ta na u b'aq' nu wach nab'e,

Then therefore I shall tell it,"  
Said the falcon.

K'ate k'ut xchimb'ij," 3480  
Xcha' ri wak.

"Good then that,"  
They said therefore.

"Utz b'a la',"  
Xecha' k'ut.

Then they took out a little  
Its surface rubber the ball.

K'ate xkelesaj sqaqi'n  
Rij kik' ri cha'j.

They put it in his face the falcon,  
Sliced Rubber it was named by them.

Xkikoj chi u wach ri wak,  
Lotz Kik' xub'i'naj kumal.

Immediately then therefore was it cured by them,  
Good again his sight the falcon it became.

Lib'aj chi k'ut xkach'oj kumal,  
Utz chik u muqub'al ri wak xuxik.

"Tell it therefore,"  
They said to falcon.

"Chab'ij k'ut," 3490  
Xecha' chire wak.

Then therefore he vomited great snake.  
"Speak," they said again to snake.

K'ate k'ut xuxawaj nima kumatz.  
"Kach'awoq," xecha' chik chire kumatz.

"Fine," he said then therefore.  
Then he vomited again toad.

"We'," xcha' chi k'ut.  
Ta xuxawaj chi xpeq.

"What is your errand?"

"Naqi pa a taqikil?"

Speak,”	Kattzijonoq,”	
Was told then therefore the toad. “There is then my word in my belly,” said again therefore the toad.	Xuchax chi k'u ri xpeq. “K'o b'a nu tzij chi nu pam,” xcha' chi k'u ri xpeq.	
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.	K'ate k'ut xutij xab'ik. Maja b'i xuxawaj. Xa keje' chuk'axaj u chi'. Chutijo, Xma k'o wi chuxawaj.	3500
Then therefore they wanted he be beaten by boys, “You deceiver,” he was told.	K'ate k'ut xraj ch'ayik kumal k'ajolab', “At k'axtok',” xuchaxik.	
Then was squashed his rear end with their feet. Crushed therefore bones his backside with their feet.	Ta xyik' u wa rachaq chi aqan. Xk'aj k'u b'aqil u wa rachaq chi aqan.	
He tried again therefore, Merely like it would salivate his mouth.	Xutij chi k'ut, Xa keje' chuchub' u chi'.	3510
Then also they pried open his mouth the toad, It was pried open by boys.	K'ate puch xkirech' u chi' ri xpeq, Xrech' kumal k'ajolab'.	
They searched in his mouth, Merely therefore stuck the louse	Xkitzukuj pu chi', Xa k'u nak'al ri uk'	
In front his teeth toad. Merely in his mouth he is.	Chuwa re' xpeq. Xa pu chi' k'o wi.	
Not surely he swallowed him, Merely like you swallow.	Ma na xub'iq'o, Xa keje' xab'iq'.	
Thus was defeated the toad, Not clear its face his food they gave him.	Keje' k'ut xch'akataj wi ri xpeq, Mawi q'alaj u wach recha' xkiya'o.	3520
With it not he will go fast, Merely his spoil snake he became.	Ruk' mawi chanik, Xa u ch'ak kumatx xuxik.	
“Speak!” Was told again therefore the louse.	“Katzijonoq!” Xuchax chi k'ut ri uk'.	
Then he told therefore his word.	Ta xub'ij k'u u tzij.	

“Says the your grandmother you boys:	“Kacha' ri iwati't ix k'ajolab':	
‘Go you to summon them. Arrived summoners of them.	‘Je' a taqa. Xul taqol ke.	
They come from Xibalba, Their messengers	Kape chi Xib'alb'a, U samajel	3530
One Death, Seven Death.	Jun Kame Wuqub' Kame.	
‘In seven days they arrive here, We play ball.	‘Wuqub'ix ke'ulik waral, Kojcha'j wi.	
They must come the their gaming things: Rubber ball, Yokes, Arm protectors, Leathers.	Chipe ri ketz'ab'al: Kik', B'ate, Pach' q'ab', Tz'um.	
They will enliven its face here,' They say lords.	Are' chik'astaj u wach waral,' Kecha' ajawab'.	3540
‘Arrived their word,' Says the your grandmother.	‘Xul ki tzij,' Kacha' ri iwati't.	
‘Then you shall come,' Truly says the your grandmother. She weeps, She calls out, Your grandmother That you shall come.”	‘Ta xipetik,' Qitzij kacha' ri iwati't. Koq'ik, Kasik'inik, Iwati't Xipetik.”	
“Is it not true?” they said therefore boys in their hearts When they heard it.	“Ma qitzij!” xecha' k'ut k'ajolab' chi ki k'u'x Ta xkita'o.	3550
Straightaway they came, They arrived therefore with their grandmother.	Ju su xepetik, Xe'opon k'ut ruk' kati't.	
Merely advisors to her Their grandmother They went. “WE go surely,	Xa e pixab'ay chire Kati't Xeb'ek. “JO' na,	

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.

Ix qati't,  
Xa oj pixab'ay iwe.

Wa'e k'ute retal qa tzij, 3560  
Xchiqakanaj.

Jujun xchiqatik chire wa' aj,  
Chu nik'ajal qochoch xchiqatik wi.

Are' retal qa kamik  
We chichaqijik.

‘Mi pa xekamik,’  
Kixcha' ta chichaqijik.

We k'ut ta chipe u tux,  
‘E pa k'aslik,’ kixcha' k'ut,

Ix qati't, 3570  
Ix pu qa chuch.

Mixoq'ik, k'o retal qa tzij,  
Kakanajik iwuk',” xecha'.

Ta xeb'ek jun xutik Junajpu,  
Jun chi k'u xtikow Xb'alanke.

Xa pa ja xutik wi.  
Ma na pa juyub' taj,  
Ma nay pu pa rax ulew taj.  
Xa pa chaqi'j ulew,

Chu nik'ajal u pa kochoch, 3580  
Xkitik wi kanoq.

Ta xeb'e k'ut,  
Jujun chi wub' chike.

Xeqaj chi Xib'alb'a,  
Lib'aj chi xeqaj chuwa kumuk.

Xe'ik'ow chiwi' k'ut  
Chupan jal ja' siwan.

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 obtained 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.

Xa chuxo'l tz'ikin  
Xe'ik'ow wi.

Are' ri tz'ikin,  
Molay ki b'i'. 3590

Xe'ik'ow chi k'ut pa Puj Ya',  
Pa Kik' Ya',

Ch'akb'al ta<sup>69</sup> ke  
Chi ki k'u'x Xib'alb'a.

Mawi xkiyikow.  
Xa chirij wub' xe'ik'ow wi.

Xe'el chi k'u apanoq pa kajib' xalkat b'e.  
Xa xketa'm wi k'ut ki b'e Xib'alb'a:

Q'eqa B'e,  
Saqi B'e,  
Kaqa B'e,  
Raxa B'e. 3600

Chiri' k'ut xkitaq wi jun chikop,  
Xa'n u b'i'.

Are' k'amol ki ta,  
Xkitaq ub'ik.

“Jujunal ke'ati'o.  
Nab'e chati'  
Ri nab'e ku'b'ulel. 3610  
Chatz'akonisaj ki ti'ik konojel.

Xawech wi<sup>70</sup> k'ut chatz'ub'aj wi u kik'el  
Winaq pa b'e,” xuchaxik ri xa'n.

“Utz b'a la',” xcha' k'u ri xa'n.

<sup>69</sup> *Ta* here indicates intent. Thus the traps were intended to be their defeat but, in fact, they weren't (Mondloch, personal communication).

<sup>70</sup> *X-wi* together act as a modal indicating certainty or a permanent trait: “it is truly yours.” In Nahuatl today the equivalent is *si-wi* (Mondloch, personal communication).

Then he entered on Black Road,	Ta xok pa Q'eqa B'e,	
Alighted therefore behind them The effigies carved wood.	Tak'al k'u chirij Ri poy ajam che'.	
First seated ones all dressed up, First therefore he bit him.	Nab'e ku'lel e kawutalik, Nab'e k'ut xuti'o. <sup>71</sup>	
Not he spoke. He bit again therefore. When he bit again second seated one, Not again he spoke.	Mawi xch'awik. Xuti' chi k'u. Ta xuti' chi u kab' ku'lel, Ma chi wi xch'awik.	3620
He bit again therefore third one, Now next third seated one is One Death.	Xuti' chi k'u rox, K'a chi rox ku'lel k'o wi Jun Kame.	
“Ouch!” Said therefore one when he was bitten.	“Aki!” Xcha' k'ut jun ta xti'ik.	
“What?” “Ow!” said One Death.	“Naqi?” “Aji!” xcha' Jun Kame.	
“What, One Death? What is it?”	“Naqi, Jun Kame? Naqi la'?”	3630
“I am being bitten!” “Merely...Ow! What is there?”	“Mi xiti'owik!” “Xa...aji! Naqi chila’?”	
I am being bitten!” Said next fourth seated one.	Mi xiti'owik!” Xcha' chik u kaj ku'lel.	
“What, Seven Death? What is it?”	“Naqi, Wuqub' Kame? Naqi la'?”	
“I am being bitten!” Said next fifth seated one.	“Mi xiti'owik!” Xcha' chi ro' ku'lel.	
“Ow! Ow!” He said surely.	“Aji! Aji!” Xcha' na.	3640
“Flying Scab,”	“Xik'iri Pat,”	

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<sup>71</sup> 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!”

3650

3660

3670

“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]?”<sup>73</sup>  
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'ami'ya Jolom?”  
Xcha' Ch'ami'ya B'aq,

“Naqi la'?”  
“Mi xiti'owik!” xcha' chik.

Ta xti' chik u julaj<sup>72</sup> ku'lel.  
“Aji!” xcha' chik.

“Naqi, [Xik']?”  
Cha' chik Ch'ami'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'],”<sup>74</sup>  
Cha' Patan chirech,

“Naqi la'?”  
“Mi xiti'owik!” xcha' chik.

Ta xti' chik u kajlajuj ku'lel.  
“Aji!”

3680

3690

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<sup>72</sup> The manuscript reads *julaj*, which should be *julajuj*.

<sup>73</sup> The manuscript does not give the name here, but it should be “Wing” (see line 1873, 3732).

<sup>74</sup> The manuscript reads *quic xic* (Bloody Wing), although in line 3699, and in other places, this Xibalba lord is consistently named as *quic re* (Bloody Teeth).



“What is it?” “I am being bitten!”	“Naqi la'?” “Mi xitiowik!”	
Said next Bloody Claws, Said Bloody Teeth to him.	Xcha' chik Kik' Rixk'aaq, Xcha' Kik' Re' chirech.	
Thus its naming their names, These they named.	Keje' k'ut u b'i'xik ki b'i', Ri' xkib'i'j.	3700
All of them to each other revealed their faces, They named their names.	Konojel chi kib'il kib' xkik'ut u wach, Xkib'i'j ki b'i'.	
Each one by rank his naming by them, It would be named his name the one seated to his side.	Jujun chijoloman u b'i'xik kumal, Are' chib'i'n u b'i' jun ri ku'b'ul chu xukut.	
There is not one they missed his name, Finished their naming their names all of them	Maja b'i' junoq xkisach u b'i', K'is ki b'i'j ki b'i' konojel	
When they were bitten by its hair its front his knee Hunahpu, He plucked out.	Ta xeti' rumal rismal u wach u ch'ek Junajpu, Xumich' ub'ik.	
Not surely true mosquito that bit them. He went to hear their names all of them	Ma na qitzij xa'n ri xeti'owik. Xb'e ta'o ki b'i' konojel	3710
Because of Hunahpu, Xbalanque.	Rumal Junajpu Xb'alanke.	
Then therefore then they went, Then they arrived as well,	K'ate k'ut ta xeb'ek, Ta xe'opon puch,	
There where they are Xibalbans.	Chila' e k'o wi Xib'alb'a.	
“Hail lords,” he said, “These seated,” said one tempter.	“Chiq'ijila' ajaw,” xcha', “Ri' ku'b'ulik,” xcha' jun taqchi'nel.	
“Not they lords these, Merely effigies carved wood these,”	“Mawi are' ajaw ri', Xa poy ajam che' ri',”	3720
They said when they arrived. Then therefore they hailed them:	Xecha' ta xe'oponik. K'ate k'ut ta xeq'ala'inik:	

“Morning then One Death, Morning then Seven Death,	“Q'ala ta Jun Kame, Q'ala ta Wuqub' Kame,	
Morning then Flying Scab, Morning then Gathered Blood,	Q'ala ta Xik'iri Pat, Q'ala ta Kuchuma Kik',	
Morning then Demon Pus, Morning then Demon Jaundice,	Q'ala ta Ajal Puj, Q'ala ta Ajal Q'ana,	
Morning then Staff Bone, Morning then Staff Skull,	Q'ala ta Ch'ami'ya B'aq, Q'ala ta Ch'ami'ya Jolom,	3730
Morning then, Morning Wing, Morning then Packstrap,	Q'ala ta, Q'ala Xik', Q'ala ta patan,	
Morning then Bloody Teeth, Morning then Bloody Claws,”	Q'ala ta Kik' Re', Q'ala ta Kik' Rixk'aq,”	
They said when they arrived. All were completed being shown their faces.	Xecha' ta xe'oponik. Ronojel xk'isk'ut u wach.	
They named their names all of them, There is not one they missed his name.	Xkib'i'j u b'i' ronojel, Maja b'i jun xkisach u b'i'.	
When then it was demanded of them, Not then was left out his name by them.	Are ta xajawax chikech, Ma ta xkanaj <sup>75</sup> u b'i' kumal.	3740
“Sit down here,” They were told therefore.	“Kixku' uloq,” Xe'uchax k'ut.	
They wanted them on its top bench. Not therefore they wanted it:	Xerajoq chuwi' tem. Ma k'u xkaj:	
“Not this our bench this, Merely heated stone the bench,”	“Mawi are' qa tem ri', Xa chojim ab'aj ri tem,”	
They said Hunahpu, Xbalanque.	Xecha' Junajpu Xb'alanke.	
Not were they defeated. “Good then that, merely then go in house,” they were told.	Mawi xech'akatajik. “Utz b'a la', xa b'a jix pa ja,” xe'uchaxik.	3750

<sup>75</sup> 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 xe'ok pa Q'equ'ma Ja.  
Mawi xech'akatajik chiri'

When first its trial Xibalba that they entered.

Are nab'e u tijob'al Xib'alb'a ri xe'ok wi.

They ordered therefore its beginning their defeat then now,  
In their hearts Xibalbans.  
First they entered into Darkness House,

Kechi' k'u u tikarik ki ch'akatajik ta chik,  
Chi ki k'u'x Xib'alb'a.  
Nab'e xe'ok pa Q'equ'ma Ja,

Then therefore [someone] went to give their torch.

K'ate k'ut ta xb'e ya'oq ki chaj.

It was burning when it arrived,  
With each their cigars by his messenger One Death.  
“This their torch,’ says lord.

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,

Not therefore they lit the torch.  
Merely flame its substitute entered.  
This its tail feather macaw,  
Like torch they saw it night watchmen.

Ma k'u xkitzij ri chaj.  
Xa kaqaj u k'exwach xokik.  
Are' u je' kaqix.  
Keje' ri' chaj xkilo waranel.

3770

These next therefore the cigars,  
Merely fireflies they put on their tips cigars.

Are' chi k'u ri sik',  
Xa q'aq'a chikop xkikojo chuwi' sik'.

One night they would glow brilliantly because of them.  
“We defeated them,” said the night watchmen.

Jun aq'ab' chiyok'owik kumal.  
“Mi xeqach'ako,” xecha' waranel.

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.

Ma k'u ja b'i xk'is ri chaj,  
Xa wi xere u wach.  
Are' k'u ri sik',  
Maja b'i naqi la' xkitzij chire.  
Xa wi xere u wach,  
Xb'e ya'oq kuk' ajawab'.

3780

“What are they become?  
Where did they come from?

“Naqi pa ke'uxik?  
Apa xepe wi?

Who begat them?

Achinaq xek'ajolanik?

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'oje'ik,”

Xecha' chikib'il kib'. 3790  
Ta xetaqon k'ut konojel ajawab'.

“Oj o cha'joq, ix k'ajolab',” xe'uchaxik.  
Ta xetz'onox k'ut

Rumal Jun Kame  
Wuqub' Kame:

“Apa qi xixpe wi?  
Chib'ij taj ix k'ajolab',” xcha' k'ut Xib'alb'a chike.

“Ala' b'a xojpe wi lo,  
Mawi qeta'm,”

Xa xecha', 3800  
Mawi xkib'ij.

“Utz b'a la',  
Xa qab'e kaqacha'j,  
Ix k'ajolab',” xecha' Xib'alb'a chike.  
“Utz,” xecha'.

“Are'<sup>76</sup> 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'.

<sup>76</sup> 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.  
“Utz b'a la',” xcha' Junajpu.

Ta xtzaq 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.  
Xb'e je' chuwa taq ulew ri cha'.

“Naqi pa la'?” xcha' ri Junajpu,  
Xb'alanke.

“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'.  
“Utz b'a la',” xecha' k'ut.

3820

3830

This therefore entered the their rubber ball.  
Then was dropped therefore ball.

Are' k'u xok ri ki kik'. 3840  
Ta xqaj k'u cha'j.

Then therefore they chose their prize.  
“What will we win?” they said Xibalbans.

K'ate k'ut ta xkicho'y ki ch'ako'n.  
“Naqi pa chiqach'ako?” xecha' Xib'alb'a.

“As surely you indicate it,” merely they said boys.  
“Merely our prize four each bowls flowers,” they said  
Xibalbans.

“Je na kik'ut,” xa xecha' k'ajolab'.  
“Xa qa ch'aka kajkaj sel kotz'i'j,” xecha' Xib'alb'a.

“Good then that,  
What kinds flowers?” they said boys to Xibalbans.

“Utz b'a la',  
Naqi pa chi kotz'i'jal?” xecha' k'ajolab' chike  
Xib'alb'a.

“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.

“Ju tik'ab' kaqa much'ij,  
Ju tik'ab' saqi much'it,  
Ju tik'ab' q'ana much'it, 3850  
Ju tik'ab' k'u ri nima'q,”  
Xecha' Xib'alb'a.  
“Utz b'a la',” xecha' k'ut k'ajolab'.

Then was dropped therefore their ball,  
Equal their strength.

Ta xqaj k'ut ki cha',  
Junam ki chuq'ab'.

Numerous also their ball plays the boys,  
Merely therefore much its goodnesses their hearts.

Tzatz pu ki cha' ri k'ajolab',  
Xa k'u k'i rutz ki k'u'x.

Then they gave themselves to be defeated the boys.  
They rejoice therefore  
The Xibalbans,  
When they were defeated.

Ta xkiya' kib' chich'akatajik ri k'ajolab'.  
Keki'kot k'ut  
Ri Xib'alb'a, 3860  
Ta xech'akatajik.

“Good we did.  
First we defeated them,” they said Xibalbans.

“Utz mi xqab'ano.  
Nab'e mi xeqach'ako,” xecha' Xib'alb'a.

“Where shall they go  
To get the flowers?”

“Apa xchib'e  
Ki k'ama' wi ri kotz'i'j?”

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,

Xecha' chi ki k'u'x.  
“Qitzij ta aq'ab'  
Chiya' ri qa kotz'i'j,  
Qa chakom puch,”  
Xe'uchax puch k'ajolab', 3870  
Junajpu,

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:

“This 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,

Xb'alanke,  
Rumal Xib'alb'a.  
“Utz b'a la',  
Aq'ab'a' chi k'ut kojcha'jik,”  
Xecha' k'ut ta xepixab'an kib'.

K'ate chi k'ut ta xe'ok chi k'ajolab' pa Chaim Ja,  
U kab' tijob'al Xib'alb'a.

Are' ta k'ut xajawax chik,  
Xeq'ataq'ox taj rumal cha. 3880  
Chanim taj chi ki k'u'x,

Xekam taj chi ki k'u'x,  
Ma k'u xekamik.

Ta xecha' chire cha,  
Ta xkipixab'aj:

“Are' iwe,  
Ri ronojel u tio'jil chikop,” xecha' chire cha.

Ma k'u xesilab' chik,  
Xa jun qaj chi wi' cha ronojel.

Are' k'ut e k'o chi, 3890  
Chiri' pa Chaim Ja chaq'ab'.

Ta xkisik'ij ronojel sanik:  
“Chay sanik,  
Ch'eken sanik,  
Kixpetoq! Kixojo' iwonojel ojik'ama'

Ronojel u wach kotz'i'j,  
Ki ch'ako'n ajawab'.”

“Utz b'a la',”  
Xecha' k'ut.

Ta xeb'e k'u ri sanik, 3900  
Konojel e k'amol kotz'i'j u tiko'n

Jun Kame,

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.

Mieroq k'ut chikipixab'aj  
Chajal ki kotz'i'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 chivaraj jun aq'ab'.” 3910  
“Utz b'a la',” xecha' k'ut.

Ma k'u xkina' ri chajal tiko'n.  
Xaloq' chikiraq'uj 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 3920  
Ta choq'ik.

“Pujuyu,  
Pujuyu,”

Cha' chik  
Ta choq'ik,

Ri pujuyu,  
U b'i'.

E kaib' chi  
Chajal tiko'n,

U tiko'n Jun Kame, 3930  
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.

Ma k'u kakina'  
Ri sanik eleq'ay ki chajem.

Kab'olowik,  
Katukuwik,

Eray kotz'i'j,  
Ri kab'e q'atowa uloq,

Kotz'i'j  
Chuwi' che' re  
Kasik'ow kuk' chuxe' che'  
Ri kotz'i'j.

Xa keje' chikiraquj ki chi' ri chajalib'.

Ma na re kakina'o

Kak'ux ki je',  
Kak'ux ki xik'.

Are' kakirixik kotz'i'j,  
K'a kaqaj uloq

Re kasik'owik,  
Re kab'e q'atowa uloq.

Lib'aj chi k'ut xnoj kajib' sel kotz'i'j,  
Tik'itoj chi k'ut ta xsaqirik.

K'ate k'ut ta xul samajel,  
Taqonel,

“‘Kepetoq!’ kacha' ajaw,  
‘Ju suk' chikik'am ula ri qa ch'ako'n,’”

Xe'uchax k'ut k'ajolab'.  
“Utz b'a la'” xecha' k'ut.

Ki tik'ela'on k'u  
Ri kotz'i'j kajib' sel.

3940

3950

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.

“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.

Ta xeb'ek, 3960  
Ta xe'opon k'u

Chikiwach ajaw.  
Ajawab' kuk'am kotz'i'j q'us u wach.

Keje' k'ut xech'akataj wi Xib'alb'a.  
Xa sanik xkitaq ri k'ajolab'.

Xa jun aq'ab'il xkichap sanik,  
Ta kiya' pa sel.

Keje' k'ut xesaqkaje' ri konojel Xib'alb'a,  
Saqb'uk ki wach rumal ri kotz'i'j.

K'ate k'ut xkitaq ri chajal kotz'i'j: 3970  
“Naqi pa rumal mi xiya' qa kotz'i'j chi eleq'axik?  
Are' qa kotz'i'j wa'e kawilo,”  
Xe'uchax chajal.

“Ma b'a xqana'o at ajaw,  
Mi na re xkuyu qa je',”

Xecha' k'ut.  
K'ate puch xjix ki chi',

Ki tojb'al  
Ki chajin chi eleq'axik.

Keje' k'ut ki ch'akatajik Jun Kame, 3980  
Wuqub' Kame,

Kumal Junajpu,  
Xb'alanke.

U xe' ri b'anoj ri',  
Ta xkik'am ri ki chi' jereb'aq.

Ki chi' purpuweq  
Jereb'aq wakamik.

K'ate chi k'ut ta xqaj cha'j,  
Xa wi xere junam kecha'jik.

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.

“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'. 3990

“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 saqb'oqom chupan ja,  
Rochoch tew.

Ju su k'u stzaj<sup>77</sup> tew.  
Rumal kutzina[q],<sup>78</sup>  
Ma'ina[q], 4000  
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. 4010

“Naqi pa la',  
Mawi mi xekamik?” xcha' chi rajawal Xib'alb'a.

Xkimayijaj chik  
Ki b'anoj k'ajolab',

Junajpu,  
Xb'alanke.

<sup>77</sup> The manuscript reads *ztzah*. 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*.

<sup>78</sup> 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.

**K'ATE** xe'ok chi k'ut pa B'alami Ja.  
Tzatz chi b'alam B'alam Rochoch.

“Mawi kojiti'o. 4020  
K'o iwech chuxik,” xe'uchaxik b'alam.

K'ate k'ut xkipuk'ij b'aq chikiwach chikop,  
K'ate k'ut kepaq'aq'ik chiri' chuwi' b'aq.

“Mi k'u xe'utzinik,  
Mi xutij ki k'u'x.

K'ate wi ri mi xkiya' kib'.  
Are' ki b'aqil ri kak'uxixik,”

Xecha' ri waranel.  
Konojel ki' ki k'u'x chire.

Ma k'u xekamik, 4030  
Xa wi xere utz ki wach.

Xe'el uloq  
Pa B'alami Ja.

“Naqi pa k'u<sup>79</sup> chi e winaqil?  
Apa k'u xepe wi?”

Xecha' ri Xib'alb'a,  
Konojel.

**K'ATE** chik xe'ok chupam q'aq',  
Jun ja chi q'aq'.

Xa u tukel q'aq' u pam, 4040  
Mawi xek'atik rumal.

Xa b'olol,  
Xa tzimaj wi.

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<sup>79</sup> The manuscript reads *qui* 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.

**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.

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.

**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'oje' 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.

4050

4060

4070

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.

Jun aq'ab' k'u  
Ri sotz' keb'ujujik:

“Kilitz!  
Kilitz !”

Kecha',  
Kecha' jun aq'ab'.

Xtane' k'u ri' sqaqi'n.  
Maja b'i chik kesilob'ik ri sotz'.

Chiri' k'u chakal wi ri jun  
Tza'm wub'.

Xcha' k'u ri Xb'alanke:  
“Junajpu,

K'a janik' pa u saqirik kawilo?”  
“K'a janik'an la' b'a lo wila' na,” xcha' k'ut.

Qi k'u are' karaj muqum uloq chuchi' wub',  
Karaj ril uloq u saqirik.

K'ate puch ta xqupix u jolom rumal kama sotz',  
Qupul chi kanoq u nimal ri Junajpu.

“Jucha'lik, ma mi xsaqirik?” xcha' ri  
Xb'alanke.

Maja b'i chik chisilob'ik ri Junajpu.

“Jupacha', ma xa on mi xb'ek Junajpu?  
Jupacha' mi xab'ano?”

Maja b'i chisilab'ik,  
Xaqi chiqosos chik.

K'ate k'ut xuk'ixb'ij Xb'alanke.  
“Akarok, mi xqaya' yan,” xcha' k'ut.

4080

4090

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.	4100
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.	4110
Then he asked for therefore Their food.	Ta xutz'onoj k'ut Kecha'.	
“Whatsoever your food each of you This I summon you to bring hither the your food,”	“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'.	4120
Various their foods the [small] animals, Great animals.	Jalajoj kecha' ri [ch'uti] <sup>80</sup> chikop, Nima chikop.	

<sup>80</sup> 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 kanajoj ri sis, Q'oq' 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.	4130
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'uq jeb'el xwachinik, Xa wi xare xch'awik.	4140
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.	“Kaxaqin wuch',” Kacha' winaq wakamik.	4150
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'aqitila' 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'alanke chire.

K'ate k'ut ta xupixab'aj jun umul:

“Katk'oje' ta chiri'  
Chuwi' jom.  
Chi wi',  
Katk'oje' wi chupan pixk,”  
Xuchax umul rumal Xb'alanke.

“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.

4160

4170

4180

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

Xa wi k'u xere chisik'in Junajpu:  
“Chak'aaq' ri jolom chi kik'”  
Ke'uchaxik.

“Ma k'u chikiqaq'axow chik,  
Chiyekow qib'.”

Are' k'u xetzaqow kik' rajawal Xib'alb'a. 4190  
Xuk'ul k'ut Xb'alanke.

Taqal k'u ri kik' chuwach b'ate,  
Chitanenik.

Ta xelik,  
Ju su k'u xik'ow kik' chuwi' jom.

Xa jun,  
Xa ka nab' wi taqal pa pix.

Ta xel k'u ri umul  
Chik'oxk'otik,

Ta xb'ek oq'otal k'ut, 4200  
Ta xb'e kumal ri Xib'alb'a.  
Kejuminik,  
Kechaninik.  
Xeb'e chirij ri umul,  
Xek'is b'e konojel Xib'alb'a.

K'ate k'ut xkik'amixtaj ri u jolom Junajpu,  
Xtikixtaj chik u q'oq' Xb'alanke.

Are' chi k'ut xb'e  
Kikub'a' ri q'oq' chuwi' jom.

Qitzij jolom chi k'u 4210  
U jolom ri Junajpu.

Keki'kot chi k'u,  
Ki kab' ichal.

Are' k'ut keb'e tzuku na kik'

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.

Ri Xib'alb'a.

K'ate k'ut xkik'amixtaj chi,  
Ri kik' pa pix.

Ta xesik'in chi k'ut:  
“Kixpetoq!

Wa'e kik' qe,  
Mi xqariqo!” xecha'. 4220

Ki k'olem chi k'ut  
Ta xe'ul Xib'alb'a.

“Naqi pa ri' mi xqilo?”  
Xecha' k'ut.

Ta xkitikib'a' chi k'ut cha'jik,  
Junam cha'jik chi k'ut xkib'an chik ki kab' ichal.

K'ate k'ut xk'aqataj ri q'oq' rumal Xb'alanke.

Chipuk'ab'in ri q'oq' xqaj pa jom.

Saqiram k'u  
Ri u sakilal chikiwach. 4230

“Naqi pa ri' chib'e i k'ama?  
Apa k'o wi ri k'amol re?” xcha' Xib'alb'a.

Keje' k'ut ki ch'akatajik  
Rajawal Xib'alb'a,

Rumal Junajpu,  
Xb'alanke.

Nima k'axk'ol xek'oje' wi,  
Mawi are' xekam wi.

Ri ronojel  
Xb'an chike. 4240

**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 4250  
U tijob'al Xib'alb'a.  
Mawi xech'akatajik rumal  
Ronojel ti'onel chikop e<sup>81</sup> k'o chi Xib'alb'a.

K'ate k'ut ta xkitaq chi kaib' nik'wachinel,  
Keje' ri' e ilol.

Are' ki b'i' wa':  
Xulu,  
Paqam.  
E eta'manel.

“We kojtz'onoxik chiwe kumal rajawal  
Xib'alb'a, 4260  
Rumal ri' qa kamik.  
Ki na'oj kakinuk'  
Rumal ri' mawi mi xojkamik,  
Ma pu mi xojch'akatajik.  
Mi xqasach 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'exoq<sup>82</sup> kumal

<sup>81</sup> The manuscript appears to read *o* here, although it is unclear. James Mondloch suggests that it should likely be *e* (personal communication).

<sup>82</sup> The manuscript reads *tzonobex xoc*, which is likely a scribal error.

About our death when we are burned,	Chirech qa kamik ta kojka'atoq,	
What shall you tell them, You Descended, You Ascended, If they speak to you?	Naqi xchikucha'j, Ix Xulu, Ix Paqam, We kecha' chiwe?	
'Not good perhaps We will scatter then Their bones in canyon,' 'If not then good?	'Ma utz lo Chiqatix ta Ki b'aqil pa siwan,' 'We ma b'a utz?	4280
Merely only again would be revived their faces,' you say. 'If then this good Merely we shall hang them In its top tree?' then they say again to you. 'Certainly not good, Merely only you would see before their faces,' you say.	Xa wi xere chik chik'astaj ki wach,' kixcha'. 'We b'a are' utz Xa chiqaxek'eb'a' Chuwi' che'?' ta kecha' chik chiwe. 'Xax ma utz wi, Xa wi xere chiwil chikiwach,' kixcha'.	
Then they say again therefore For third time,	Ta kecha' chi k'ut Chi rox mul,	4290
'Merely then this its good thing Merely we will scatter their bones in its course river?'	'Xa b'a are' <sup>83</sup> rutzil Xa chiqatix ki b'aqil pa raqan ja'?'	
If therefore you are told then by them, 'This good then that they die,	We k'ut kixuchax chik kumal, 'Are' utz b'a la' kekamik,	
Then therefore good That they would be ground their bones on its face stone,	K'ate k'u utz Chijok' ki b'aqil chuwach ab'aj,	
Like would be ground fine maize flour, Each one therefore would be ground.	Keje' ri' chike'x k'ajim jal, Jujunal k'u chike'ik.	
Then therefore would be scattered thither in its course river, Would be sprinkled on therefore river,	K'ate k'u chitix ub'ik chi raqan a', Chirikaj k'u a',	4300
That goes through small mountains, Great mountains,'	Chib'e ch'uti juyub', Nima juyub','	

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<sup>83</sup> The manuscript reads *re*, likely a scribal error for *are*.

You say therefore.  
Then will be made manifest  
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,

Kixcha' k'ut.  
Ta chik'utunisaj  
Ri qa pixab',  
Mi xqab'ij chiwe,”

Xecha' Xjunajpu,  
Xb'alanke.

Ta xepixab'ik,  
Xketa'maj ki kamik.

Are' kab'an ri nima chojim ab'aj,  
Keje' ri chojib'al.  
Qi xkib'an Xib'alb'a,  
Nima'q xaq xkikojo.

K'ate k'ut xul samajel,  
Achb'ilay ke,

U samajel Jun Kame,  
Wuqub' Kame.

““Kepetoq!  
Kojb'e ta kuk' k'ajolab',  
Chib'e ta  
Kila'

K'a kixqachojij,'  
Kacha' ajaw,

Ix k'ajolab',”  
Xe'uchaxik.

“Utz b'a la'”  
Xecha' k'ut.

Anim xeb'ek,  
Xe'opon k'ut chuchi' choj.

Chiri' k'ut xeraj ch'ij wi  
Chi etz'anem.

“Qach'opij wa'e ri qa ki',

4310

4320

4330

Four times,	Kaj taq mul taj,	
Across it	Chi q'axiq'aj	
Each one of us,	Chiqajujunal,	
You boys,” they were told therefore	Ix k'ajolab',” xecha'x k'ut	
By One Death.	Rumal Jun Kame.	
“Not this you pluck us this.	“Mawi are' kojimich' wi ri'.	
Not do we know our death,	Ma pa qeta'm qa kamik,	4340
You lords?	Ix ajawab'?	
You will see it surely,” they said therefore.	Chiwila' na,” xecha' k'ut.	
Then they faced each others face,	Ta xkik'ulawachij ki wach,	
They spread their hands both of them,	Xkirip ki q'ab' ki kab' ichal,	
They also headfirst when they went in pit oven,	E pu jupujuj ta xeb'ek pa choj,	
There therefore they died both of them.	Chiri' k'ut xekam wi ki kab' ichal.	
They rejoice now therefore	Keki'kot chi k'ut	
All Xibalbans.	Ronojel Xib'alb'a.	
Contented their shouting,	Taqal ki yuyub',	
Contented their whistling.	Taqal ki xulq'ab'.	4350
“We defeated them!	“Mi xeqach'ako!	
Truly not too soon they gave themselves,” they said.	Qitzij mawi ata'n xkiya' kib',” xecha'.	
Then therefore their summoning the Descended,	K'ate k'ut ki taqik ri Xulu,	
Ascended,	Paqam,	
They left behind their word.	Xkanaj wi ki tzij.	
Merely only were asked	Xa wi xare xtz'onox	
These went their bones,	Ri xb'e wi ki b'aqil,	
When they divined Xibalbans.	Ta xeq'ijin Xib'alb'a.	
Were ground their bones,	Xjok' ki b'aqil,	
Were strewn along its course river,	Xb'e tixoq chi raqan a',	4360
Not therefore they went then far away.	Ma k'u xeb'e ta chi naj.	
Merely straightaway they sank beneath water.	Xa ju su xeqaj chuxe' a'.	

Chosen boys they came to be,  
Merely only their faces came to be.

E cha'om k'ajolab' xe'uxik,  
Xa wi xere ki wach xuxik.

They appeared again therefore,  
**ON** fifth day therefore they appeared again.

Xek'utun chi k'ut,  
**CHI** ro' b'ix k'ut xek'utun chik.

They were seen in river by people,  
They two like the mere people fish they appeared.

Xe'il chi ya' rumal winaq,  
E kaib' keje' ri xa winaq kar xewachinik.

When were seen their faces by Xibalbans,  
They were searched for therefore in rivers.

Ta xil ki wach kumal Xib'alb'a,  
Xetzukux k'ut chi taq ya'.

4370

Very next day therefore they would appear,  
They two as poor orphans,

Xchuweqa k'ut kek'utunoq,  
E kaib' chi meb'a'.

Rags their fronts,  
Rags also on their backs,  
Rags therefore their coverings.

Atz'iyag ki wach,  
Atz'iyag pu kij,  
Atz'iyag k'ut ki q'u'.

Not surely they would do henceforth then their appearance,  
When truly they were seen by Xibalbans.

Ma na chib'an an ta ki wach,  
Ta qi xe'ilik rumal Xib'alb'a.

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.

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 mayijab'al xkib'an chik.

4380

They burned house like it truly would burn,  
Immediately now therefore they would create again.

Xkiporoy ja keje' ri' qitzij chik'atik,  
Lib'aj chi k'ut chiwinaqir chik.

Crowded now Xibalbans to watch.  
Then they would sacrifice themselves.

Tzatz chi Xib'alb'a chika'yik.  
K'ate chikipus kib'.

He would die one of them,  
He would throw himself down surely in death.

Chikam jun chike,  
Chipune' na chi kaminaqil.

4390

First they would kill themselves,  
Merely only immediately will be revived again their faces.

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.

Xa kika'y Xib'alb'a,  
Ta chikib'ano.

Ronojel xkib'an chik,  
U xe'najik chik,

Ch'akb'al kech  
Xib'alb'a kumal.

**K'ATE** chi puch roponik chik  
U tzijel ki xajoj

Chi xikin ajawab' Jun Kame,  
Wuqub' Kame.

Xcha' ta xkita'o,  
“Naqi ri e kaib' meb'a'?

La qitzij wi chi kus?  
Qitzij wi pu chi jeb'elik

Ki xajowik,  
Ronojel kakib'ano?” xcha' k'ut.

Ki tzijoxik xoponik kuk' ajawab',  
Kus xkita'o.

Ta xb'ochi' k'ut ki samajel,  
Taqol chi kepetoq:

“Chul ta ki b'ana',  
Qaka'y.

Keqamayijaj taj,  
Keqaka'yij ta puch,

Kecha' ajawab',  
Kixcha' chike,”

Xuchax ri samajel.  
Xe'opon k'ut kuk' ri xajol.

4400

4410

4420

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,

Ta xch'aw k'ut  
Ki tzij ajawab' chike.

“Ma b'a chiqaj  
Rumal ri qitzij kojxob'ik.

Ma xa mawi kojx'ixb'ik  
Kojok apanoq chi ajawal ja.

Rumal qi itzel qa wach,  
Ma xa ki nima'q u b'aq' qa wach chi meb'a'.

Ma xa on ril chire xa oj xajol?  
Naqi ta chiqab'ij chike qach meb'a'? 4430

K'o k'am, kurayij nay pu ri qa xajoj,  
Kakik'astaj ki wach quk'.

Ma keje' la' k'u xchiqab'an chike ri ajawab',  
Keje' k'u mawi kaqaj wi,

Ix samajel,”  
Xecha' k'ut,

Ri Junajpu,  
Xb'alanke.

Xelejeb'ex na ki wach chuwi' ra',  
Chuwi' k'ax. 4440

Kaq ra'il xeb'ek,  
Mawi ata'n xkaj b'enam.

K'iya mul xech'ijik,  
Xa chimachka'y,

Samajel chikiwach,  
K'amol ke.

Ta xeb'e k'ut ruk' ajaw.  
**XE'OPON** puch kuk' ajawab'.

Kemoch'och'ik,

They would prostrate themselves they arrived, They humbled themselves, They would stoop over, They would bow, They would conceal themselves with rags,	Chikixulela ki wach xe'oponik, Xkikemelaj kib', Chikiluk kib', Chikipach kib', Chimayo kib' <sup>84</sup> chi atz'iyag,	4450
True that poor orphans their appearance they arrived. Then they were asked therefore	Qitzij wi chi meb'a' ki wachib'al xe'oponik. Ta xtz'onox k'ut	
Their mountains, Their nation as well.	Ki juyub'al, Kamaq' puch.	
They were asked also their mother, Their father.	Xtz'onox nay puch ki chuch, Ki qajaw.	4460
“Where do you come from?” They were asked.	“Apa kixpe wi?” Xe'uchaxik.	
“Not then we know you lord. Not we learned their faces	“Ma b'a qeta'on at ajaw. Mawi xqeta'maj u wach	
Our mother, Our father.	Qa chuch, Qa qajaw.	
Still we were small When they died,”	K'a oj ch'uti'koq Ta xekamik,”	
Merely they said. Not anything they told.	Xa xecha'. Mawi naqi la' xkib'ij.	4470
“Good then that, May it be done then our spectacle.	“Utz b'a la', Chib'an ta b'a qa ka'y.	
What do you want, Your payment we will give?” they were asked.	Naqi chiwaj, Iwajil chiqaya'o?” xe'uchaxik.	
“Not then we want. True that we are afraid,” they said again to lord.	“Ma b'a kaqaj. Qitzij chi kaqaxib'ij qib',” xecha' chik chire ajaw.	
“Do not be afraid, Do not be timid.	“Mixib'ij iwib', Mixxob'ik.	

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<sup>84</sup> The manuscript reads *quih*, which is likely a scribal error.

Dance! This then first you will dance	Kixxajowoq! Are' ta nab'e chixaj	4480
This you sacrifice then yourselves, You will burn then therefore the my home.	Ri kixpusu' ta iwib', Chiporoj ta k'u ri wochoch.	
Do everything That you know.	Chib'ana' ronojel Ri iweta'm.	
We would watch it We want it.	Kojka'y taj Kaqaq.	
This because of our hearts You go summoned.	Are' uma qa k'u'x Kixb'e taqoq.	
Because you poor orphans, We will give your price," they were told therefore.	Rumal ix meb'a', Chiqaya' iwajil," xe'uchax k'ut.	4490
Then they began therefore their songs, Their dances.	Ta xkitikib'a' k'ut ki b'ix, Ki xajoj.	
Then came therefore all the Xibalbans, They overflowed spectators.	Ta xul k'ut ronojel ri Xib'alb'a, Xepulik e ka'yel.	
Everything therefore They danced:	Ronojel k'ut Xkixajo:	
They danced Weasel, They danced Whippoorwill, They danced Armadillo.	Xkixaj Kux, Xkixaj Pujuy, Xkixaj Ib'oy.	
Said therefore lord to them: "Sacrifice the my dog, Revive again his face by you," They were told.	Xcha' k'u ajaw chike: "Chipusu' ri nu tz'i', Chik'astaj chi u wach iwumal," Xe'uchaxik.	4500
"Fine," They said.	"We'," Xecha'.	
Then they sacrificed dog,	Ta xkipus tz'i',	

<p>Revived again his face. Truly therefore would rejoice the dog When was revived his face. He would vigorously wag his tail When was revived his face.</p>	<p>Xk'astaj<sup>85</sup> chi u wach. Qitzij k'u chiki'kot ri tz'i' Ta xk'astaj u wach. Chusaqb'isala' u je' Ta xk'astaj u wach.</p>	<p>4510</p>
<p>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.</p>	<p>Xcha' k'u ajaw chike: “Chiporoj na b'a wochoch,” Xe'uchax chik. Ta xkiporoj k'ut rochoch ajaw. E pulinaq ajawab' pa ja konojel, Mawi xek'atik.</p>	
<p>Immediately now again it was restored, Not surely straightaway lost the his home One Death.</p>	<p>Lib'aj chi chik xkutzinisaj, Ma na ju su sachik ri rochoch Jun Kame.</p>	
<p>They marveled therefore All lords.</p>	<p>Xkimayijaj k'ut Konojel ajawab'.</p>	<p>4520</p>
<p>Merely therefore only they dance, Greatly they rejoice.</p>	<p>Xa wi k'u xere kexajowik, Nim keki'kotik.</p>	
<p>They were told next therefore By lord,</p>	<p>Xe'uchax chi k'ut Rumal ajaw,</p>	
<p>“Kill surely therefore a person, Sacrifice him not then therefore he will die,”</p>	<p>“Chikamisaj na k'u jun winaq, Chipusu' ma ta k'u chikamik,”</p>	
<p>They were told therefore. “Good then that,” they said.</p>	<p>Xe'uchax k'ut. “Utz b'a la',” xecha'.</p>	
<p>Then they seized therefore a person, Then they sacrificed him.</p>	<p>Ta xkichap k'ut jun winaq, K'ate xkipusu.</p>	<p>4530</p>
<p>They extracted therefore up his heart the one person, They placed it therefore before their faces lords.</p>	<p>Xkipoq'oj k'u aq'anoq u k'u'x ri jun winaq, Xkik'olob'a' k'ut chikiwach ajawab'.</p>	
<p>They marveled at it now therefore One Death, Seven Death.</p>	<p>Xkimayijaj<sup>86</sup> chi k'ut Jun Kame, Wuqub' Kame.</p>	

<sup>85</sup> The manuscript reads *xqaztai*, likely a scribal error for *xqaztah* (Mondloch, personal communication).

<sup>86</sup> The manuscript reads *xquimaiha*, likely a scribal error for *xquimaihah*. 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.	Lib'aj chi k'ut xk'astaj <sup>87</sup> chi u wach Ri jun winaq kumal. Nim chiki'kot u k'u'x Ta xk'astaj u wach.	
They marveled at it therefore Lords.	Xkimayijaj k'ut Ajawab'.	4540
“Sacrifice now surely therefore yourselves, We would see it.	“Chipusu' chi na k'u iwib', Chiqil taj.	
Truly desire our hearts the your dance,” Said again therefore lords.	Qitzij kurayij qa k'u'x ri i xajoj,” Xecha' chi k'u ajawab'.	
“Good then that, you lord,” They said therefore.	“Utz b'a la', at ajaw,” Xecha' k'ut.	
Then also they sacrificed themselves. He therefore was sacrificed,	K'ate puch xkipus kib'. Are' k'u xpus,	
The Xhunahpu By Xbalanque.	Ri Xjunajpu Rumal Xb'alanke.	4550
Each one therefore Was cut in pieces	Jujunal k'u Xperepoxik	
His legs, His arms.	Raqan, U q'ab'.	
Came off his head, It was placed out far away.	Xel u jolom, Xk'ole' aponoq chi naj.	
Was dug out his heart, Was placed on its face leaf.	Xk'otix uloq u k'u'x, Xch'eqe' chuwach tz'alik.	
They are drunk therefore these, All its lords Xibalba at sight.	Keq'ab'ar k'u ri', Ronojel rajawal Xib'alb'a chi ka'y.	4560
Merely therefore one other goes on dancing, The Xbalanque.	Xa k'u jun chi kaxajowilab'ik, Ri Xb'alanke.	

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<sup>87</sup> 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 gladdens yours,  
You also their lords

“Kawa'lijoq!” xcha' k'ut.  
Lib'aj chi k'ut xk'astaj u wach.

Nim keki'kotik.  
Xa wi keje' keki'kot ajawab',  
Xa wi are' keb'anowik.  
Kaki'kot ki k'u'x

Jun Kame,  
Wuqub' Kame.

Keje' ri' are' kexajowik,  
Kakina'o.

**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

4570

4580

4590

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.

Iwal,  
I k'ajol,”

Xecha' k'ut  
Chike ajawab'.

Are' k'u nab'e xpus,  
Ri qi u jolom ajaw,  
Jun Kame  
U b'i',  
Rajawal Xib'alb'a.  
Kaminaq chi k'ut Jun Kame.

Ta xchap chik Wuqub' Kame.  
Mawi xk'astaj chi ki wach.

K'ate pu kelik  
Xib'alb'a chi kaqan.

Are' xkil ri ajawab',  
Xekamik.

E xaraxoj chub'ik,  
E pu xaraxoxinaq ki kab' ichal.

Xa k'u k'ajisab'al ki wach  
Xb'anik. 4610

Ju suk' xukamib'ej ri jun ajaw,  
Ma na xkik'astaj chi u wach.

Are' k'u ri jun ajaw xelaj na,  
Xoq' na chikiwach ri e xajol.

Mawi xuk'ulu,  
Ma pu xuriqo.

“Toq'ob' nu wach,”  
Xcha' ta xuna' rib'.

Xek'is k'u b'ek ronojel kal,  
Ki k'ajol pa nima siwan. 4620



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.

Xa jun xkib'alij wi kib'  
Pa nima xolob'achan.  
Chiri' k'ut e tub'ul wi.  
Ta xk'ulun k'ut  
Mawi ajilan chi sanik tukuliy ula,  
Ke pa siwan  
Keje' ri' xeb'eyo'x uloq,

Ta xe'ul k'ut.  
Xkixul  
Ki ya' chi kib' konojel.

Xe'ul elajoq,  
Xe'ul pu oq'oq.

Keje' k'ut kech'akatajik  
Rajawal Xib'alb'a.

Xa mayijab'al,  
Xa pu ki jalwachib'al kib' ta xkib'ano.

K'ate puch ta xkib'i'j ki b'i',  
Xkikob'isaj kib' chikiwach konojel Xib'alb'a.

“**CHITA'** qa b'i'!  
Xchiqab'i'j.  
Xchiqab'i'j nay puch  
U b'i' qa qajaw chiwe.

Oj wa'.  
Oj

Xjunajpu,  
Xb'alanke qa b'i'.

Are' k'u qa qajaw  
Ri' xikamisaj:

Jun Junajpu,  
Wuqub' Junajpu ki b'i'.

4630

4640

4650

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.<sup>88</sup>

Maja b'i chik kolotajel chiwe,”  
Xe'uchax k'ut.

K'ate puch kelajik,  
Koq'ik konojel Xib'alb'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'ij chiwe.

Chita' iwonojel,  
Ix Xib'alb'a.

Rumal ma na nim chi i q'ij,  
Iwalaxik chuxik,

Ruk' nay puch mawi nim chi i kochib'al.  
Xsqaqi'n chik

4660

4670

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<sup>88</sup> 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.

Chi kik' jolomax.  
Mawi ch'ajom kik' iwe.

Xa xot,  
Xa aq'am,  
Xa ch'uch',  
Chire xjeraxik.

Xa nay pu ral k'im,  
Ral tollob' chiwecha'j.

Ma k'u iwech ri ronojel saqil al,  
Saqil k'ajol.

Xa no'j  
Chitzaqo rib' chiwach.

Are' ri aj mak,  
Aj lab'al,  
Aj b'is,  
Aj moken.

Chak na u mak,  
Kixok wi.

Ma na xa rax chapom ronojel winaq chib'ano,  
Kixta'on puch chuwi' ri kik' jolomax,”

Xe'uchax k'ut  
Konojel Xib'alb'a.

Keje' k'ut tikarinaq ki sachik,  
U ma'ixik nay puch ki sik'ixik.

Mawi nim ki q'ij ojer,  
Xa xraj tza wi winaq ojer.

Qitzij ma na k'ab'awil  
Ki b'i' ojer.

Xa wi xib'al,  
Itzel ki wach.

4680

4690

4700

Strife makers, Owl masters,	E aj tza, Aj tukur,	4710
Tempters to sin, To violence.	E taqchi'nel chi mak, Chi lab'al.	
They also masters buried heart, They black view, Black view, Masters of violence, Masters of vexation, they are called.	E nay pu aj muqulik k'u'x, E q'eqa il, Saqi il, Aj mox wach, Aj latz'ab', ke'uchaxik.	
At foundation Their faces are hidden.	Chi xe'on Ki wach kek'u'lutajik.	4720
Thus its loss their greatness, Glory.	Keje' k'ut u sachik ki nimal, Q'aq'al.	
Not great again their dominion became. This they accomplished	Mawi nim chi kajawarem xuxik. Are' xeb'anow	
The Xhunahpu, Xbalanque.	Ri Xjunajpu, Xb'alanke.	
She therefore weeps, Cries out the their grandmother	Are' k'ut koq'ik, Kasik'in ri kati't	
Before the unripe maize ears That they planted behind.	Chuwach ri aj Ri xkitik kanoq.	4730
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.	Xpe u tux ri aj. K'ate xchaqij chik, Are' k'ut ta xek'at pa choj. Ta xpe chi k'ut u tux ri aj.	
Then therefore burned the their grandmother, She burned the copal incense before the unripe maize ears,	K'ate k'ut xk'aton ri kati't, Xuk'at ri pom chuwach ri aj,	
Its remembrance theirs this. It rejoiced her heart their grandmother	U na'tab'al kech ri'. Are' xki'kot wi u k'u'x kati't	
This for second time came up its sprout the unripe maize.	Ri' chu ka mul xpe u tux ri aj.	

Then they were deified by their grandmother.	Ta xk'ab'awilax rumal kati't.	4740
Then she named it therefore: Center House, Center Ancestral Plot, Revitalized Unripe Maize Ears, Leveled Earth Its name became.	Ta xub'i'natisaj k'ut Nik'aj Ja, Nik'aj B'ichoq', K'asam Aj, Ch'atam Ulew U b'i' xuxik.	
This therefore she named Center House, Center Ancestral Plot,	Are' k'ut xub'i'naj wi Nik'aj Ja, Nik'aj B'ichoq',	
Because merely at its center Its interior their home they planted unripe maize ears.	Rumal xa chu nik'ajal U pa kochoch xkitik aj.	4750
This again therefore she named Leveled Earth, Revitalized Unripe Maize Ears,	Are' chi k'u xub'i'naj wi Ch'atam Ulew, K'asam Aj,	
Upon level earth Is planted unripe maize ears.	Chuwil' ch'ata ulew Kitik wi aj.	
This also she named Revitalized Unripe Maize Ears Because it came up its sprout unripe maize ears.	Are' nay pu xub'i'naj wi K'asam Aj Rumal xpe u tux aj.	
Then was placed its name by Xmucane. They planted it behind	Ta xkoj u b'i' rumal Xmuqane. Xkitik kanoq	
Hunahpu, Xbalanque.	Junajpu, Xb'alanke.	4760
Merely remembrance theirs By their grandmother.	Xa na'tab'al ke Rumal kati't.	
They therefore the first their fathers, A long time ago they had died,	Are' k'u ri nab'e ki qajaw, Xojeroq kekamoq,	
The One Hunahpu, Seven Hunahpu.	Ri Jun Junajpu, Wuqub' Junajpu.	
They saw now therefore His face the their father	Xkil chi k'ut U wach ri ki qajaw	
There	Chila'	

At Xibalba.	Chi Xib'alb'a.	4770
He spoke now their father to them, When they defeated Xibalba.	Xch'aw chik ki qajaw chike, Ta xkich'ak Xib'alb'a.	
<b>THIS</b> therefore his adornment now their father by them When they adorned the Seven Hunahpu.	<b>WA'</b> k'ute u wiqik chik ki qajaw kumal Are xkiwiq ri Wuqub' Junajpu.	
There they went to adorn them At Crushing Ballcourt.	Chila' xb'e ki wiqa wi Chi Puk'b'al Cha'j.	
Merely only his face they wanted it to become. Was asked therefore to him its name everything:	Xa wi xere u wach xraj uxik. Xtz'onox k'ut chire u b'i' ronojel:	
His mouth, His nose, Its seeds his face.	U chi', U tza'm, U b'aq' u wach.	4780
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.	Xuriq nab'e u b'i', Xa k'u sqaqi'n chik xcha'taj wi. Xere mawi xub'ij chi U b'i' ri u junal puwi'l u chi'.	
But also it had been said now, Thus then they honored him.	Xere pu xcha'taj chi wi, Keje' k'ut ta xkinimaj wi.	
Left behind his heart their father. Merely he was left at Crushing Ballcourt	Kanajoq u k'u'x ki qajaw. Xa wi xkanaj chi Puk'b'a[I] Cha'j.	
“There you are called upon. It will come to be,”	“Chiri' kixsik'ix wi. Chuxik,”	4790
They said again his sons to him. Then was comforted his heart.	Xecha' chi u k'ajol chirech. Ta xku'b'ax u k'u'x.	
“First they will go out to you, First also you are worshiped	“Nab'e chel iwe, Nab'e nay puch kixq'ijiloxik	
By light child, Light son.	Rumal saqil al, Saqil k'ajol.	
Not will be lost your names.	Mawi chisachik i b'i'.	

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,

Ta chuxoq,”

Xecha' chirech ki qajaw  
Ta xkiku'b'a' u k'u'x.

“Xa oj paq'ol i kamik,  
I sachik,

K'axk'ol,  
Ra'il xb'an chiwe.”

Keje' k'ut ki pixab'ik  
Ri xch'akatajinaqoq ronojel Xib'alb'a.

Ta xe'aq'an k'u loq,  
Waral e nik'aj saq.  
Ju su k'u  
Xe'aq'an chi kaj.

Jun k'u q'ij,  
Jun nay pu ik' chike.

Ta xsaqirik u pam kaj,  
U wach ulew.

Chi kaj xek'oje' wi.  
Are' k'ut k'a chaq'anik,

Ri o' much' k'ajolab',  
Xekam rumal Sipakna.

Are' k'ut kachb'il xuxik,  
E u ch'umilal kaj xe'uxik.

**WA'E** k'ut u tikerik ta xna'ojix winaq,  
Ta xtzukux puch ri chok u tio'jil winaq.

Xecha' k'ut ri Alom,  
K'ajolom,

4800

4810

4820

They Framer,  
Shaper,

E Tz'aqol,  
B'itol,

Sovereign,  
Quetzal Serpent their names:

Tepew,  
Q'ukumatz ki b'i':

“Approached its dawn,  
Framed successful completion,  
Also appeared

“Mi xyopijik u saqirik,  
Mi xtz'aq utzinik,  
Mi pu xq'ale'ik

4830

Provider,  
Sustainer,

Tzuqul,  
Q'o'l,

Light child,  
Light son.

Saqil al,  
Saqil k'ajol.

Appeared humanity,  
Its population its face earth,” they said.

Mi xq'ale' winaq,  
U winaqil u wach ulew,” xecha'.

Gathered together it arrived,  
Went their thoughts,

Xmolomanik xulik,  
Xb'e ki na'oj,

4840

In darkness,  
In night.

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

Then they searched,  
They sifted as well.

Ta xkitzujuk,  
Xkipuk'uj puch.

They thought,  
They pondered as well here.  
Thus went out their thoughts

Xena'ojinik,  
Xeb'ison puch waral.  
Keje' k'ut xel wi apanoq ki na'oj

Bright,  
Clear.

Saqil,  
Q'alal.

They found it,  
They discovered it as well,

Xkiriqo,  
Xkikana'isaj puch,

4850

This entered  
Its flesh humanity.

Ri' xok  
U tio'jil winaq.

Just a little now  
Not appears

Xa sqaqi'n chik  
Mawi kawachin



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.

Q'ij,  
Ik',

Ch'umil  
Pa ki wi'

E Tz'aqol,  
B'itol.

**PAN** Paxil,  
Pan K'ayala' u b'i' ,

Xpe wi q'ana jal,  
Saqi jal.

**ARE'** k'u ki b'i' chikop,  
Wa' k'amol recha':

Yak,  
Utiw,  
K'el,  
Joj.

E kajib' chi chikop,  
Xb'i'n u tzijel,

Q'ana jal,  
Saqi jal chike.

Chila' kepe wi pan Paxil,  
Xk'ut u b'e'el Paxil,

Are' k'ut xkiriqo ri echa',  
Are' k'ut xok u tio'jil

Winaq tz'aq,  
Winaq b'it.

Ja' k'ut  
U kik'el.

4860

4870

4880

Its blood  
Humanity it became.

U kik'el  
Winaq xuxik.

This entered because of  
She Who Has Borne Children,  
He Who Has Begotten Sons,  
The ripe ears of maize.

Are' xok kumal  
Alom,  
K'ajolom,  
Ri jal.

Thus they rejoiced  
Because of the its being found

Keje' k'ut xeki'kot wi  
Rumal ri u riqitajik 4890

Excellent mountain,  
Filled with deliciousness,

Utzilaj juyub',  
Nojinaq chi kus,

Crowded with yellow ears of ripe maize,  
White ears of ripe maize,

Tzatz chi q'ana jal,  
Saqi jal,

Crowded as well with *pataxte*,  
With cacao,

Tzatz nay puch chi peq,  
Chi kako,

Not counted zapotes,  
Anonas,

Mawi ajilan tulul,  
K'awex,

Jocotes,  
Nances,

Q'inom,  
Tapa'l, 4900

Matasanos,  
Honey.

Ajache',  
Kab'.

Filled sweetest foods,  
Inside the citadel,

Nojinaq ki'laj echa',  
Chupan ri tinamit,

Inside Paxil,  
Inside Cayala their names.

Pan Paxil,  
Pan K'ayala' u b'i'.

There was food,  
Its fruit all

K'o wi echa',  
U wachinel ronojel 4910

Small foods,  
Great foods,

Ch'uti echa',  
Nima echa',

Small cultivated fields,  
Great cultivated fields.

Ch'uti tiko'n,  
Nima tiko'n.

Revealed its path By animals.	Xk'ut u b'e'el Kumal chikop.	
Then were ground therefore the yellow ears of ripe maize, White ears of ripe maize,	Ta xke'x k'ut ri q'ana jal, Saqi jal,	
Nine therefore its grindings She did Xmucane.	B'elejeb' k'u u ka'l Xub'an Xmuqane.	
Food entered, With water its strength,	Echa' xokik, Ruk' ja' rope'nal,	4920
Created its arm fatness, Its yellowness humanity it became,	Xwinaqir u q'ab' chiyal, U q'anal winaq xuxik,	
When they did it the She Who Has Borne Children, He Who Has Begotten Sons,	Ta xkib'an ri Alom, K'ajolom,	
Sovereign, Quetzal Serpent they are called.	Tepew, Q'ukumatz ke'uchaxik.	
Then therefore they placed in words their framing, Their shaping,	K'ate k'ut xkikoj pa tzij u tz'aqik, U b'itik,	
Our first mother, Father.	Qa nab'e chuch, Qajaw.	4930
Merely yellow ears of ripe maize, White ears of ripe maize their flesh.	Xa q'ana jal, Saqi jal u tio'jil.	
Merely food their legs, Their arms humanity.	Xa echa' raqan, U q'ab' winaq.	
These our first fathers, Four people framed.	Ri' e qa nab'e qajaw, E kajib' chi winaq tz'aq.	
Merely food entered Their flesh.	Xa echa' okinaq Ki tio'jil.	
<b>THESE</b> their names first people were framed, Were shaped.	<b>WA'E</b> ki b'i' nab'e winaq xetz'aqik, Xeb'itik.	4940

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.

Are' nab'e winaq ri B'alam Kitze,  
U kab' chi k'ut B'alam Aq'ab',  
Rox chi k'ut Majukutaj,  
U kaj k'ut Ik'i B'alam.

Are' k'u ki b'i' ri qa nab'e chuch,  
Qajaw.

**XA** tz'aq,  
Xa b'it ke'uchaxik.  
Maja b'i ki chuch, 4950  
Maja b'i ki qajaw.  
Xa u tukel achij chiqab'ij.  
Ma na ixoq xe'alanik,  
Ma nay pu xek'ajolaxik  
Rumal ri Aj Tz'aq,  
Aj B'it,

Ri Alom,  
K'ajolom.

Xa pus,  
Xa nawal, 4960

Ki tz'aqik,  
Ki b'itik,  
Rumal ri Tz'aqol,  
B'itol,

Alom,  
K'ajolom,

Tepew,  
Q'ukumatz.

Ta xewinaqwachin k'ut;  
E winaq xe'uxik. 4970

Xech'awik,  
Xetzijon puch.

They looked,  
They listened as well.

Xemuqunik,  
Xeta'on puch.

They walked,  
They grasped.

Xeb'inik,  
Xechapanik.

Excellent people,  
Chosen ones.

E utzilaj winaq,  
E cha'om.

Manly faces  
Their countenances.

Achijil wach  
Ki wachib'al.

4980

There was their breath,  
They became.

K'o kuxlab',  
Xuxik.

They looked as well,  
Straightaway arrived their vision.

Xemuqum nay puch,  
Ju suk' xopon ki muqub'al.

Completed their sight,  
Completed their knowledge

Xk'is kilo,  
Xk'is keta'maj

Everything beneath sky.  
If they look

Ronojel xe' kaj.  
We kemuqunik

Immediately then they would gaze fixedly,  
They would look intently as well,

Lib'aj chi chikisolwachij,  
Chisolmuquj puch,

4990

Its womb sky,  
Its womb earth.

U pam kaj,  
U pam ulew.

Not one moment surely  
They would see in a brief time everything.

Ma ju q'atajil na  
Chikil ixtaj ronojel.

Not they walk when they know already first,  
Then they would see the its beneath sky,

Ma keb'in ta na'on nab'e,  
K'ate ta chikil ri u xe' kaj,

Merely there they are when they look.  
Crowded their knowledge came to be.

Xa wi chire e k'o wi ta kemuqunik.  
Tzatz keta'mab'al xuxik.

Passed over their vision in trees,  
In rocks,

Xik'ow ki wachib'al pa che',  
Pa ab'aj,

5000

In lakes,

Pa cho,

In seas,	Pa palo,	
In mountains, In valleys.	Pa juyub', Pa taq'aj.	
True that Very esteemed people,	Qitzij wi chi E loq'olaj winaq,	
The Balam Quitze, Balam Acab, Mahucutah, Iqui Balam.	Ri B'alam Kitze, B'alam Aq'ab', Majukutaj, Ik'i B'alam.	5010
<b>THEN</b> they were asked therefore by the Framer, Shaper:	<b>TA</b> xetz'onox k'ut rumal ri Aj Tz'aq, Aj B'it:	
“What is your existence? Do you sense it?	“Juchalik i k'oje'ik? <sup>89</sup> Kina'o?	
Not you look? Not you listen? Not good your speech, With your walk?	Ma kixmuqunik? Ma kixta'onik? Ma utz i ch'ab'al, Ruk' i b'inib'al?	
Look surely therefore, See Its root sky! Not clear mountains? Valleys you see? Try it surely therefore!” they were told. Then also was completed their sight everything Its root sky,	Kixmuquna' na k'ut, Chiwila' U xe' kaj! Ma q'alaj juyub'? Taq'aj kiwilo? Chitija' na k'ut!” xe'uchaxik. K'ate puch xk'is kil ronojel U xe' kaj,	5020
Then therefore their giving of thanks this to Framer, Shaper.	K'ate k'ut ki k'amowanik ri' chire Tz'aqol, B'itol.	
“True that two times thanks, Three times thanks,	“Qitzij wi chi ka mul k'amo, Ox mul k'amo,	5030
We were created,	Mi xojwinaqirik,	

<sup>89</sup> The manuscript reads *cohei*, likely a scribal error for *coheic* (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

Mi pu xojchi'nik,  
Xojwachinik.

Kojch'awik,  
Kojta'onik,  
Kojb'isonik,  
Kojzilab'ik.

Utz kaqana'o,  
Xqeta'maj

Naj,  
Naqaj.

Mi pu xqilo nim,  
Ch'uti'n,

U pa kaj,  
U pa ulew.

K'amo k'ut  
Chiwe  
Mi xojwinaqirik.  
Oj tz'aq,  
Oj b'it,  
Mi xojuxik,  
At qati't,  
At qa mam,"  
Xecha' ta xkik'amowaj

Ki tz'aqik,  
Ki b'itik.

Xk'is keta'maj ronojel  
Xkimuquj:

Kaj tz'uk,  
Kaj xukut,

U pam kaj,  
U pam ulew.

Ma k'u utz

5040

5050

5060

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 xqeta'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'uxik<sup>90</sup> chik.

We mawi kepoq'otajik,  
Kek'iritajik,

Ta chawaxoq?  
Ta saqiroq?

5070

5080

5090

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<sup>90</sup> 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.

We mawi chik'iyarik,  
Ta chuxoq?

Xa qayojo chi sqaqi'n chik,  
K'o chi karaj.

Mawi utz kaqana'o.  
Xa pa xchijunamataj ki b'anoj quk',

Ri najt kopon wi keta'mab'al,  
Kilon ronojel," xe'uchaxik

Rumal u K'u'x Kaj:  
Juraqan,  
Ch'i'pi Kaqulja,  
Raxa Kaqulja,

Tepew,  
Q'ukumatz,

Alom,  
K'ajolom,  
Xpiyakok,  
Xmuqane,

Tz'aqol,  
B'itol, ke'uchaxik.

Ta xkib'an k'ut  
U k'oje'ik chik

Ki tz'aq,  
Ki b'it.

**XA** k'u xwab'ax u b'aq' ki wach  
Rumal ri u K'u'x Kaj.

Xmoyik keje' ri' xuxlab'ix u wach lemo',  
Xmoyomob'ik u b'aq' ki wach.

Xa naqaj chik xemuqun wi,  
Xere chi q'alaj ri e k'o wi.

5100

5110

5120

Thus its loss their knowledge,  
With all their wisdom four people,

Keje' k'ut u sachik keta'mab'al,  
Ruk' ronojel ki na'ob'al e kajib' chi winaq,

Its root,  
Its beginning.

U xe',  
U tikarib'al.

Thus their framing,  
Their shaping

Keje' k'ut ki tz'aqik,  
Ki b'itik

First our grandfathers,  
Our fathers,

Nab'e qa mam,  
Qa qajaw,

5130

By its Heart Sky,  
Its Heart Earth.

Rumal u K'u'x Kaj,  
U K'u'x Ulew.

Then were now therefore  
Their companions,  
Their wives  
As well came to be.

Ta xk'oje' chi k'ut  
Ki k'ulel,  
Kixoqil  
Puch xuxik.

Merely gods conceived again.  
Like merely in sleep they received them.

Xa wi k'ab'awil xna'ojin chik.  
Keje' ri' xa pa waram xkik'am wi.

Truly beautiful  
Now women there are

Qitzij e jeb'el  
Chi ixoq k'o

5140

With Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam.

Ruk' B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

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:

Are' k'u ki b'i',  
Kixoqil wa':

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'

5150

His wife Mahucutah;  
Caquixaha her name  
His wife Iqui Balam.

Rixoqil Majukutaj;  
Kaqixa Ja u b'i'  
Rixoqil Ik'i B'alam.

These therefore their names  
Their wives.

Are' k'ut u b'i'  
Kixoqil.

These entered our rulers they became.  
Multipliers people,

Ri' xok qajawab' xe'uxik.  
E poq'ol winaq,

5160

Small nations,  
Great nations.

Ch'uti amaq',  
Nima amaq'.

These therefore its root ours,  
The we Quiché people.

Are' k'ut u xe' qech,  
Ri oj K'iche' winaq.

Crowded therefore became the bloodletters,  
Sacrificers.

Tzatz k'ut xuxik ri aj k'ix,  
Aj k'ajb'.

Not surely merely four now came to be,  
Only four the their mothers we Quiché people.

Ma na xa e kajib' chik xuxik,  
Xere kajib' ri ki chuch oj K'iche' winaq.

Different then their names,  
Each one of them.

Jalajoj chi ki b'i',  
Chi ki jujunal.

5170

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.

Ta xpoq'otajik,  
Chila' chi releb'al q'ij.  
Qi u b'i' xuxik ri winaq:  
Tepew,  
Oloman,  
K'ojaj,  
K'enech Ajaw,  
Chuchax chik u b'i' winaq.  
Chila' releb'al q'ij  
Xpoq'otajik.

5180

Known therefore  
Their beginning now

Reta'm k'ut  
U tikarik chik

Of Tamub,  
Of Ilocab.

Rech Tamub',  
Rech Ilokab'.

Only one they came there, Its coming out sun.	Xa jun xpe wi chila', Releb'al q'ij.	
Balam Quitze their grandfather, Their father,	B'alam Kitze u mam, U qajaw,	
Nine great houses Of Cavecs.	B'elejeb' nim ja Chi Kawiqib'. <sup>91</sup>	5190
Balam Acab their grandfather, Their father,	B'alam Aq'ab' u mam, U qajaw,	
Nine great houses Of Nimhaibs.	B'elejeb' nim ja Chi Nim Jaib'ab'.	
Mahucutah their grandfather, Their father,	Majukutaj u mam, U qajaw,	
Four great houses Of Ahau Quichés.	Kajib' nim ja Chi Ajaw K'iche'.	
Three divisions, Lineages,	Ox ch'ob', Chinamit,	5200
Of their existence. Not lost their names	Chi u k'oje'ik. Mawi sachel u b'i'	
Their grandfathers, Their fathers.	U mam, U qajaw.	
They multipliers, Increasesers,	Are' poq'ol, K'irol,	
There Its coming out sun.	Chila' Releb'al q'ij.	
Merely only came Tamub, Ilocab,	Xa wi xere xpe wi Tamub', Ilokab',	5210

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<sup>91</sup> 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 Lamacs,

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.

Ruk' oxlajuj uk'a amaq',  
Oxlajuj tekpan:

Ruk' Rab'inaleb',  
Kaqchikeleb',  
Aj Tz'ikina Ja,

Ruk' puch Saqajib',  
Ruk' nay puch Lamakib',

Kumatz,  
Tujal Ja,

U Ch'ab'a Ja,  
Aj Ch'umila Ja,

Ruk' Aj Qib'a Ja,  
Ah B'atena Ja,

Akul Winaq,  
B'alami Ja,

Kan Chajeleb',  
B'alam Kolob',

Xere k'ut u nimaqil amaq',  
Ri uk'a amaq'  
Kojcha' chirech.  
Xa u nimaqil ri mi xqacholo.

K'i chik elenaq chirij,  
Ri ju taq ch'ob' chi tinamit.

Mawi mi xqatz'ib'aj ki b'i'.  
Xa wi k'u chila'

Xpoq'otaj wi uloq  
Releb'al q'ij.

K'iya winaq xuxik chi q'equ'mal  
Ta xk'iyarik.

5220

5230

Not yet born sun,  
Light when they increased in number.

Ma ja chalaxoq q'ij,  
Saq ta xek'iyarik.

5240

Only one they were all of them.  
Crowded then their existence,

Xa jun xek'oje' wi konojel.  
E tzatz chi ki k'oje'ik,

Their walking about there  
Its coming out sun.

Ki b'inowik chila'  
Releb'al q'ij.

This there was none to provide  
Their sustenance.

Are' maja b'i chi tzuqun  
Ki q'o'n.

Merely to sky they would lift up their faces.  
Not they know they went.

Xa wi chi kaj chikipaqaqab'a' ki wach.  
Mawi keta'm xeb'e wi.

Long time they did it  
When they were in magueys there,

Najt xkib'ano  
Ta xk'oje' pa ki chiri',

5250

Black people,  
White people,

Q'eqa winaq,  
Saqi winaq,

Many forms people,  
Many their speech people.

K'i wachib'al winaq,  
K'i u ch'ab'al winaq.

Destitute its corner existence its beneath sky.  
There are therefore mountain people.

Ka'y u xikin k'ole'y u xe' kaj.  
K'o k'ut juyub'al winaq.

Not seen its face,  
None their houses.

Mawi ilo u wach,  
Maja b'i rochoch.

Only small mountains,  
Great mountains they go.

Xa ch'uti juyub',  
Nima juyub' keb'ek.

5250

“Like they wayward,” they said.  
“Then they quarreled the mountain people,” they said.

“Keje' ri' e ch'u'j,” xecha'.  
“Ta xkiyajob'ej ri juyub'al winaq,” xecha'.

There they saw its coming out sun,  
Only therefore one their speech all of them.

Chila' xkil wi releb'al q'ij,  
Xa k'u jun ki ch'ab'al konojel.

Not yet they would call upon wood,  
Stone.

Maja chikisik'ijoq che',  
Ab'aj.

This remembered to them the their word Framer, Shaper,	Are' na'tal chikech ri u tzij Tz'aqol, B'itol,	
Its Heart Sky, Its Heart Earth, they said.	U K'u'x Kaj, U K'u'x Ulew, xecha'.	5260
Only their heartening The their sowing, Their dawn,	Xere ki k'u'xlan Ri rawaxik, <sup>92</sup> U saqirik,	
Only pleading They would do.	Xa tz'ononik Chikib'ano.	
They of esteemed words, They of esteem,	E aj loq' tzij, E aj loq',	
They of honor, They of respect.	E aj nim, E aj xob'.	5270
They would lift up their faces to sky When they plead for	Chikipaqab'a' ki wach chi kaj Ta xkitz'onoj	
Their daughters, Their sons.	Ki me'al, Ki k'ajol.	
“Alas, you Framer, You Shaper.	“Akarok, at Tz'aqol, At B'itol.	
Behold us, Hear us!	Kojawila', Kojata!	
Not you abandon us, Not you turn us inside out,	Mojatzaqo, Mojapisk'alij,	5280
You god in sky, On earth,	At k'ab'awil chi kaj, Chi ulew,	
Its Heart Sky, Its Heart Earth.	U K'u'x Kaj, U K'u'x Ulew.	

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<sup>92</sup> The manuscript reads *revaxic*, which is likely a transcription error for *ravaxic*.

Be it given our sign, Our word,	Chaya'taj qetal, Qa tzijel,	
As long as goes sun, As long as goes light,	Chib'e q'ij, Chib'e saq,	
Then may it be sown, Then may it dawn.	Ta chawaxok, Ta saqirok.	5290
Truly then blue/greening roads, Blue/Greening pathways.	Qi ta raxal b'e, Raxal jok.	
Give us steadfast light, Steadfast be made our nation.	Kojaya' wi li'anik saq, Li'anik amaq' taj.	
Very good light, Very good be made our nation. Very good life, Creation then as well give to us,	Utzilaj saq, Utzilaj amaq' taj. Utzilaj k'aslem, Winaqirem ta puch kojaya' wi,	
You Huracan, Youngest Thunderbolt, Sudden Thunderbolt;	At Juraqan, Ch'ipi Kaqulja, Raxa Kaqulja;	5300
Youngest Nanavac, Sudden Nanavac;	Ch'ipi Nanawak, Raxa Nanawak;	
Falcon, Hunahpu;	Wok, Junajpu;	
Sovereign, Quetzal Serpent;	Tepew, Q'ukumatz;	
She Who Has Borne Children, He Who Has Begotten Sons, Xpiyacoc, Xmucane,	Alom, K'ajolom, Xpiyakok, Xmuqane,	5310
Grandmother of Day, Grandmother of Light.	Rati't Q'ij, Rati't Saq.	
Then may it be sown,	Ta chawaxoq,	



Then may it dawn,” they said.	Ta saqirok,” xecha'.	
Then they fasted, They cried out.	Ta xeq'i'lonik, Xesik'inik.	
They fixed their eyes on their dawn, Only there they look to its coming out sun.	Xeselawachin u saqirik, Xa wi chila' kemuqun wi releb'al q'ij.	
They watch closely the Passes Before Sun, Great Star.	Kilawachin ri Ik'oq'ij, Nima Ch'umil.	5320
Will be born sun, Giver light of it	Chalaxik q'ij, Tzijol re	
Its womb sky, Its womb earth,	U pa kaj, U pa ulew,	
Its walkway people framed, People shaped,	U b'inib'al winaq tz'aq, Winaq b'it.	
They spoke, Balam Quitze, Balam Acab, Mahucutah, Iqui Balam:	Xecha', e B'alam Kitze, B'alam Aq'ab', Majukutaj, Ik'i B'alam:	5330
“We await surely Its dawn,” they said.	“Kojoyob'ej <sup>93</sup> na U saqirik,” xecha'.	
Great sages, Knowers,	E nima'q eta'manel, E na'onel,	
Bloodletters, Honorers, they are called.	E aj k'ixb', E aj nim, keuchaxik.	
There was not therefore in existence wood, Stone	Maja b'i k'u jab'ioq che', Ab'aj	
They guard our first mothers, Fathers.	Chichajin e qa nab'e chuch, Qajaw.	5340

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<sup>93</sup> The manuscript reads *coyobeh*, which is apparently a scribal error as it lacks the agent *oj* (we).

They only therefore were weary their hearts there  
As it was awaited the sun.

E xa k'u xkos ki k'u'x chiri'  
Chiroyob'exik q'ij.

Many then all nations,  
With Yaqui people,

E k'i chik ronojel amaq',  
Ruk' Yaki winaq,

Bloodletters,  
Sacrificers,

Aj k'ixb',<sup>94</sup>  
Ah k'ajb'.<sup>95</sup>

“Merely let’s go,  
Us we search,  
Us as well we look

“Xa jo',  
Oj qatzukuj,  
Oj pu qila'

5350

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,”

We k'o chichajin qe ta la'.  
Chiqariq ri kojtzijon ta chuwach.  
Xaqi keje' oj k'oli'k.  
Maja b'i chajal qe,”

They said therefore Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam.

Xecha' k'ut e B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

They heard its news a citadel,  
They went.

Xkita'o u tzijel jun tinamit,  
Xeb'e wi.

5360

**THIS** therefore its name mountain,  
This they went to,

**ARE'** k'ut u b'i' juyub',  
Wa' xeb'e wi,

Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam,

B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam,

With Tamub,  
Ilocab.

Ruk' Tamub',  
Ilokab'.

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<sup>94</sup> The manuscript reads *ah quix*, apparently a scribal error for *ah quixb* (bloodletters).

<sup>95</sup> The manuscript reads *ah cab*, apparently a scribal error for *ah cahb* (sacrificers).

Tulan Zuyva,	Tulan Zuywa,	5370
Seven Caves, Seven Canyons its name citadel.	Wuqub' Pek, Wuqub' Siwan u b'i' tinamit.	
They arrived, They obtainers of gods.	Xe'opon wi, E k'amol re k'ab'awil.	
<b>THEY ARRIVED</b> therefore there Tulan All of them. Not counted people They arrived.	<b>XE'OPON</b> k'ut chila' Tulan Konojel. Mawi ajilan chi winaq Xoponik.	
Crowded therefore they would walk, In order therefore their coming out hither their gods.	Tzatz k'ut chub'inik, Cholon k'ut relik uloq ki k'ab'awil.	5380
First the Balam Quitze, Balam Acab, Mahucutah, Iqui Balam they rejoice.	Nab'e ri B'alam Kitze, B'alam Aq'ab', Majukutaj, Ik'i B'alam keki'kotik.	
“This we have searched, This we found,” they said.	“Are' qa tzukum, Wa' mi xqariqo,” xecha'.	
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.	Are k'ut nab'e xel ri Tojil, U b'i' k'ab'awil Xekel u ko'k, Rikaxik rumal B'alam Kitze. Xel chi k'u uloq Awilix, U b'i' k'ab'awil Ruk'aj B'alam Aq'ab'. Jaq'awitz chik, U b'i' k'ab'awil Xuk'amo Majukutaj. Nik'aqaj Taq'aj, U b'i' k'ab'awil Xuk'amo Ik'i B'alam.	5390
Only therefore with Quiché people,	Xere k'ut rach K'iche' winaq,	5400

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'ikinahas,  
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.

5410

**KEJE'** k'ut u b'i'nam wi oxib' chi K'iche',  
Xma xutzopij 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,  
K'u mawi xujach wi rib'  
Rox ichal K'iche'.

5420

Oxib' ri' qitzij nima'q ki k'oje'ik:  
Tojil,  
Awilix,  
Jaq'awitz.

Ta xok chi k'ut ronojel amaq':  
Rab'inaleb',  
Kaqchekeleb',  
Aj Tz'ikina Ja,  
Ruk' Yaki winaq,  
U b'i' wakamik.

5430

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	Xkita'o chi kib'il kib'	
When they came from Tulan. There therefore they split apart themselves.	Ta xepetik chi Tulan. Chiri' k'ut xkipaxij wi kib'.	
There they were went there its coming out sun, Crowded therefore these came here.	K'o xb'e chila' releb'al q'ij, Tzatz k'u ri' xpe waral.	5440
Merely therefore everywhere skins their coverings. There was not the very good coverings.	Xa k'u jumaj tz'um ki q'u'. Maja b'i ri utzilaj taq q'u'l taj.	
Their had put on merely their skins animals. Their dress poor.	Ki kojom xa u tz'umal chikop. Ki kawub'al e meb'a.	
There was nothing theirs. Merely enchanted people in their essence	Maja b'i kech. Xa e nawal winaq chi ki k'oje'ik	
When they came there Tulan Zuyva,	Ta xepe chila' Tulan Suywa,	
Seven Caves, Seven Canyons,	Wuqub' Pek, Wuqub' Siwan,	5450
Are called In ancient word.	Cha' Chupan ojer tzij.	
Crowded they would walk, They arrived at Tulan.	Tzatz chub'inik, Xopon chi Tulan.	
There was not therefore fire. Only there are the Tohil. This therefore the their god nations First they created their fire.	Ma k'u ja b'i q'aq'. Xaqi e k'o ri Tojil. Are' k'u ri u k'ab'awil amaq' Nab'e xwinaqir u q'aq'.	
Not clear its creation. Burning already their fire	Mawi q'alaj u winaqirik. Kanikow chik ki q'aq'	5460
When they saw it the Balam Quitze, Balam Acab.	Ta xkil ri B'alam Kitze, B'alam Aq'ab'.	
“Alas, there is not our fire came to be, We shall die because of cold,”	“Akarok, maja b'i qa q'aq' mi xuxik, Xkojkam rumal tew,”	

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. 5470

“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.” 5480

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 saqb'och xqajik pakiwi' ronojel amaq'.  
Ta xchup k'ut ki q'aq' rumal saqb'och.

Maja b'i chik ki q'aq' xuxik. 5490  
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.

“At Tojil,  
Qitzij kojutzinik rumal tew,”

Xecha' k'ut chire Tojil.  
“Utz, mixb'isonik,” xcha' Tojil.

K'ate ta xrelesaj q'aq',  
Xub'ak uloq chupan u xajab'.

K'ate k'ut xeki'kot  
Ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.  
K'ate k'ut xemiq'ik. 5500

Are k'ut chupinaq chik u q'aq' amaq'  
Ke'utzin chik rumal tew.

K'ate pu ki petik chik  
E tz'onoy ki q'aq'

Kuk' ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam. 5510

Ma k'u kakich'ij chik rumal tew,  
Saqb'och.

Xa kelexlot chik,  
Kesisot chi puch,  
Maja b'i e k'as chi wi',  
Kakoykot chik

Kaqan,  
Ki q'ab'. 5520

Mawi kechapon chik,  
Ta xe'ulik.

“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 koj'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

Ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

“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*]<sup>96</sup>

Chikiwach ri B'alam Kitze,

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<sup>96</sup> 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.	B'alam Aq'ab', Majukutaj, Ik'i B'alam.	5550
Said therefore The its messenger Xibalba:	Xcha' k'u Ri u samajel Xib'alb'a:	
“Truly then he your god this. He your provider.	“Qitzij chi are' i k'ab'awil ri'. Are' i tzuqun.	
He also their substitute, Remembrance theirs,	Are' pu u k'exwach, Na'tab'al re,	
Framer yours, Shaper also yours.	Tz'aqol iwe, B'itol pu iwe.	5560
Not you give therefore their fire the nations Unless first they give to Tohil.	Miya' k'u ki q'aq' ri amaq' K'u na chikiya'o chire Tojil.	
Not you desire they give to you. Ask surely to Tohil to him surely,	Miajawaj chikiya' chiwe. Chitz'onoj na chirech Tojil chire na,	
You shall come They shall give it,	Chipe wi Chikiya'o,	
Reception fire,” Said the Xibalban.	K'amb'al q'aq'” Xcha' ri Xib'alb'a.	
There are his wings Like the its wings bat.	K'o u xik' Keje' ri' u xik' sotz'.	5570
“I messenger by Framer yours, Shaper yours,” said therefore the Xibalban.	“In samajel kumal Tz'aqol iwe, B'itol iwe,” xcha' k'u ri Xib'alb'a.	
They rejoiced then therefore, Became great then in their hearts	Xeki'kot chi k'ut, Xnimar chik chi ki k'u'x	
The Tohil, Auilix, Hacavitz, when spoke the Xibalban.	Ri Tojil, Awilix, Jaq'awitz, ta xch'aw ri Xib'alb'a.	
Suddenly then therefore he lost himself before their faces,	Lib'aj chi k'ut xusach rib' chikiwach,	

Not he was destroyed.	Mawi xma'inik.	
Then they arrived again therefore The nations.	Ta xe'ul chi k'ut Ri amaq'.	5580
They were finished then because of cold, Thick with hail, With blackened rain, Hoar frost as well, Not counted cold.	Ke'utzin chik rumal tew, Tzatz chi saqb'och, Chi q'eqal jab', Saqb'oqom puch, Mawi ajilan tew.	
They cover themselves up, They bend over, They crawl on hands and knees now,	Kakik'u'lu, Keluklutik, Kechakchot chik,	
Because of cold All of nations.	Rumal tew Ronojel amaq'.	5590
Then they arrived there They are	Ta xe'ul chiri' E k'o wi	
Balam Quitze, Balam Acab, Mahucutah, Iqui Balam.	B'alam Kitze, B'alam Aq'ab', Majukutaj, Ik'i B'alam.	
Great its trouble Their hearts.	Nim u q'atat Ki k'u'x.	
Sorrowful their mouths, Sorrowful their faces.	Chikimaj ki chi', Chikimaj ki wach.	5600
<b>THEN</b> also they arrived again Thieves	<b>K'ATE</b> puch kulik chik E eleq'om	
Before their faces Balam Quitze, Balam Acab, Mahucutah, Iqui Balam.	Chikiwach B'alam Kitze, B'alam Aq'ab', Majukutaj, Ik'i B'alam.	
“Not truly you shall pity our faces?”	“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.	5610
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.	“Naqi 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	5620
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,” xecha' 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?	5630
They arrive To plead for the 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 china' ki q'aq',

Kacha' Tojil,  
Kicha' chike.

‘Katal 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'.

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5660

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,

Ta xkik'am k'ut q'aq',  
K'ate xemiq'ik.

Xa k'u ju ch'ob'  
Ri' xa xreleq'aj ub'ik q'aq' pa sib'.

Are' ri Sotz'ila Ja.  
Chamal Qan u b'i' ki k'ab'awil,

Kaqchekeleb'.  
Xa sotz' u wachib'al.

Ta xe'ik'o pa sib'.  
Chilib'lotik xe'ik'owik

Ta xul u k'ama' q'aq'.  
Mawi xutz'onoj u q'aq' ri Kaqchekeleb'

Mawi xuya' rib' chi ch'akik.  
Xere xch'akajataj ri amaq' ronojel

Ta xuya'o u xe' u tolok',  
U xe' u meskel

Chi tu'xik.  
Are' k'ut u tu'xik ri xub'ij Tojil.

Ta xpus ronojel amaq' chuwach,  
Ta xk'otix uluq u k'u'x

Chu tolok',  
Chu meskel.

Maja chitijowoq  
U b'anik.

Ta xnik'wachixik rumal Tojil  
U k'amik puch,

Q'aq'al,  
Tepewal,

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5690

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'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam,

Chila' petenaq 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

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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.

Xuya'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'isa<sup>97</sup> i ch'uk,  
Kixqajb'oq.  
Are' i k'amowab'al chuwach k'ab'awil.”

“Utz b'a la',” xecha' k'ut.  
Ta xkijut ki xikin.

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<sup>97</sup> 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.

Xoq' k'ut chupan ki b'ix  
Ki petik Tulan;  
Xoq' ki k'u'x  
Ta xepetik,  
Ta xkoq'otaj  
Kanoq Tulan.

“Akarok, mawi waral xchiqil wi u saqirik,  
Ta chalaxoq ri q'ij,  
Saqirisay u wach ulew,”

Xecha' k'ut,  
Ta xpe k'ut.

Xa k'u xukanajib'ej ri' pa b'e,  
Xa xk'o wi winaq chikanaj chiri'.

Kewar wi jujun chi amaq',  
Keyakataj wi uloq.

Amaq'el k'ut chikil ri ch'umil,  
Retal q'ij.  
Are' retal u saqirik chi ki k'u'x,  
Ta xepetik chila' releb'al q'ij.

Qi junam wach  
Xe'ik'ow ula

Chila' Nim,  
Xol, kab'ixik wakamik.

**TA** xe'ul puch chiri' chuwi' jun juyub',  
Chiri' xkikuch wi kib'

Konojel K'iche' winaq,  
Ruk' amaq'.

Chiri' k'u xe'opon<sup>98</sup> wi konojel.

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<sup>98</sup> The manuscript reads *xepopon*, which is apparently a scribal error.



Then they counselled each other.	Ta xkipixab'aj kib'.	5780
Its naming mountain today Chi Pixab, Its name mountain	U b'i'nam juyub' wakamik Chi Pixab', U b'i' juyub'	
They gathered themselves. There therefore they gave names to each other:	Xekuchu wi kib'. Chiri' k'ut xkikob'isaj wi kib':	
“I 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.	“In wa': In K'iche' winaq. At k'u ri': At Tamub'. Are' a b'i' chuxik,” Xuchax ri Tamub'. Xcha' chi k'ut Ilokab': “At Ilokab'. Are' ri' a b'i' ri chuxik.	5790
Not lost three then Quichés. Only same our word,” they said therefore	Mawi sachel oxib' chi K'iche'. Xa junam qa tzij,” xecha' k'ut	
When were placed their names, <b>THEN</b> they named now therefore	Ta xkoj ki b'i', <b>TA</b> xb'i'naj chi k'u	
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.	Ri Kaqchekeleb', Kaqchekeleb' u b'i' xuxik. Ruk' chik Rab'inaleb', Are' chi k'u u b'i' xuxik. Mawi sachinaq wakamik. Are' chi k'u ri Aj Tz'ikina Ja, U b'i' wakamik.	5800
These therefore their names. These that spoke among themselves	Are' k'u ki b'i'. Ri' xkib'ij chi kib'il kib'	
There first, They arrived.	Chiri' na, Xe'opon wi.	
Merely they would await first its dawn. They would look for its coming out hither star.	Xa chikoyob'ej na u saqirik. Chikilawachij relik ula ch'umil.	5810
This first,	Are' nab'e,	

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.

Chuwach q'ij.

Ta chalaxoq.

“Chila' xojpe wi,  
Xa xojpaxin qib',”

Xecha'  
Chi kib'il kib'.

Are' chiq'atat wi ki k'u'x,  
Ri' nima k'axk'ol xe'ik'ow wi uloq.

Maja b'i wa,  
Maja b'i echa'.

Xa u xe' ki ch'ami'y chikisiqo,  
Keje' ri' kewa'ik chikina'o.

Xma kewa wi  
Ta xepetik.

Ma k'u q'alaj  
Ki ik'owik uloq pa palo.

Keje' ri' maja b'i palo xe'ik'ow wi uloq.  
Xa chuwi' taq ab'aj xe'ik'ow wi uloq.

K'oleje' ula ri ab'aj pa sanayeb'.  
Ta xkib'i'natisaj k'ut:

Cholochik Ab'aj,  
B'oqotajinaq Sanayeb' u b'i'.

Kumal ri' xe'ik'ow wi uloq  
Chupan palo,  
U jachon rib' ja',  
Xe'ik'ow wi uloq.

Are' k'ut chiq'atat wi ki k'u'x,  
Ta xepixab'an kib'.

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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

Chi maja b'i ki wa.  
Ju uk' chikiqumej.  
Ri' xa juna ixim,  
Chiri' k'ut eqal wi

Chuwi' juyub',  
Chi Pixab' u b'i'.

Xawi k'u kuk'a'am  
Ri Tojil,  
Awilix,  
Jaq'awitz.

Nima mewajik kakib'an ri B'alam Kitzé 5840  
Ruk' rixoqil,  
Kajapalu Na  
U b'i' rixoqil;

Xawi keje' kub'ano B'alam Aq'ab'  
Ruk' rixoqil,  
Chomi Ja  
U b'i';

Ruk' chik Majukutaj nima mewajik k'o wi  
Ruk' rixoqil,  
Tz'ununi Ja 5860  
U b'i';

Ruk' Ik'i B'alam,  
Kaquix Ja  
U b'i'  
Rixoqil.

Are' k'ut e aj mewa ri' chi q'equ'mal,  
Chi aq'ab'al.

Nim ki b'is ta xek'oje'ik chuwi' juyub',  
Chi Pixab' u b'i' wakamik.

Xcha' chi k'ut ki k'ab'awil chiri'. 5870  
**TA** xcha' k'ut ruk'

Tojil,  
Awilix,  
Jaq'awitz

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.

Chikech ri B'alam Kitze,  
B'alam Akab',  
Majukutaj,  
Ik'i B'alam.

“Xa ta kojb'ek,  
Xa ta pu kojyakatajik.

Ma ta waral koj'k'oje' wi,  
Chi ewal taj kojiya' wi.

Mi xyopij u saqirik?  
Ma pa toq'ob' i wach

We kojkanab'ixik rumal aj lab'al?  
Chitz'aq wa' oj k'o wi iwumal,

Ix aj k'ixb',  
Aj k'ajb'.

Jujun ta k'ut  
Kojiya' wi,”

Xecha' k'ut  
Ta xech'awik.

“Utz b'a la', xa kojboqotajik  
Qa tzukuj taq ri k'eche'laj,” xecha' k'ut konojel.

K'ate puch xkik'am  
Chireqaxik u k'ab'awil jujun chikech.

Ta xok k'ut Awilix pa siwan,  
U b'i'nam Ewab'al Siwan,

Chuchax kumal pa nima siwan chi k'eche'laj.  
P[a] Awilix u b'i' wakamik. 5900

Chiri' xkanaj wi,  
Xk'u kanajoq pa siwan rumal B'alam Aq'ab'.

5880

5890

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,

Cholom u kanajik,  
U nab'e ri'.

Xkanaj chi k'ut Jaq'awitz chuwi' jun nima q'aq' ja.  
Jaq'awitz u b'i' juyub' wakamik.

Xkitinamit k'u ri' xuxik.  
Chiri' k'ut xk'oje' wi k'ab'awil,

Jaq'awitz u b'i'.  
Xawi xkajnaj ri Majukutaj ruk' u k'ab'awil, 5910

U kab' k'ut k'ab'awil  
Ri xewax kumal.

Ma na pa k'eche'laj xk'oje' wi Jaq'awitz.  
Xa saqi juyub' xewax wi Jaq'awitz.

Ta xpe chi k'ut B'alam Kitze,  
Xul chiri' pa nima k'eche'laj.

Xul ewaxa wi Tojil rumal B'alam Kitze.  
Pa Tojil chuchax wakamik u b'i' juyub'.

Ta xkikob'isaj ri ewab'al siwan  
Kunab'al Tojil. 5920

Tzatz chi kumatz,  
Tzatz puch chi b'alam,

Sochoj,  
K'an Ti',

Chiri' pa k'eche'laj xek'oje' wi,  
Xewax wi

Kumal aj k'ixb',  
Ah k'ajb'.

Xa k'u jun xek'oje' wi  
B'alam Kitze,  
B'alam Aq'ab', 5930

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,

Majukutaj,  
Ik'i B'alam.  
Xa jun xkoyob'ej wi u saqirik

Chiri' chuwi' juyub'  
Jaq'awitz u b'i'.

Xawi k'u kok u xo'l  
Ri' xk'oje' wi k'ab'awil

Tamub',  
Ruk' Ilokab'.

Amaq' Tan u b'i'  
Ri xk'oje' wi

Ri' u k'ab'awil Tamub'.  
Chiri' xsaqir wi.

Amaq' U Q'in K'at u b'i'  
Ri xsaqirik wi ri Ilokab'.

Chiri' xk'oje' wi u k'ab'awil Ilokab',  
Xa kok u xo'l juyub'.

Xawi chiri' ronojel Rab'inaleb',  
Kaqchekeleb',  
Aj Tz'ikina Ja,

Ronojel ch'uti amaq',  
Nima amaq',

Xa jun xtak'atob' wi,  
Xa pu jun saqirik wi,  
Xa jun xkoyob'ej wi

Relik uloq  
Nima Ch'umil,  
Ik'oq'ij u b'i'.

“Nab'e chel uloq  
Chuwach q'ij,

5940

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Then may it dawn,”  
They said.

Ta saqiroq,”  
Xecha'.

Only therefore one  
They were

Xa k'u jun  
Xek'oje' wi

Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam.

B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

There is not their sleep,  
Their rest.

Maja b'i ki waram,  
Ki yakalem.

5970

Great its weeping their hearts,  
Their bowels,

Nim roq'ej ki k'u'x,  
Ki pam,

To its dawn,  
Its becoming clear as well.

Chire u saqirik,  
U pakatajik puch.

Only there surely penitent their faces  
They came

Xawi chila' xk'ixb'<sup>99</sup> wi u wach  
Xepe wi

Great sorrow,  
Great humility.

Nima b'is,  
Nima mok'em.

They would tremble because of their affliction  
They passed through hither.

E chik'arinaq rumal u k'axk'ol  
Xe'ek'ow wi<sup>100</sup> uloq.

5980

“Not sweet we came.  
Alas!

“Mawi kus mi xojpe wi.  
Akarok!

Would that we could behold its birth sun.  
What it we have done?

Oj taj xkojilowik ralaxik q'ij.  
Ju la' chaxqab'ano?

Same our faces at our mountains,  
Only we have changed our natures,” they say.

Junam qa wach chi qa juyub'al,  
Xa xqok'otaj qib',” kecha'.

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<sup>99</sup> The *x-* prefix in this instance is a marker of surety.

<sup>100</sup> 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.	Ta k'i kech'awik chi kib'il kib', Chuwi' b'is, Chuwi' mok'em, Chuwi' puch oq'ej, Sik', Xech'aw wi.	5990
Not yet therefore they will comfort their hearts to its dawn. These therefore comforted the gods	Maja k'ut chiku'b'aroq ki k'u'x chire u saqirik; Are' k'ut e ku'b'ukuxinaq wi ri k'ab'awil	
In canyons, In forests.	Pa taq siwan, Pa taq k'eche'laj.	
Only in bromeliads, Only in hanging moss they were.	Xa pa ek', Xa pa atz'iaq e k'o wi.	
Not surely on flat stones They were given.	Ma na pa tz'alam taj Xeya' wi.	6000
They speak first The Tohil, Auilix, Hacavitz.	Kech'aw nab'ek Ri Tojil, Awilix, Jaq'awitz.	
Great their day, Great also their breath, Their spirit,	Nim ki q'ij, Nim puch kab', Kuxlab',	
On its top all Their gods nations.	Chuwi' ronojel U k'ab'awil amaq'.	6010
Crowded their spirit essence, Crowded as well their pathways,	Tzatz ki nawal, Tzatz puch ki b'inib'al,	
Their victorious means to chill, To frighten their existence	Ki ch'akab'al chi tewnik, Chi xib'inik ki k'oje'ik	
At heart nations. Comforted their hearts	Chi k'u'x amaq'. Ku'b'ulik ki k'u'xlal	
By the Balam Quitze,	Kumal ri B'alam Kitze,	



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.

B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

Ma na chilik,  
Ka'yal ta ki k'u'x

Chire ri k'ab'awil kuk'a'am,  
Kek'a'am puch,

Xepe chila' Tulan  
Suywa,

Chila',  
Releb'al q'ij.

Xawi k'u chiri' xek'oje' wi  
Pa k'eche'laj.

Are saqirib'al  
Pa Tojil,  
Pa Awilix,  
Pa Jaq'awitz, kuchaxik wakamik.

Are k'ut xechawax wi,  
Xesaqir wi,

Qa mam,  
Qa qajaw.

Wa' chiqab'ij chik u saqirik,  
U wachinik puch  
Q'ij,  
Ik',  
Ch'umil.

**WA'E** k'ute u saqirik,  
U wachinik puch  
Q'ij,  
Ik',  
Ch'umil.

6020

6030

6040

**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,

**NIM** k'ut xeki'kotik B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam, 6050

Ta xril ri Ik'oq'ij.  
Nab'e xel uloq,

Chitiltotik u wach,  
Ta xel uloq nab'e k'ut chuwach q'ij.

K'ate k'ut ta xkikir ki pom chila',  
Petenaq wi releb'al q'ij.

K'ate u ch'ak chi ki k'u'x  
Ta xkikiroq. 6060

Ox ichal ki k'amowab'al  
Chi ki k'u'x.

Mixtam Pom  
U b'i' pom  
Ruk'a'am B'alam Kitze;  
Kawistan Pom  
U b'i' pom  
Ruk'a'am B'alam Aq'ab';  
K'ab'awil Pom  
Chuchaxik chik 6070  
Ruk'a'am Majukutaj.

E oxib'  
K'o ki pom.

Are' k'ut xkik'ato  
Ta xesaqb'isani aponoq

Chila',  
Releb'al q'ij.

Quz keoq'ik  
Ta xesaqb'isanik.  
Xkik'at ki pom, 6080

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,

Loq'olaj pom.  
K'ate k'ut xkoq'ej ri mawi xkilo,

Ma pu xkiwachij ralaxik q'ij,  
K'ate puch ta xel ulo q'ij

Xki'kotik ch'uti chikop,  
Nima chikop.

Xk'isyakataj uloq pa b'e ya',  
Pa siwan.

Xek'oje'ik  
Tza'm taq juyub'.

Xa jun xkixe wi ki wach chila'  
Xel wi uloq q'ij.

K'ate ta xe'oq'ik koj,  
B'alam.

Nab'e k'ut xoq' ri tz'ikin,  
K'eletzu u b'i'.

Qitzij chi xki'kot ronojel chikop.  
Xkirip ki xik',

Kot,  
Saq k'uch,

Ch'uti tz'ikin,  
Nima tz'ikin.

E k'u xukuxuxinaq ri aj k'ixb',  
Aj k'ajb'.

Nim keki'kotik ruk' raj k'ixb',  
Raj k'ajb',

Tamub',  
Ilokab',

6090

6100

With Rabinals, With Cakchiquels,	Ruk' Rab'inaleb', Kaqchekeleb',	6110
Ah Tz'ikinahas, With Tuhalhas,	Aj Tz'ikina Ja, Ruk' Tujal Ja,	
Uchabahas, Quibahas,	U Ch'ab'a Ja, Kib'a Ja,	
Ah Batenas, With Yaqui Tepeus.	Ah B'ate Na, Ruk' Yaki Tepew.	
However many of nations there are today, Not counted people,	Jarub' pa chi amaq' k'o wakamik, Mawi ajilan chi winaq,	
Only one dawned All nations.	Xa jun xsaqir wi Ronojel amaq'.	6120
Then as well was dried its face earth by the sun. Like the one person the sun when it revealed itself.	K'ate puch xchaqijik u wach ulew rumal ri q'ij. Keje' ri' jun chi winaq ri q'ij ta xuk'ut rib'.	
Hot his face Thus he dried	K'atan u wach Are xchaqij wi	
Its face earth not yet come out hither sun Wet, Soggy as well Its face earth not yet come out hither sun.	U wach ulew maja chela ula q'ij Ch'aqalik, Yitz'il puch U wach ulew maja chela ula q'ij.	
Only therefore ascended upward the sun, Like the one person.	Xa k'u xka'oj aq'anoq ri q'ij, Keje' ri' jun chi winaq.	6130
Not therefore was endured his heat. Only therefore his self/revelation when he was born. Xa k'u u k'utb'al rib' ta xalaxik.	Ma k'u xch'ijitajik u k'atanal.	
Only then therefore its mirror that was left. Not true this now sun that appears,	Xa chi k'u u lemo' ri xkanajik. Mawi qitzij are' chi q'ij ri kawachinik,	
Said Within their word.	Xcha' Chupan ki tzij.	
Then also straightaway became stone	K'ate puch ju su xab'ajir	

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.

6140

6150

6160

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.

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.

Xesaqb'isan 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'.

6170

6180

6190

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.

“Merely only Tohil his name  
Their god Yaqui people.

Yolcuat  
Quitzalcuat his name.

We separated there at Tulan  
At Zuyva

When we had left hither,  
When also its completion our faces when we came,”

They said among themselves  
When they remembered then out

Their older brothers,  
Their younger brothers,

The Yaqui people.  
These dawned there

Mexico  
Its having been named today.

There is then as well apart of them people,

Xkib'ixaj,  
Xa roq'ej ki k'u'x,  
Ki pam.  
Xkib'ij chupan ki b'ix:

6200

“Akarok xojkachik!  
Chi Tulan xojpaxin wi qib'.

Xeqakanaj chik qatz,  
Qa chaq'.

Awi mi xkil wi q'ij?  
Awi on e k'o wi ta mi xsaqirik?”

Xecha' chire raj kixb',  
Raj k'ajb' Yaki winaq.

“Xawi xere Tojil u b'i'  
U k'ab'awil Yaki winaq.

6210

Yolkwat,  
Kitzalkwat u b'i'.

Xqajach chila' chu Tulan  
Chi Suywa

Are qa chelik uloq,  
Are puch u tz'aqat qa wach ta xojpetik,”

Xecha' chi kib'il kib'  
Ta xkina'taj chi apanoq

Katz,  
Ki chaq',

6220

Ri Yaki winaq.  
Ri' xsaqirik chila'

Mexiko  
U b'i'nam wakamik.

K'o chi nay puch chajkar winaq,

They remained there its coming out son.	Xkikanaj chila' releb'al q'ij.	
Tepeu, Oliman their names.	Tepew, Oliman ki b'i'.	
“We left them behind,” they said. Great its trouble their hearts	“Xeqaqanaj kanoq,” xecha'. Nim u q'atat ki k'u'x	6230
There On its top Hacavitz.	Chiri' Chuwi' Jaq'awitz.	
Just like they did that of Tamub, Ilocab.	Xawi keje' kakib'an ri rech Tamub', Ilocab'.	
Merely only they were there in forest, Nation Dan <sup>101</sup> its name.	Xawi xere e k'o wi chiri' pa k'eche'laj, Amaq' T'an u b'i'.	
Dawned their bloodletters, Their sacrificers,	Xsaqir wi rajk'ixb', Raj k'ajb'	
Tamub, With their god.	Tamub', Ruk' u k'ab'awil.	6240
Merely only Tohil, Only one his name	Xawi xere Tojil, Xa jun u b'i'	
Their god its three groups of them Quiché people.	U k'ab'awil rox ch'ob' ichal K'eche' winaq.	
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,	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',	6250
Only would desire to make the same in Quiché, In their speech.	Xa chiraj junamataj chi K'iche', Chi u ch'ab'al.	
There therefore was changed speech with Cakchiquels,	Are k'ut jalk'atajinaq wi ch'ab'al ruk' Kaqchekeleb',	

<sup>101</sup> 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 Zuyva.	Ta xpe chila' Tulan Suywa.	
Bat House, Chimalcan his name	Tzotz'i Ja, Chimalkan u b'i'	
Their god. Only therefore made different their language today.	U k'ab'awil. Xa k'u chajalan u ch'ab'al wakamik.	6260
With as well behind their god, They had received	Ruk' nay puch chirij u k'ab'awil, Xk'amon wi	
Its name Their lineage:	U b'i' U chinamit:	
Ahpo Zotzil, Ahpo Xa[hil] they are called.	Aj Po Sotz'il, Aj Po Xa[jil] <sup>102</sup> keuchaxik.	
Only their god changed their speech When given hither their god there Tulan. Behind stone changed their speech When came from Tulan in the darkness.	Xawi u k'ab'awil xjalk'atij wi u ch'ab'al Ta xya' uloq u k'ab'awil chila' Tulan. Chirij ab'aj xjalk'atij wi u ch'ab'al Ta xpe Tulan chi q'equ'mal.	6270
Only therefore one was sown all nations, Placed its name	Xa k'u jun xawax wi ronojel amaq', K'oleje' u b'i'	
Its god To each group.	U k'ab'awil Chu jutaq ch'ob'il.	
This therefore we shall tell now their residence, Their sojourn as well,	Are' k'ut xchiqab'ij chik ki alub'ik, Ki b'ayatajik puch,	
There on its top mountain. Only one they were four of them:	Chiri' chuwi' juyub'. Xa jun xek'oje' wi ki kaj ichal:	
Balam Quitze, Balam Acab, Mahucutah,	B'alam Kitze, B'alam Aq'ab', Majukutaj,	6280

<sup>102</sup> Edmonson suggests that the text should read *Xahil* here, referring to a well known Kaqchikel lineage.

Iqui Balam their names.

Ik'i B'alam ki b'i'.

Cried out their hearts  
To the Tohil,  
Auilix,  
Hacavitz.

Koq' ki k'u'x  
Chire ri Tojil,  
Awilix,  
Jaq'awitz.

These are now in bromeliads,  
In hanging moss by them.

Are' k'o chik pa ek',  
Pa atz'iaq kumal.

**THIS** therefore their burning beneath then as well,  
Offerings as well Tohil.

**WA'** k'ute ki k'atonik u xe' chi puch,  
Kojb'al rech Tojil.

6290

When went therefore before his face Tohil,  
Auilix,

Ta xeb'e k'ut chuwach Tojil,  
Awilix,

They went to see,  
Went as well to worship,

Xeb'e kila',  
Xb'e pu ki q'ijila',

They gave thanks then before its face  
To its dawn.

Xek'amowan chik chuwach  
Chire u saqirik.

They therefore kneeling with heads bowed low then  
At stones

E k'u wonowoj chik  
Chi ab'ajil

There  
In forest.

Chiri'  
Pa k'eche'laj.

6300

Only their spirit essence manifestation now  
Spoke

Xa ki nawal wach chik  
Xch'awik

When they arrived the bloodletters,  
Sacrificers before his face the Tohil.

Ta xe'opon ri aj k'ixb',  
Aj k'ajb' chuwach ri Tojil.

Not therefore great this they had carried  
Their burning as well

Ma k'u nim ri' kuk'a'am  
Ki k'atoj puch.

Only pine resin,  
Only its remnants pitch,  
With *pericon* flowers,

Xa q'ol,  
Xa rachaq noj,  
Ruk' iya',

6310

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;

Xkik'ato  
Chuwach ki k'ab'awil.

Ta xch'aw k'ut ri Tojil,  
Xa u nawal chik

Ta xya' uloq ki na'oj ri e aj k'ixb',  
E aj k'ajb'.

Xecha',  
Ta xech'awik:

“Xawi waral qa juyub'al,  
Qa taq'ajal chuxik.

Oj iwech chik  
Mi xuxik.

Nim qa q'ij,  
Nim pu qalaxik,

Rumal ronojel winaq iwech,  
Ri ronojel amaq'.

Xawi k'u oj iwachb'il chi na,  
I tinamit.

Xawi chiqaya' i na'oj.  
Mojik'ut chuwach ri amaq'

Ta kojkaq'anij,  
Rumal ri' qitzij wi

Chi e k'i  
Chikik'oje'ik.

Keje' k'u mawi kojiralajob'isaj wi  
Xere k'ut chiya' chiqech

Ri ral k'im,  
Ral torob';

6320

6330

But therefore that female deer, Female bird.	Xere k'u ri xnam kej, Xnam tz'ikin.	6340
Come then to give a little their blood to us. Pity our faces.	Chul ta iya' sqaqi'n u kik'el chiqech. Toq'ob' qa wach.	
Leave behind therefore its skin the deer to guard them. These the disguises You will deceive behind, This its deer will come to be.	Chikanaj k'ut rismal ri kej chi chajij. Are' e ri u muquwach Chimich' kanoq, Are' u kej chuxik.	
These also our substitute then therefore Before their faces nations.	Are' nay puch qa k'exwach chi k'ut Chuwach amaq'.	
'Where is Tohil?' When you are asked,	'Apa k'o wi Tojil?' Ta kixuchaxik,	6350
This therefore then therefore the bundle deer before their faces. Not you reveal as well yourselves.	Are' k'ut chi k'ut ri q'u' kej chikiwach. Mik'ut nay pu iwib'.	
There is then therefore you shall do now, Great your existence will come to be.	K'o chi k'ut chib'an chik, Nim i k'oje'ik chuxik.	
You will conquer the all nations, They shall bring to you	Chich'ak ri ronojel amaq', Chikuk'a'j	
Their blood, Their blood before our faces.	U kik'el, U komajil chiqawach.	
They shall come To embrace us.	Chul wi Kojkiq'aluj.	6360
They ours now," Said therefore the Tohil,	E qech chik," Xcha' k'u ri Tojil,	
Auilix, Hacavitz.	Awilix, Jaq'awitz.	
Boyish faces They would appear	K'ajolal wach Chikiwachib'ej	

When they are seen, When they would arrive as well	Ta ke'ilik, Ta chopon puch	
To burn before their faces. Then began therefore their being searched for	K'atoj chikiwach. Ta xtikar k'ut u tzukuxik	6370
The its child birds, Its child deer,	Ri ral taq tz'ikin, Ral kej,	
Taking, Search,	K'amob', Tzukuxik,	
By the bloodletters, Sacrificers.	Kumal ri aj k'ixb', Aj k'ajb'.	
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,	Are' k'ut ta chikiriq ri tz'ikin, Al kej. K'ate k'ut chib'e Ki k'ulu Ri u kik'el kej, Tz'ikin pu chi' ri ab'aj,	6380
The Tohil, Auilix.	Ri Tojil, Awilix.	
They drank this therefore, Beverage blood by gods.	Xuk'a ri' k'ut, Ukaj kik' kumal k'ab'awil.	
Straightaway spoke the stones When they arrived,	Ju su chich'aw ri ab'aj Ta ke'oponik,	
The bloodletters, Sacrificers,	Ri aj k'ixb', Aj k'ajb',	6390
When they would go to give Their burnings.	Ta chib'e ki ya' Ki k'atoj.	
Only like again they would do it Before its face the bundle deer: They would burn pine resin, They would burn as well <i>pericon</i> flowers, Head mushroom,	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.

Xk'oje' ki q'u' kej  
Chi ki jujunal,

Chiri' k'ul wi kumal  
Chuwi' juyub',

Mawi ki laqab'en  
Ri kochoch chi q'ijil.

Xa pa taq juyub'  
Keb'in wi.

Are' k'ut chikecha'j:  
Ri xa ral wonon,<sup>103</sup>  
Xa ral sita'l,  
Xa pu ral aqaj,  
Chikitzukuj.

Ma na utzilaj wa,  
Utzilaj a' ta puch.

Mawi q'alaj u b'e'el kochoch.  
Mawi q'alaj k'o wi kanoq kixoqila.  
Are k'ut tzatz chik ri amaq',  
Jujun chisepesoj wi,  
Kikuchun chi kib',  
Ri ju taq chob' chi amaq'  
Keb'olow chik pa taq b'e.  
Q'alaj chi ki b'e

Are k'u ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam xma q'alaj e k'o wi.

Are k'ut ta chikil ri amaq'  
Chik'owik pa b'e.

K'ate k'ut ta ke'oq' uloq  
Tza'm taq juyub'.

6400

6410

6420

<sup>103</sup> 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'alam chikib'ano.	
When they would see it the nations, Much would be said:	Ta chikil ri amaq', K'i chub'ixik: <sup>104</sup>	
“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'eb'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. Merely its child hornet, Its child wasp, Merely as well its child bee therefore, They carried to give to their wives. Each day then they went then therefore	Ju ta q'ij ta ke'ul chi k'ut chiri' Chi kochoch ruk' kixoqil. Xawi ral wonon, Ral sita'l, Xa pu ral aqaj k'u, Kuk'a'am chikiya'o chirech kixoqil. Ju ta q'ij ta xeb'e chi k'ut	6450
Before his face Tohil, Auilix, Hacavitz.	Chuwach Tojil, Awilix, Jaq'awitz.	

<sup>104</sup> 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

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 chuwach

Tojil,  
Awilix,  
Jaq'awitz.

Ta xkisis ki xikin,  
Ki chu'k chuwach 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

6460

6470

6480



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.

Chirech ri ki kik'el aj k'ixb',  
Aj k'ajb'.

Ta xpe chi k'ut retal  
Ki b'anoj ri':

“Chich'ako'nisaj k'i je'.  
Are' i kolb'al iwib'.

Chila' xpe wi chi Tulan  
Ta xojik'am uloq,”

Xe'uchax k'ut.  
Ta xya' uloq

Ri tz'um  
Pa Silisib' u b'i'.

Ruk' kik' chok chikij,  
Ki jab' rib' ri kik',

Xuxik u ya'on  
Tojil,  
Ruk' Awilix,  
Jaq'awitz.

**WA'E** u tikarik chik releq'axik winaq,  
Amaq',

Kumal B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

**K'ATE** puch u kamisaxik amaq' ri'.  
Are' xkik'am ri':

Xa jun chub'inik,  
Xa kaib' chub'inik.

6490

6500

6510

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.

Mawi q'alaj ta chkik'amo.  
K'ate k'ut ta chib'e ki pusu'

Chuwach Tojil,  
Awilix.

K'ate k'ut ta chikiya' kik' pa b'e,  
K'olik u jolom chikik'olob'a' pa b'e.

Kecha' k'ut ri amaq', “B'alam mi xti'owik,” 6520  
Xa kecha'.

Rumal keje' ri raqan b'alam  
Kaqaan ta chikib'ano.

Mawi chikik'ut kib'.  
Tzatz chi amaq' xkeleq'aj.

K'a u najt k'ut  
Xuna' wi rib' amaq'.

“We are' ri Tojil,  
Awilix kok chiqe.

Xa keqatzukuj ri aj k'ixb', 6530  
Aj k'ajb',

Ta la k'o wi kochoch.  
Chiqataqej ri kaqaan,”

Xecha' k'ut konojel amaq'  
Ta xkik'am ki na'oj chi kib'il kib'.

K'ate k'ut xkitikib'a'  
U taqexik kaqaan

Ri aj k'ixb',  
Aj k'ajb'.

Ma k'u q'alaj, xa raqaan kej, 6540  
Xa raqaan b'alam chikilo.

Not clear their feet.  
Nowhere there was clear

Mawi q'alaj kaqan.  
Xma k'o wi q'alaj wi

Where first their feet the only their paws,  
Like this their feet only confusion its

Are nab'e kaqan ri xa ki pich,  
Keje' ri' kaqan xa sachb'al re

By them.  
Not clear their path.

Kumal.  
Mawi q'alaj ki b'e.

Only would be created clouds,  
Only would be created dark rain,  
Only as well would be created mud,  
Only would be created drizzling rain.

Xa chiwinaqir sutz',  
Xa chiwinaqir q'eqal jab',  
Xa pu chiwinaqir xoq'ol,  
Xa chiwinaqir musmul jab'.

6550

They would see it  
Before their faces nations.

Chikilo  
Chikiwach amaq'.

Only therefore they would weary their hearts seeking them,  
Then they would mourn as well.

Xa k'u chikos ki k'u'x chikitzukuxik,  
Ta chikoq'otaj puch.

Because great their essence  
The Tohil,

Rumal nim u k'oje'ik  
Ri Tojil,

Auilix,  
Hacavitz.

Awilix,  
Jaq'awitz.

Long time therefore they did it there on its top mountain,  
On its edges the nations.

Najt k'ut xkib'an chiri' chuwi' juyub',  
Chuxikin ri amaq'.

6560

They killed.  
This then was created the abduction,  
Murderous assaults,  
When they would take the nations on roads.

Xkikamisaj.  
Are' ta xwinaqir ri eleq'ik,  
E ch'alami q'at,  
Ta chikik'am ri amaq' pa taq b'e.

They would sacrifice them  
Before their faces

Chikipus  
Chuwach

The Tohil,  
Auilix,  
Hacavitz.

Ri Tojil,  
Awilix,  
Jaq'awitz.

6570

Saved therefore their sons there

Xkolo k'ut ki k'ajol chiri'

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'  
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  
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.

**NAB'E** k'ut xraj  
Ki na'ojij amaq' u ch'akik

6580

6590

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.

Tojil,  
Awilix,  
Jaq'awitz.

Xecha' ronojel ri aj k'ixb',  
Aj k'ajb' chuwach amaq'.

Xkejek kib',  
Xketaq pu kib' konojel.

Maja b'i ju ch'ob',  
Ka ch'ob' ta chik xkanaj chike.

Konojel xekuchu kib',  
Xetaqo pu kib'.

Ta xk'am ki na'oj,  
Xecha' k'ut,  
Ta xkitz'onob'ej kib':

Naqi pa chi kuchaj ki ch'akik  
Ri Kaweq K'eche' winaq?

Rumal mi xk'is qal,  
K'ajol.

Mawi q'alaj  
U sachik winaq kumal.

We koj'isik chi eleq'axik,  
Ta chuxoq

We are' nim  
U q'aq'al

Ri Tojil,  
Awilix,  
Jaq'awitz,

Are' ta k'ut qa k'ab'awil  
Ri Tojil chuxik.

6600

6610

6620

May we be preeminent. Not will be successful they defeat us.	Chiqanab'ij taj. Mawi chutzinik kojkich'ako.	6630
Not then we many people we are? These therefore the Cavec not how many are they?"	Ma pa oj k'iya winaq chiqak'oje'ik? Are' k'u ri Kaweq mawi jarub' chikik'oje'ik?"	
They said therefore When they arrived all of them.	Xecha' k'ut Ta xeponik konojel.	
Said then part of them To them the nations when they spoke:	Xcha' chik chajkar Chikech ri amaq' ta xech'awik:	
"Who are these perhaps they bathe At its mouth river every day?	"Apachina ri' lo ke'atin Chuchi' ya' ju taq q'ij?"	
If these Tohil, Auilix, Hacavitz,	We are' Tojil, Awilix, Jaq'awitz,	6640
These we defeat surely first. There then therefore shall begin their defeat	Are' taq keqach'ak na nab'e. Chiri' ta k'ut chitikar wi ki ch'akatajik	
The bloodletters, Sacrificers,"	Ri e aj k'ixb', E ah k'ajb',"	
They said therefore part of them again Then they spoke:	Xecha' chi k'ut chajkar chik Ta xech'awik:	
"How therefore will we defeat them?" they said then therefore.	"Naqi la' k'ut chiqach'akb'ej kech?" xecha' chi k'ut.	
"This then our means of defeating them will come to be:	"Are' ta qa ch'akob'al kech chuxik:	
Because the boys they appear When they are seen at river,	Rumal ri e k'ajolab' kewachinik Ta ka'ilitaj chi a',	6650
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.	Keb'e ta k'ut e kaib' q'apojib'. Are' ta ri qitzij chi e cha'om, E ta saqloq'oj chi q'apojib'. Chib'e ta k'ut ki rayb'al chire," xecha' k'ut.	
"Good then that, only then we search for then two	"Utz b'a la', xa b'a keqatzukuj e ta kaib'	

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 xkitzujukij k'ut ki me'al.  
Are' ri qitzij e saqilaj taq q'apojib'.

Ta xkipixab'aj k'ut ri q'apojib': 6660  
“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, 6670  
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 6680  
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'.

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'apoj,  
Xpuch' chi k'ut u b'i' jun chik.  
E pu kaib',  
Xtaj,  
Xpuch',  
Ki b'i'.

6690

Xetaq ub'ik chi ya',  
Chi Ratinib'al

Tojil,  
Awilix,  
Jaq'awitz.

Are' ki na'oj ronojel amaq' ri'.  
**K'ATE** puch xeb'ek.

6700

Xekawuxik.  
Qitzij wi chi jeb'elik chiwachinik

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'  
Kumal ri e kaib' ki mi'al xkitaq ub'ik.

Ta xe'opon k'ut chi ya'  
K'ate xkitikib'a' ch'ajo'nik.

6710

Xkitzonob'a' kib' ki kab' ichal,  
E chakachaxinaq chuwach taq ab'aj.

Ta xek'ulun k'u  
Ri Tojil,  
Awilix,  
Jaq'awitz.



They arrived there at its mouth river.  
Only therefore a little they passed by their faces

Xe'opon chila' chuchi' ya'.  
Xa k'u sqaqi'n xrok'o'ib'ej ki wach

The two maidens they washed.  
These therefore the maidens only straightaway they were  
ashamed.

Ri e kaib' q'apojib' kech'ajo'nik.  
Are' k'u ri q'apojib' xa ju su xek'ixb'ik. 6720

When they arrived the Tohil,  
Not therefore went their desire the Tohil

Ta xe'opon ri Tojil,  
Ma k'u ja b'i xb'e ki rayib'al ri Tojil

To the  
Two maidens.

Chirech ri  
E kaib' q'apojib'.

Then they were asked therefore:  
“Where do you come from?”

Ta xetz'onox k'ut:  
“Apa kixpe wi?”

They were asked to them  
The two maidens.

Xe'uchaxik chirech  
Ri e kaib q'apojib'.

They were asked:  
“What do you want

Xe'uchaxik:  
“Naqi pa kiwaj. 6730

You come here  
At its mouth our river?”

Kixul waral  
Chuchi' wi qa a'?”

They were asked therefore.  
“We then sent hither by lords,

Xe'uchax k'ut.  
“Oj b'a taqon uloq kumal ajawab',

Then we came.  
‘Go to see

Ta xojpetik.  
‘Chib'e iwila'

Their faces the Tohil,  
Speak with them,’ they said lords to us.

Ki wach ri Tojil,  
Kixch'aw kuk', xecha' ajawab' chiqe.

‘Thus may it come its sign  
Truly if you shall see their faces,

Keje' k'ut chipe wi retal  
Qitzij we chiwil ki wach, 6740

We were told,”  
They said therefore

Xojojuchaxik,”  
Xecha' k'u

The two maidens

Ri e kaib' q'apojib'

When they laid out straight their mission.

Ta xkisuk'ub'a' ki taqikil.

This then therefore they desired the nations:  
They were violated then the maidens

Are' ta k'u xkaj ri amaq':  
Xejoy ta ri q'apojib'

By their spirit essences Tohil.  
They said therefore the

Rumal ki nawal Tojil.  
Xecha' k'u

The Tohil,  
Auilix,  
Hacavitz,

Ri Tojil,  
Awilix,  
Jaq'awitz,

6750

When they spoke then to the Lady Lust,  
Lady Weeping,

Ta xech'aw chik chikech ri Xtaj,  
Xpuch',

Their names  
The two maidens:

Ki b'i'  
Re e kaib' q'apojib':

“Good you shall take its sign our word with you.  
You shall wait for it first to give it out there to lords,”

“Utz chib'ek retal qa tzij iwuk'.  
Chiwoyob'ej na chiya' apanoq chikech ajawab',”

They were told therefore.  
Then as well their thinking now

Xe'uchax k'ut.  
K'ate puch ki na'ojinik chik

The bloodletters,  
Sacrificers.

Ri aj k'ixb',  
Aj k'aj'b'.

6760

They were told the Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam:

Xe'uchax ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam:

“Paint three robes,  
Write its sign your essence.

“Kixtz'ib'anoq oxib' k'ul,  
Chitz'ib'aj retal i k'oje'ik.

It shall arrive with nations,  
It shall go with the two maidens

Chopon kuk' amaq',  
Chib'e kuk' ri e kaib' q'apojib'

They are washing.  
Give thither to them,”

Kech'ajo'nik.  
Chiya' ub'ik chike,”

6770

They were told therefore

Xe'uchax k'ut

Balam Quitze,  
Balam Acab,  
Mahucutah.

B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj.

**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

**K'ATE** k'ut xetz'ib'anik kox ichal.  
Nab'e xtz'ib'an ri B'alam Kitze.  
B'alam u wachib'al xuxik  
Xutz'ib'aj chuwach k'ul.  
Are' k'u ri chi B'alam Aq'ab'. 6780  
Kot chik u wachib'al  
Xutz'ib'aj chuwach k'ul.  
Ta xtz'ib'an chi k'u ri Majukutaj.  
Jumaj wonon,  
Jumaj sita'l,  
U wachib'al u tz'ib',  
Xutz'ib'aj chuwach k'ul.  
Xutzin k'ut ki tz'ib' kox ichal,  
Ox b'usaj xkitz'ib'aj.  
K'ate k'ut ta xeb'e ki ya' k'ul 6790

The Lady Lust,  
Lady Weeping their names.

Ri Xtaj,  
Xpuch' ki b'i'.

They said therefore  
The Balam Quitze,  
Balam Acab,  
Mahucutah.

Xecha' k'u  
Ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj.

“This its sign your word  
You arrive before their faces lords.

“Wa'e retal i tzij  
Kixoponik chikiwach ajawab'.

‘Truly he spoke the Tohil to us,’ you say.  
‘This therefore its sign we brought hither,’ you say to them. ‘Wa'e k'u retal xqak'am uloq,’ kixcha' chike. 6800

‘Qitzij xch'aw ri Tojil chiqech,’ kixcha'.

They will wear them therefore  
These robes you will give to them,”

Chikiq'u'j k'u  
Ri' k'ul chiya' chike,”

They were told therefore the maidens  
When they instructed them thither.

Xe'uchax k'ut ri q'apojib'  
Ta xkipixab'aj ub'ik.

Then they went therefore,

Ta xeb'e k'ut,

They carried away the painted robes.	Xkuk'a'j ub'i ri tz'ib'an k'ul.	
Then they arrived therefore, Straightaway therefore they rejoiced the lords	Ta xe'opon k'ut, Ju su k'u xeki'kot ri ajawab'	
When they saw Their faces	Ta xil Ki wach	6810
Hanging from their arms. They were entreated the maidens:	Xekel u q'a. Kitz'onoxik ri q'apojib':	
“Not you saw his face the Tohil?” they were asked. “We saw then him,” they said therefore	“Ma xiwil u wach ri Tojil?” xe'uchaxik. “Xqil b'a la',” xecha' k'u	
The Lady Lust, Lady Weeping.	Ri Xtaj, Xpuch'.	
“Good then that, where its sign you brought hither? Not true?” they said the lords.	“Utz b'a la', naqi pa retal xik'am uloq? Ma qitzij?” xech'aw ri ajawab'.	
Thus then the its sign their disgrace They sensed the lords.	Keje' ri' b'a ri retal ki makunik Xkina' ri ajawab'.	6820
Then were untied therefore The painted robes by maidens.	Ta xkiritaj k'u Ri tz'ib'an k'ul kumal q'apojib'.	
Everywhere jaguars, Everywhere eagles,	Jumaj b'alam, Jumaj kot,	
Everywhere as well hornets, Wasps,	Jumaj nay puch wonon, Sita'l,	
Its paintings inside robes They would shine brightly their faces.	U tz'ib'al u pam k'ul Chiyulinik u wach.	
Then they desired therefore their faces. Then they put them on around them.	Ta xkirayij k'ut u wach. K'ate <sup>105</sup> xkiko'j chikij.	6830
There was not therefore it did the jaguar, Its painting at first around lord.	Ma k'u ja b'i xub'an ri b'alam, U tz'ib'al nab'e'oq chirij ajaw.	

<sup>105</sup> 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, Eagle its painting.	Ta xukoj chi k'ut ajaw ri u kab' tz'ib'an k'ul, Kot u tz'ib'al.	
Only good he felt lord inside. Only he turned about before their faces.	Xa utz xuna' ajaw chupan. Xawi kasolowik chikiwach.	
He disrobes his covering Before their faces all of them.	Katz'onon u q'u'xik Chikiwach konojel.	
Then it entered next therefore Third painted robe about lord.	Ta xok chi k'ut Rox tz'ib'am k'ul chirij ajaw.	6840
This the hornets, Wasps its interior.	Are' ri wonon, Sita'l u pam.	
He put it on therefore about him. Then as well now was stung his body	Xukoj k'u chirij. K'ate puch ta xti'ik u tio'jil	
By hornets, Wasps.	Rumal wonon, Sita'l.	
Not he bore it. Not as well he endured the stinging insects.	Mawi xch'ijtajik. Ma pu xkuyutaj ri ti'ob'al chikop.	
Then therefore broke open therefore his mouth lord Because of insects	Ta k'u xuraquj k'ut u chi' ajaw Rumal chikop	6850
Only painted their images Within robes	Xa tz'ib'am ki wachib'al Chupan k'ul	
His painting Mahucutah therefore, Third painting.	U tz'ib' Majukutaj k'u, Rox tz'ib'.	
Then they were defeated. Then as well their rebuking	Ta xech'akataj wi. K'ate puch ki yajik	
Maidens these By lords,	Q'apojib' ri' Rumal ajawab',	
The Lady Lust, Lady Weeping their names:	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.

6870

6880

We shall adorn ourselves with arrows,  
With shields.

Chiqawiq qib' chi ch'ab',  
Chi pokob'.

6890

Are not we many?  
Not there are

Ma pa oj k'i?  
Ma ja b'i

One,  
Two now we shall leave to them,"

Jun,  
Kaib' chik chiqakanaj chike,"

They said therefore.  
Then they gathered their thoughts.

Xecha' k'ut.  
Ta xk'am ki na'oj.

Only they adorned themselves all nations.  
Crowded with killers  
When they were gathered all nations,  
Killers.

Xa xuwiq rib' ronojel amaq'.  
Tzatz chi kamisanel  
Ta xemolotajik ronojel amaq'  
E kamisanel.

6900

Where therefore there are the Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam.

Are k'ut e k'o ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

Where are on its top mountain.  
Hacavitz its name mountain they are.

Are e k'o chuwi' juyub'.  
Jaq'awitz u b'i' juyub' e k'o wi.

They placed therefore their sons there  
On its top mountain.

Xk'olo k'ut ki k'ajol chiri'  
Chuwi' juyub'.

Not then many people.  
Not first thus then

Mawi e ta k'iya winaq.  
Ma na keje' ta

6910

Their number this,  
Its number nations.

Ki k'iyal ri',  
U k'iyal amaq'.

Only a little its top mountain  
They occupied.

Xa sqaqi'n u wi' juyub'  
Ki q'atem.

For that reason then was planned  
Their being killed by nations.

Xa k'u cha' ta xna'ojix  
Ki kamisaxik rumal amaq'.

Then they gathered themselves all of them,  
They arrived,

Ta xkikuch kib' konojel,  
Xepoponik,

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,

Xetaqo kib' konojel.  
**WA'E** k'ute ki molowik kib' konojel amaq', 6920

E kawutal chik chi ch'ab',  
Chi pokob' konojel.

Mawi ajilan chi puwaq ki kawub'al.  
Jeb'ejoj ki wachib'al

Konojel ajawab',  
Achijab'.

Qitzij b'anoj ki tzij konojel.  
Qitzij e kalab'il chuxik.

“Are' k'u ri Tojil,  
Are' k'ab'awil, 6930

Are' pu chiqaq'ijila'.  
Xere ta chiqakanab'ij,” xecha' chi kib'il kib'.

Xawi k'u kareta'maj ri Tojil.  
Kaketa'maj nay pu

Ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj.

Kakita'o  
Ta kana'ojixik rumal.

Maja b'i ki waram, 6940  
Ki yakalem.

Xekawutaj k'ut ronojel cha aj lab'al,  
K'ate k'ut xeyakatajik ronojel aj lab'al,

Chaq'ab' taj.  
Xkokib'ej chi ki k'u'x.

Ta xeb'ek,



Not therefore they arrived.

Only in road they slept  
All the warriors.

Then as well their defeat again  
By the Balam Quitze,  
Balam Acab,  
Mahucutah.

Only therefore one they slept in road.  
There was not again they sensed themselves.

They were finished with sleep all of them.  
Then therefore its beginning

Its plucking their eyebrows,  
With their whiskers.

Then untied therefore the precious metal  
From their clothing,

With their headdresses  
With also their necklaces.

This therefore the its neck their staffs  
Only they took the precious metal

Punishment their faces,  
Only as well plucking to them,

Done its sign  
Its greatness Quiché people.

Then as well they arose.  
Straightaway they reached out for

Their headdresses  
With its neck their staffs.  
There is not now precious metal on neck,  
With their headdresses.

Ma k'u xe'oponik.

Xa pa b'e xewaraj wi  
Konojel ri aj lab'al.

K'ate puch ki ch'akatajik chik  
Kumal ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj.

Xa k'u jun xewaraj wi pa b'e.  
Maja b'i chik xkina' chi kib'.

Xek'iswarik konojel.  
K'ate k'u u tikarik

U mich'ik ki muquwach rumal,  
Ruk' kismachi'.

Ta xkir k'u ri puwaq  
Chi ki k'ul,

Ruk' ki yachwach,  
Ruk' puch ki chachal.

Are' k'u ri u qul ki ch'ami'y  
Xere xkik'am ri puwaq

K'ajisab'al ki wach,  
Xa pu mich'b'al kech,

Xb'anik retal  
U nimal K'eche' winaq.

K'ate puch xek'astajik.  
Ju su xkichapala'

Ki yachwach  
Ruk' u qul ki ch'ami'y.  
Maja b'i chi puwaq chi qul,  
Ruk' ki yachwach.

6950

6960

6970

“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,

“Naqi pa mi xojk'amowik?  
A'on chi naq mi xojmich'owik?

Apa mi xpe wi,  
Mi xeleg'an qa puwaq?”

Xecha' k'ut  
Konojel aj lab'al:

“Are' la' b'a ri lo e k'axtok',  
Ke'eleqan winaq.

Ma k'u chutzinik  
Chiqaxib'ij ta qib' chike.

Qi wi chiqokib'ej ki tinamit.  
Xawi xere chiqil u wach ri qa puwaq.  
Chiqab'an qech,” xecha' k'ut konojel amaq'.

Xawi xere b'anoj tzij konojel.  
Xawi k'u ku'b'ul ki k'u'x

Ri aj k'ixb',  
Aj k'ajb' e k'o chuwi' juyub'.

Xawi xere nima na'oj  
Kakib'ano

Ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

Ta xena'ojin k'ut B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

Xkib'an k'oxton  
Chuchi' ki tinamit.

Xa tz'alam,

6980

6990

7000

Only pointed stakes,	Xa ch'ut,	
They placed Around their citadel.	Xchikejb'ej Rij ki tinamit.	
Then they made the effigies. Like the people they came to be by them.	K'ate xkib'an ri poy. Keje' ri winaq xuxik kumal.	7010
Then they arranged them there On its top palisade.	K'ate xkichol chiri' Chuwi' k'oxnun.	
Merely only there are their shields. There are also their arrows.	Xawi xere k'o ki pokob'. K'o pu ki ch'ab'.	
They were adorned. Entered the headdress precious metal on their heads.	Xekawuxik. Xok ri yachwach puwaq pa ki wi'.	
Entered also therefore mere effigies, Only as well carved wood.	Xok pu k'u xa poy, Xa pu ajam che'.	
Placed the precious metal of the nations, This they went to take on road.	Xkojow ri puwaq rech amaq', Ri' xb'e ki k'ama' pa b'e.	7020
This they adorned effigies by them. They encircled around citadel.	Are' xukawub'ej poy kumal. Xekotkomijik chirij tinamit.	
Then as well then they entreated To their thoughts to Tohil.	K'ate puch ta xkitz'onoj Chi ki na'oj chirech Tojil.	
“If we die, If as well we are defeated?” they asked.	“We kojkamik, We puch kojch'akatajik?” xecha'.	
Wept their hearts Before his face the Tohil:	Xoq' ki k'u'x Chuwach ri Tojil:	
“Do not mourn. I am.	“Mixb'isonik. In k'olik.	7030
This therefore you shall use this to them. Do not fear.”	Are' k'ut chikoj wa' chikech. Mixib'ij iwib'.”	
They were told the Balam Quitze,	Xe'uchax ri B'alam Kitze,	

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.

B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

Ta xya' uloq ri wonon,  
Sita'l.

Are' k'ut xb'e ki k'ama',  
Kuk'a'am ta xepetik.

K'ate xkiya'o chupan kajib' nima'q q'oq'ob'.  
Kajib' xk'oje' wi chirij tinamit.

Xkitz'apij wi ri wonon,  
Sita'l chupan q'oq'ob'.

Are' k'uulelab'al  
Rech amaq' kumal.

Xenik'wachix k'ut,  
Xemuqche'x k'ut,  
Xnik'ox ki tinamit rumal u samajel amaq'.

“Mawi e jarub',”  
Xecha' k'ut.

Xere k'ut xul kila ri poy,  
Ajam che'.

Kesilaje'ik,  
Kuk'ala on

Ki ch'ab',  
Ki pokob'.

Qitzij winaq kewachinik,  
Qitzij chi e kamisanel kewachinik

Ta xkil amaq'.  
Keki'kot k'ut  
Ronojel amaq'.

7040

7050

7060

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

Mawi janik' xkilo.

Tzatz ri amaq' chu k'oje'ik.  
Mawi ajilan chi winaq.

E aj lab'al,  
E pu kamisanel,  
E kamisay,

Rech ri B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj

Are k'o chuwi' juyub'.  
Jaq'awitz u b'i' e k'o wi.

Are k'ut kokib'exik wa'  
Xchiqab'ij chik.

**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

7070

7080

7090

With arrows,  
With shields.

Chi ch'ab',  
Chi pokob'.

They would break open their mouths,  
They clamour,  
They rush about,  
To shout

Chikiq'osij ki chi',  
Kelulutik,  
Kechaninik,  
Chi ominik

Their mocking,  
Their whistling.

Ki yuyub',  
Ki xulq'ab'.

Then they entered below citadel.  
Nothing therefore they fear

Ta xe'ok chuxe' tinamit.  
Ma k'u ja b'i kakixib'ij kib'

7100

The bloodletters,  
Sacrificers.

Ri aj k'ixb',  
Aj k'ajb'.

Only they look hither at its mouth palisade.  
Lined up hither

Xa keka'y uloq chuchi' k'oxtum.  
E cholon uloq

With their wives,  
Their children.

Ruk' kixoqil,  
Kalk'u'al.

Only seated their hearts,  
Making sweet words the nations.

Xa ku'l ki k'u'x,  
B'anoj kusuy tzij ri amaq'.

Then they ascended therefore before its face mountain.  
Only therefore a little now

Ta xe'aq'an k'ut chuwach juyub'.  
Xa k'u sqaqi'n chik

7110

Not they achieved its mouth citadel.  
Then as well then opened their tops

Mawi ketz'ako'nik chuchi' tinamit.  
K'ate puch ta xjaq u wi'

The gourds.  
Four there are in citadel.

Ri q'oq'ob'.  
Kajib' k'o wi chi tinamit.

Then they went out therefore the hornets,  
Wasps.

Ta xe'el k'u ri wonon,  
Sita'l.

Like the smoke  
Then went out from inside the each of gourds.

Keje' ri' sib'  
Ta xel chupan ri jujun chi q'oq'ob'.

Finished therefore the warriors

Kutzin k'u ri aj lab'al

7120

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.

Everywhere 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.

Rumal chikop.

Taqatoj chub'aq' ki wach,  
Taqatoj puch chi ki tza'm,

Chi ki chi',  
Chi kaqan,  
Chi ki q'ab'.

A k'o wi xchib'e ki chapa'.  
A'on k'o wi xchib'e ki maja'.

Ronojel k'o wi wonon,  
Sita'l,

Taqatoj chu ti'omal u b'aq' u wach,  
Xchikilij chu b'uchu.

Je taq chikop  
Chirij ri jujun chi winaq.

Xeq'ab'arik rumal wonon,  
Sita'l.

Mawi xchapataj chik ki ch'ab',  
Ki pokob'.

Kewonk'oyeje'ik chuwach taq ulew,  
Kelajajik.

Xeqajik chuwach juyub',  
Are k'ut mawi kakina' chik.

Ta xekaq' chi ch'ab'.  
Xechoy chi ikaj.

Xa b'olaj che'  
Xkikoj chik

B'alam Kitze,  
B'alam Aq'ab'.

7130

7140

They entered their wives, Killers.	Xok kixoqil, E kamisanel.	7150
Only therefore they returned the part of them now. Only they went again by legs all nations	Xawi k'u xetzalij ri chajkar chik. Xa xel chik chi kaqan ronojel amaq'	
When they found their first they were finished, They were killed.	Are xkiriq ki nab'e xe'utzinik, Xekamisaxik.	
Not surely only a few of people died, Not when died these.	Ma na xa sqaqi'n chi winaq xkamik, Mawi are xkam wi ri'.	
They tormented again to their hearts, Only therefore insects entered to them.	Xkitzayij chi ki k'u'x, Xa k'u chikop xok chike.	
Not surely therefore it warlike things They did.	Ma na k'u la' achijilal taj Xkib'ano.	7160
Not arrows, Not shields they took.	Mawi ch'ab', Mawi pokob' taj xek'am wi.	
Then they were humiliated all nations. Only therefore they begged humbly now the nations	Ta xeyoq'otajik ronojel amaq'. Xa k'u xe'elaj chik ri amaq'	
Before their faces The Balam Quitze, Balam Acab, Mahucutah.	Chikiwach Ri B'alam Kitze, B'alam Aq'ab', Majukutaj.	
“Pity our faces. Not then we die,”	“Toq'ob' qa wach. Ma ta kojkamik,”	7170
They said. “Good then that,	Xecha'. “Utz b'a la',	
Certainly you obedient will come to be, You servants,	Xax ix wi kame'l chuxik, Ix aj patan,	
As long as goes sun, As long as goes light,” they were told.	Chi b'e q'ij, Chi b'e saq,” xe'uchaxik.	
Thus their defeat	Keje' k'ut u ch'akatajik	



All nations.	Ronojel amaq'.	
This because of our first mothers, Fathers.	Ri' kumal qa nab'e chuch, Qajaw.	7180
There it was done on its top mountain, Hacavitz it has been named today	Chiri' xb'an wi chuwi' juyub', Jaq'awitz u b'i'nam wakamik	
Where first they planted There.	Are nab'e xetike wi Chiri'.	
They multiplied, They became many.	Xepoq' wi; Xek'iritaj wi.	
They had daughters, They had sons on its top Hacavitz.	Xemi'alanik, Xek'ajolanik chuwi' Jaq'awitz.	
They rejoice again when They defeated	Keki'kot chik ta Xkich'ako	7190
All nations. There they were defeated on its top mountain.	Ronojel amaq'. Chiri' ch'akatajinaq wi chuwi' juyub'.	
Thus they did this. They defeated surely	Keje' k'ut xkib'an ri'. Xkich'ak na	
Nations, All nations.	Amaq', Ronojel amaq'.	
Then therefore seated their hearts. They spoke to their sons	K'ate k'ut xku'b'e ki k'u'x. Xetzijon chire ki k'ajol	
Approached They would die.	Xnaqajoq Kekamoq.	7200
Then truly they desired to die. This now we shall tell now their death	Ta qi xeraj kamisaxik. Are' chik wi xchiqab'ij chik ki kamik	
Balam Quitze, Balam Acab, Mahucutah, Iqui Balam their names.	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 Nihaihs.

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.

**XKINA'** k'ut ki kamik,  
Ki sachik.

Ta xepixab'ik chirech ki k'ajol.  
Ma na e ta yab',  
Ma pu keji lowik,  
Kepolow taj.  
Ta xkanaj ki tzij chire ki k'ajol.

Are' ki b'i' ki k'ajol wa',  
E kaib' xuk'ajolaj B'alam Kitze:

K'o Kaib' u b'i' nab'e'al,  
K'o Kawib' chik u b'i' u kab'al,

U k'ajol  
B'alam Kitze,

U mam,  
U qajaw Kaweqib'.

E chi wi k'u kaib' chik xuk'ajolaj B'alam Aq'ab'.  
Are' ki b'i' wa':

K'o Akul u b'i' u nab'e u k'ajol,  
K'o Akutec chuchax chik u kab' u k'ajol

B'alam Aq'ab'  
Rech Nijaib'ab'.

Xa k'u jun xuk'ajolaj Majukutaj:  
K'o Ajaw u b'i'.

E oxib' xek'ajolanik.  
Maja b'i u k'ajol ri Ik'i B'alam.

Qitzij aj k'ixb',  
Aj k'ajb'.

Are' k'ut ki b'i' ki k'ajol ri'.

7210

7220

7230

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  
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  
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.  
Mi xtz'aqat qa q'ij.

Kojina' k'ut.

7240

7250

7260

Do not lose us.  
Do not sweep us away therefore as well.

Mojisacho.  
Mojimes k'u taj puch.

You shall see after surely  
Your homes,  
Your mountains as well.

Chiwil na  
Iwochoch,  
I juyub'al puch.

Where you will settle.  
Then may it be so.

Kixtike' wi.  
Ta chuxoq.

You go therefore.  
You shall go

Kixb'e k'ut.  
Chib'e

7270

To see it now  
We came,"

Iwila chik  
Xojpe wi,"

Said therefore  
Their word.

Xcha' k'u  
Ki tzij.

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.

Ta xepixab'ik.  
Ta xkanaj k'ut  
Retal,  
U k'oje'ik ri B'alam Kitze.  
"Are' i na'tab'al<sup>106</sup> wech.  
Wa' xchinkanaj iwuk'.  
Are' i q'aq'al.  
Wa'e.

7280

I gave instructions,  
I pondered," said therefore  
When he left behind  
The its sign  
His existence.  
Bundled Glory  
It was called.

Mi xnupixab'aj,  
Xnub'isoj," xcha' k'ut  
Ta xukanaj  
Ri retal,  
U k'oje'ik.  
Pisom Q'aq'al  
Chuchaxik.

7290

Not clear its face  
Merely truly bundled.

Mawi q'alaj u wach  
Xa wi qi pislik.

Not was it unwrapped,  
Not clear stitches of it,

Xmawi kiron wi,  
Mawi q'alaj t'isb'al re,

---

<sup>106</sup> The text reads *tanabal* (impediment) which is likely a scribal error.

Because none observed it When it was bundled.	Rumal maji xilowik Ta xpisik.	
Thus their instruction this When they disappeared therefore	Keje' k'ut ki pixab'ik ri' Ta xesach k'ut	
There On its top mountain Hacavitz.	Chiri' Chuwi' juyub' Jaq'awitz.	7300
Not surely they were buried by their wives, Their children.	Ma na xemuq taj rumal kixoqil, Kalk'u'al.	
Not clear their disappearance, When they disappeared.	Mawi q'alaj ki sachik, Ta xesachik.	
But clear the their instruction. Precious therefore the Bundle to them came to be.	Xere q'alaj ri ki pixab'ik. Loq' k'u ri Pisom chikech xuxik.	
This memorial of their fathers. Only straightaway they burned Before its face Their memorial of their fathers.	Are' nab'ab'al rech ki qajaw. Xa ju su xek'aton Chuwach Ki nab'ab'al rech ki qajaw.	7310
There then were created People by lords	Are ta xwinaqir wi Winaq kumal ajawab'	
When they received After Balam Quitze planted,	Ta xek'am Chirij B'alam Kitze tikarinaq wi,	
Their grandfather, Their father Cavecs.	U mam, U qajaw Q'awekib'.	
Not there was therefore They were lost the his sons,	Xma k'o wi <sup>107</sup> k'ut Xkisach wi ri u k'ajol,	
The Co Caib, Co Cavib their names.	Ri K'o Kaib', K'o Kawib' ki b'i'.	7320
Thus their death	Keje' k'ut ki kamik	

<sup>107</sup> The manuscript reads *cui*, likely a scribal error or shortened version for *co ui*.

The four of them,	Ri ki kaj ichal,	
First our grandfathers, Our fathers.	E nab'e qa mam, Qa qajaw.	
When they were lost, When they left then their sons	Ta xesachik, Ta xkanaj chik ki k'ajol	
There On its top mountain Hacavitz. They tarried now their sons There.	Chiri' Chuwi' juyub' Jaq'awitz. Xeyaluj chi wi ki k'ajol Chiri'.	7330
Fallen now, Humiliated now as well	Qajinaq chik, Yoq'otajinaq chi puch	
Their day all nations. There was not again their glory.	Ki q'ij konojel amaq'. Maja b'i chik ki q'aq'al.	
Only many they were then Only they gathered together all of them each day,	Xa k'i e k'o chik Xawi kuk'am kib' konojel ju ta q'ij,	
They would remember their father. Great its day the Bundle to them.	Chikina'b'aj ki qajaw. Nim u q'ij ri Pisom chike.	
Not would they unwrap it. Only bundled there with them.	Mawi chikikiro. Xawi pisluk chiri' kuk'.	7340
“Bundled Glory” it was called by them When it existed.	“Pisom Q'aq'al” chuchaxik kumal Ta xk'oji'k.	
It was named as well their “Wrapping,” Left behind by their father.	Xb'i'naj puch ki “Q'u'n,” Xya' kanoq rumal ki qajaw.	
Only its sign truly Their existence then they did.	Xa retal qi Ki k'oje'ik ta xkib'ano.	
Thus their loss, Their ending	Keje' k'u ki sachik, Ki ma'ixik	
Balam Quitze, Balam Acab,	B'alam Kitze, 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.

**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'.

7360

7370

7380

Co Acutec His name Son Balam Acab, Only of Nihaihs.	K'o Akutek U b'i' K'ajol B'alam Aq'ab', Xa rech Nijaib'ab'.	
Co Ahav His name one other, His son Mahucutah Of Ahau Quiché.	K'o Ajaw U b'i' jun chik, U k'ajol Majukutaj Rech Ajaw K'iche'.	
These therefore their names, These went there across sea.	Are' k'u ki b'i', Ri' xeb'e chila' ch'acaq palo.	7390
Three Then they went.	E oxib' Ta xeb'ek.	
Only there is their wisdom, There is also their knowledge.	Xawi k'o ki na'oj, K'o pu keta'mab'al.	
Not surely only then people their nature. They instructed behind	Ma na xa e ta winaq ki k'oje'ik. Xkipixab'aj kanoq	
All their older brothers, Their younger brothers.	Ronojel katz, Ki ch'aq.	
They rejoice, They left.	Keki'kotik, Xeb'ek.	7400
“Not we die, We arrive,”	“Mawi kojkamik, Kojulik,”	
They said When they went they three.	Xecha' Ta xeb'ek e oxib'.	
Merely only they passed over on its top sea When they arrived therefore there its coming out sun.	Xawi xere xe'ik'owik chuwi' palo Ta xe'opon k'ut chila' releb'al q'ij.	
Then they went to receive their lordship. This therefore his name lord this,	Ta xb'e ki k'ama' ri ajawarem. Are' k'ut u b'i' ajaw wa',	
Its lord He of its coming out sun.	Rajawal Aj releb'al q'ij.	7410



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,

Xe'opon wi.  
**TA** xe'opon k'ut

Chuwach ajaw.  
Nakxit u b'i' nima ajaw.

Xa ju q'atol tzij,  
Tzatz rajawarem.

Are' k'ut xya'w uloq retal ajawarem,  
Ronojel u wachinel.

Ta xpetik retal Aj Popol,  
Aj Pop K'am Ja'il.

7420

Ta xpe k'ut retal u q'aq'al,  
Rajawarem puch:

Aj Pop,  
Aj Pop K'am Ja.

Xk'is u ya' uloq Nakxit  
U wachinel rajawarem.

Are' taq u b'i'  
Wa':

Muj,  
Q'alib'aj,

7430

Su' B'aq,  
Cham Cham,

Tatil,  
Q'an Ab'aj,

Tz'ikwil Koj,  
Tz'ikwil B'alam,

Jolom,  
Pich Kej,

Arm Band, Snail Shell Rattle,	Makutax, T'ot' tatam,	7440
Tobacco Gourd, Food Bowl,	K'us B'us, Kaxkon,	
Macaw Feathers, Snowy Egret Feathers.	Chiyom, Astapulul.	
All therefore they receive when they came, When they brought hither from the other side sea	Ronojel k'u kek'am ri xepetik, Ta xkik'am ula ri ch'aqa palo	
Its writings Tulan, Its writings they called to it.	U tz'ib'al Tulan, U tz'ib'al xecha' chire.	
Many had entered within, Within their word.	K'i okinaq chupan, Chupan ki tzij.	7450
<b>THEN</b> as well then they arrived there, On its top their citadel Hacavitz its name,	<b>K'ATE</b> puch ta xe'ulik chiri', Chuwi' ki tinamit Jaq'awitz u b'i',	
There therefore they gathered all Tamub, Ilocab they gathered themselves.	Chiri' k'ut xekuch wi ronojel Tamub', Ilocab' xekuchu kib'.	
All nations they rejoiced When arrived	Ronojel amaq' xeki'kotik Ta xe'ulik	
Co Caib, Co Acutec, Co Ahau.	K'okaib', K'o Akutec, K'o Ajaw.	
Only there now They received their lordship nations.	Xawi chiri' chik Xkik'am wi kajawarem amaq'.	7460
They rejoiced Rabinals Cakchiquels, Ah Tziquinahas.	Xeki'kotik e Rab'inaleb', E Kaqchekeleb', Aj Tz'ikina Ja.	
Only its sign revealed Before their faces	Xa retal xk'utun Chikiwach	

The its greatness lordship. Great now their essence	Ri u nimal ajawarem. Nim chik ki k'oje'ik	
Will come to be nations. Not first was completed	Chuxik amaq'. Ma nab'e xk'is	7470
Then truly therefore their lordship. Where	Ta qi k'ut kajawarem. Are	
They are there Hacavitz.	E k'o chiri' Jaq'awitz.	
Only there is with them all that came from coming out sun. Long time then therefore they did it	Xa k'o kuk' ronojel ri xpe releb'al q'ij. Najt chi k'ut xkib'an	
There On its top mountain.	Chiri' Chuwi' juyub'.	
Many now All of them.	E k'i chik Chi konojel.	7480
There therefore they died Their wives	Chiri' k'ut xekam wi Kixoqil	
Balam Quitze, Balam Acab, Mahucutah.	B'alam Kitze, B'alam Aq'ab', Majukutaj.	
Then they came, They abandoned behind	Ta xepetik, Xkoqotaj chi kanoq	
The their mountain. One other mountain they looked for	Ri ki juyub'al. Jun chi juyub' xkitzujukj	
Where they settle. Not counted mountains they settled.	Are ketik'e wi. Mawi ajilam juyub' xetik'e wi.	7490
Then they named, Then they gave names as well to them	Ta xekob'i'k, Ta xeb'i'naj puch chire	
They gathered together, They became strong	Xemolomanik, Xech'ijomanik	

First our mothers,  
First our fathers.

E nab'e qa chuch,  
E nab'e qa qajaw.

They said ancient people  
When they spoke,

Xecha' ojer taq winaq  
Ta xkitzijoq,

Then they vacated as well  
Behind

Ta xkitolob'a' pu  
Kanajoq

7500

First their citadel,  
Hacavitz its name

Nab'e ki tinamit,  
Jaq'awitz u b'i'

Then they arrived again therefore there  
They began again

Ta xe'ul chi k'u chiri'  
Xkitikilib'ej chik

A citadel  
Chi Quix its name.

Jun tinamit  
Chi K'ix u b'i'.

Long time again they did there  
On its top one division citadel.

Najt chi xkib'an chiri'  
Chuwi' ju ch'ob' tinamit.

They begat daughters,  
They begat sons as well

Kemi'alanik,  
Kek'ajolanik puch

7510

There theirs they were.  
These four mountains these,

Chiri' ke e k'o taq wi.  
Are' taq kaji juyub' wa',

Only one shall enter  
Its name the their citadel.

Xa jun xchok wi  
U b'i' ri ki tinamit.

They married their daughters,  
Their sons only they would give as a gift.

Xkik'ulub'a' ki mi'al,  
Ki k'ajol xaqi chikisipaj.

Only act of compassion,  
Only also as presents they would do it.

Xa toq'ob'anik,  
Xa pu mayjanik chikib'ano.

Their payment their daughters they would receive.  
Only good their existence they did.

Rajil ki mi'al chikik'amo.  
Xa utz ki k'oje'ik xkib'ano.

7520

Then they passed through there on its top  
Each division of citadel.

Ta xe'ik'o chiri' chuwi'  
Ju taq ch'ob' chi tinamit.

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.

Uljaj juyub' kakitzukuj.  
E k'u<sup>108</sup> 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:

7530

7540

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<sup>108</sup> The text reads *ca*, which is likely a scribal error for *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 Nihaihs.  
Only as well one  
Of Ahau Quichés.

Only two enchantment great houses  
The two divisions of lineage

**CHI ISMACHI'** k'ut, 7550  
U b'i' juyub' ki tinamit xek'oje' wi.

Chi nay puch xe'amaq'elab' wi,  
Chiri' k'ut xkitij wi q'aq'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, 7560  
Ruk' Istayul ki b'i',

Aj Pop,  
Aj Pop K'am Ja.

Xe'ajawar chiri'  
Chi Ismachi'.

Utzilaj tinamit xuxik,  
Xkib'ano.

Xa k'u oxib' ri nim ja xux chiri'  
Chi Ismachi'.

Maja b'i'oq ri juwinaq kajib' chi nim ja. 7570  
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 kumatzil nim ja  
Ri ka ch'ob' chi chinamit

There were at Chi Izmachi. Only one their hearts.	Are e k'o Chi Ismachi'. Xa jun ki k'u'x.	7580
There were not bad feelings, There was not as well their anger.	Maja b'i kitzelal, Ma pu ja b'i ki kayewal.	
Only steadfast Lordship.	Xa li'anik Ajawarem.	
There was not their contention, Their disturbances as well.	Maja b'i ki ch'a'oj, Ki yujuj puch.	
Only purity, Only sense of community there is in their hearts.	Xa saq, Xa amaq' k'o chi ki k'u'x.	
There was not left facing, There was not as well fire facing	Maja b'i moxwachinik, Ma pu ja b'i q'aq'wachinik	7590
They did. Still small their glory.	Xkib'ano. K'a ch'uti'noq ki q'aq'al.	
Not yet they have pulled it together, Not as well they have become great.	Maja ki kanuk'maijoq, Maja pu kanimaroq.	
Then they tried it therefore, They strengthened shield	Ta xkitij k'ut, Xkikowisaj pokob'	
There Chi Izmachi.	Chiri' Chi Ismachi'.	
Certainly sign therefore their lordship this when they did it. Certainly sign their glory, Sign as well their greatness.	Xretal k'ut kajawarem ri' ta xkib'ano. Xretal ki q'aq'al, Retal nay pu ki nimal.	7600
Then it was seen therefore by Ilocab, Then was created war by Ilocab.	Ta xil k'ut rumal Ilokab', Ta xwinaqir lab'al rumal Ilokab'.	
They desired he be murdered the lord Co Tuja. Only therefore one lord they desired therefore themselves.	Xraj ul Kamisaxoq ri ajaw K'o Tuja. Xa k'u jun ajaw xraj k'u kib'.	
This the lord Iztayul they desired to convince,	Are' ri ajaw Istayul xraj ki tijoq,	

They wanted that he be convinced by Ilocab to kill.	Xraj tijox kumal Ilokab' chi kamisanik.	
Not therefore went out Their left facedness behind his back lord Co Tuja.	Ma k'u xel aponoq Ki moxwachib'al chirij ajaw K'o Tuja.	7610
Only behind their backs it fell. Not first died then the lord by Ilocab.	Xa chikij xqaj wi. Ma nab'e xkam ta ri ajaw rumal Ilokab'.	
Thus its foundation disturbance, Clamor war as well.	Keje' k'ut u xe'najik yujuj Ch'akimal lab'al puch.	
They invade first citadel, They went as killers.	Xkokib'ej nab'e tinamit, Xeb'ek e kamisanel.	
This then therefore they desired, The loss then their faces Quichés.	Are' ta k'u xkaj, Ri sach ta u wach K'iche'.	
Only then by themselves they exercised lordship in their hearts, Only therefore they arrived to receive.	Xa ta ki tukel xajawarik chi ki k'u'x, Xa k'u are' xe'ul k'amoq.	7620
They were captured, They were despoiled therefore.	Xeteleche'xik, Xekanab'ix puch.	
Not many again Were liberated of them.	Mawi jarub' chik Xkolotaj chike.	
Then began therefore sacrificing, They sacrificed the Ilocab before his face god.	Ta xtiker k'ut pusunik, Xepus ri Ilokab' chuwach k'ab'awil.	
This now payment their offense came to be By lord Co Tuja.	Are' chik tojb'al ki mak xuxik Rumal ajaw K'o Tuja.	
Many therefore entered into captivity, They were enslaved, They were made to be servants as well.	K'i chi k'ut xok chi munil, Xe'alab'ilaxik, Xewinaqix puch.	7630
Only they went to give themselves To being defeated Because of their clamor war	Xa xb'e kiya' kib' Chi ch'akix Rumal ki nuk'b'al lab'al	
Behind lord,	Chirij ajaw,	



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 was 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,

Chirij siwan tinamit.

Xmaixik,  
Xk'utux ta u wach rajawal K'iche'

Xraj ki k'u'x.  
Ma k'u xb'anatajik.

Keje' k'ut u winaqirik  
U pusik winaq chuwa k'ab'awil.

Ta xb'an ri pokob'  
Lab'al u xe'

Ta xtikarik u pokob'axik tinamit Chi Ismachi',  
Chila' xtikar wi u xe'najik q'aq'al.

Rumal ri' xa xnim wi rajawarem K'iche' ajaw,  
Jumaj e nawal ajawab'.

Xma k'o wi ki yoq'otaj wi,  
Xma k'o wi alachinaq chok chike. 7650

Xawi b'anol rech nimal  
Ajawarem.

Chiri' xe'najinaq wi Chi Ismachi',  
Chiri' xnimar wi u k'ixik k'ab'awil

Chixib'in chik,  
Xuxib'ij pu rib' ronojel amaq',

Ch'uti amaq',  
Nima amaq'.

Xkiwachij rokik  
Teleche' winaq. 7660

Xkipusu,  
Xkikamisaj,

Rumal ki q'aq'al,

Their sovereignty,

The lord Co Tuha,  
Lord Iztayul,

With Nihaihs,  
Ahau Quichés.

Only three divisions of lineages were  
There Chi Izmachi its name citadel

Still there again as well they began to feast,  
To drink to their daughters.  
Then they celebrated hither.

This their gathering together  
The Three Great Houses,  
Their names by them.

There therefore they would drink their drinks,  
There as well they would eat their food,

Their price their sisters,  
Their price as well daughters.

Only joy in their hearts  
Then they did.

They feasted,  
They ate within their great houses.

“Only our giving of thanks,  
Our gratitude,

To our sign our agreement,  
Its sign our word,

Upon woman child,  
Man child,” they said.

There they gave names hither,  
There as well they named

Ki tepewal,

Ri ajaw K'o Tuja,  
Ajaw Istayul,

Ruk' Nijaib'ab',  
Ajaw K'iche'.

Xa ox ch'ob' chi chinamit xk'oje'  
Chiri' Chi Ismachi' u b'i' tinamit

7670

K'a chiri' chi nay puch xkitikib'a' wi wa'im,  
Uk'aja chirech ki mi'al.  
Ta xkisi'j uloq.

Are' ki kuchb'al kib'  
Ri Oxib' Chi Nim Ja,  
U b'i' kumal.

Chiri' k'ut chikuk'aj wi kuk'ia',  
Chiri' puch chikiwej wi ki wa,

Rajil kanab',  
Rajil pu mi'al.

7680

Xa ki'kotem chi ki k'u'x  
Ta xkib'ano.

Xewa'ik,  
Xe'echa' chupan ki nim ja.

“Xa qa k'amowab'al,  
Xa pu qa paq'ub'al,

Chirech qetal qa tzijel,  
Retal qa tzij,

Chuwi' ixoq al,  
Achij al,” xecha'.

7690

Chila' xkob' wi uloq,  
Chila' puch xkib'ij wi

Their lineages selves,  
Seven nations selves,  
Their cities selves.

Ki chinamit kib',  
Wuq amaq' kib',  
Ki tikpan kib'.

“We have intermarried,  
We Cavecs,  
We Nihaihs  
We as well Ahau Quichés,” they said.

“Qa k'ulel qib',  
Oj Qawikib',  
Oj Nijaib'  
Oj pu Ajaw K'iche',” xecha'.

Three lineages,  
Three as well great houses.

E oxib' chinamit,  
Oxib' puch nim ja.

7700

Long time therefore they did there  
Chi Izmachi.

Najt k'ut xkib'an chiri'  
Chi Ismachi'.

Then they discovered again,  
Then they saw as well,

Ta xkiriq chik,  
Ta xkil puch,

One other citadel.  
They abandoned on its top the Chi Izmachi.

Jun chik tinamit.  
Xkoqotaj chiwi' ri Chi Ismachi'.

**THEN** as well then they rose up again hither,  
They arrived there in citadel.

**K'ATE** puch ta xeyakataj chi uloq,  
Xe'ul chiri' pa tinamit.

Cumarcaah its name  
By Quichés it would be called.

Q'umarkaj u b'i'  
Kumal K'iche' chuchaxik.

7710

Then they arrived now lords,  
Co Tuha,  
With Cucumatz,  
With as well all lords.

Ta xe'ul chik ajawab',  
K'o Tuja,  
Ruk' Q'ukumatz,  
Ruk' puch ronojel ajawab'.

There were five changes,  
There were five generations as well people

Xro k'exoq,  
Xro le'a puch winaq

Its root light,  
Its root nation,  
Its root life,  
Creation.

U xe' saq,  
U xe' amaq',  
U xe' k'aslem,  
Winaqirem.

7720

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

Chiri' k'ut k'i xkib'an wi kochoch.  
Chiri' nay puch xkib'an wi rochoch k'ab'awil.

Chu nik'ajal  
U wi' tinamit xkiya' wi.

Ta xe'ulik,  
Ta xkitikilib'ej puch.

K'ate puch u nimarik chik  
Kajawarem.

E k'i chik,  
E pu tzatz chik.

Ta xkina'ojij chik  
Ki nim ja.

Xemoloxik,  
Xejachajox puch,

Rumal xwinaqir ki ch'a'oj.  
Xe'q'aq'wachin chi kib'

Chuwi' rajil kanab',  
Rajil ki mi'al.

Rumal xa mawi chi tzaqon,  
Kuk'ia chikiwach.

Are' chi k'ut u xe' chik  
Ki jachowik kib'.

Ta xkitzolib'ej kib',  
Tzolkaqb'ej

B'aq,  
U jolom kaminaq.

Xkiq'aq'b'ej kib'.  
Ta xkipax

7730

7740

The nine lineages. Was made its contention	Ri b'ele taq chi chinamit. Xb'anomoq u ch'a'ojil	7750
Sisters, Daughters.	Anab', <sup>109</sup> Mi'al.	
Then was made its conception lordship, One score four great houses came to be.	Ta xb'an u na'ojixik ajawarem, Juwinaq kajib' chi nim ja xuxik.	
Anciently they arrive all of them there On its top their citadel.	Xojeroq ke'ulik konojel chiri' Chuwi' ki tinamit.	
Then they completed One score four great houses	Ta xetz'aqat Juwinaq kajib' nim ja	
There In citadel Cumarcah.	Chiri' Pa tinamit Q'umarkaj.	7760
It was blessed By lord bishop	Xutzirisaxik Rumal <i>Sor. obispo</i>	
The citadel Until it was abandoned behind.	Ri tinamit K'a xtole' kanoq.	
They were advanced in rank there, Were differentiated	Xeq'aq'ar chiri', Xnuk'mayijinaq oq	
Their benches, Their cushions,	Ki tem, Ki ch'akat,	
Set apart their faces, Each by glory.	Xjachatsox ki wach, Ju taq wi chi q'aq'.	7770
Each one of lords, Nine lineages set themselves apart:	Jujun chi ajawab', B'elejeb' taq chi chinamit xuk'olela' rib':	
Nine lords Cavecs, Nine lords Nihaihs, Four lords Ahau Quichés, Two Ahau Zaquics.	B'elejeb' chi ajawab' Kaweqib', B'elejeb' chi ajawab' Nijaib'ab', Kaji chi ajawab' Ajaw K'iche', Kaib' chi Ajaw Saqikib'.	

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<sup>109</sup> 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:

Ah Pop,  
Ah Pop Reception House;

Ah Tohil,  
Ah Cucumatz;

Great Steward Cavec,  
Councilor of Stacks;

Emissary Deer House,  
Councilor in Ballcourt Punishment,  
Its Mother Reception House.

**THESE** therefore lords  
These before their faces Cavecs.

Nine lords there are their great houses each of them,  
Then now would show their faces.

K'iya taq xuxik,  
K'i chi nay puch chirij jujun ajawab'.

Xa u nab'e ri k'o chiwi' ral, 7780  
U k'ajol.

Tzatz,  
Tzatz u chinamital jujun chi ajawab'.

Chiqab'ij  
Ki b'i' ri ajawab'

Chujujunal,  
Jujun u nim ja.

**WA'E** k'ute ki b'i' ajawab' chuwach Kaweqib'.

Are' nab'e ajaw wa':

Aj Pop, 7790  
Aj Pop K'am Ja;

Aj Tojil,  
Aj Q'ukumatz;

Nim Ch'okoj Kaweq,  
Popol Winaq chi T'uy;

Lolmet Kej Nay,  
Popol Winaq pa Jom Tzalat',  
U Chuch K'am Ja.

**ARE'** k'ut ajawab' 7800  
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.

**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.

**TWO** lineages as well,  
Zaquic lords:

Maize Flower House,  
Magistrate Zaquic.

**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';

7810

Awilix,  
*Yacolatam* (u tza'm pop) *Saklatol*,

Nima Lolmet Ye'ol T'ux.  
B'elejeb' k'ut chi ajawab' chuwach Nijaib'ab'.

**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'],<sup>110</sup>  
Ajaw Jaq'awitz.

7820

Kajib' ajawab' chuwach Ajaw K'iche'eb'  
K'oleje' u nim ja.

**KAIB'** chinamit chi nay puch,  
Saqikib' ajawab':

Tz'utuju Ja,  
Q'alel Saqik.

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<sup>110</sup> 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.

Xa jun chi nim ja  
E kaib' chi ajawab'.

**THUS** were completed one score four lords,  
One score four as well of great houses came to be.

**KEJE'** k'ut xtz'akat wi juwinaq kajib' chi ajawab',  
Juwinaq kajib' nay puch chi nim ja xuxik. 7830

Then was enlarged glory,  
Sovereignty in Quiché.  
Then was glorified,  
Then was made sovereign

Ta xnimarik q'aq'al,  
Tepewal pa K'iche'.  
Ta xq'aq'arik,  
Ta xtepewarik

Its greatness,  
Its weightiness Quiché.

U nimal,  
Ralal K'iche'.

Then was whitewashed,  
Then lime plastered as well

Ta xchunaxik,  
Ta xsajkab'ix puch

Canyon,  
Citadel.

Siwan,  
Tinamit. 7840

Came small nations,  
Great nations.

Xul ch'uti amaq',  
Nima amaq'.

There is therefore his title lord  
Made great Quichés.

K'o k'ut u b'i' ajaw  
Xnimarisan K'iche'.

Then was created glory,  
Sovereignty.

Ta xwinaqirik q'aq'al,  
Tepewal.

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.

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.

Only because they had become many their vassals,  
Their servants.

Xa rumal xek'irik kal,  
Ki k'ajol.

Not surely only their luring,  
Only then as well their abduction,

Ma na xa ki b'ochi',  
Xa ta pu keleq',



Their being carried off by force then as well.

Truly now theirs  
Lords each one of them.

Crowded as well their older brothers,  
Their younger brothers came to be.

Gathered their existence,  
Gathered as well its asking words each of lords.

True that beloved,  
True as well that great their authority lords.

Honored,  
Respected as well

Its day  
Their births lords

By their vassals,  
Their servants.

Then they multiplied they of canyon,  
Of citadel with as well.

Not surely only then many  
As came to give themselves all nations.

Even when war therefore  
Fell on

Their canyon,  
Their citadel.

Still because of their spirit essence lords  
They were glorified,

The lord Cucumatz,  
Lord Co Tuha.

True that enchanted lord

Ki q'upun ta puch.

Qitzij wi chi kech  
Ajawab' chikijujunal.

Tzatz nay puch katz,  
Ki chaq' xuxik.

Xmolomoxik u k'oje'ik,  
Xmolomox nay puch u tab'al tzij jun chi ajawab'.

Qitzij wi chi e loq',  
Qitzij puch chi nim ki qale'm ajawab'.

Nimatalik  
Xowatal puch

U q'ij  
Ralaxik ajawab'

Rumal ral,  
U k'ajol.

Ta xk'iarik aj siwan,  
Aj tinamit ruk' nay puch.

Ma na xa ta k'i  
Keje' xul kiya' kib' ronojel amaq'.

K'a lab'al k'ut  
Xqaj wi

U siwan,  
U tinamit.

K'a rumal ki nawal ajawab'  
Xe'q'aq'arik,

Ri ajaw Q'ukumatz,  
Ajaw K'o Tuja.

Qitzij chi nawal ajaw

7860

7870

7880

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 qajoj 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, Ju wuq' chik chi b'alamil, Qitzij wi chi kot, Chi b'alam u wachib'al chuxik;	7890
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	7900
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.	7910

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.  
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.

7920

7930

Only true lordship they did.  
Fifth generation lord came to be.

Xa qi ajawarem xub'ano.  
Ro le' ajaw xuxik.

7940

Only they begat sons,  
Each generation of lords.

Xawi xek'ajolanik,  
Jutaq le' chi ajawab'.

**THESE** then therefore their names now  
Sixth generation lord.

**WA'** chi k'ute ki b'i' chik  
Uwaq le' ajaw.

Two great lords,  
They glorious.

E kaib' chi nima'q ajawab',  
E q'aq'.

Quicab his name one lord,  
Cauizimah his name one other.

K'iq'ab' u b'i' jun ajaw,  
Kawisimaj u b'i' jun chik.

These therefore thick now they did the Quicab,  
Cauizimah.

Are' k'ut tzatz chik xub'an ri K'iq'ab',  
Kawisimaj

7950

These now aggrandised  
Quiché.

Are' chi xnimarisan  
K'iche'.

Because truly enchanted  
Their essence.

Rumal qitzij nawal  
U k'oje'ik.

These broke apart,  
These as well shattered

Are' q'ajowik,  
Are' puch xpaxinik

Their canyons,  
Their citadels,

U siwan,  
U tinamit,

Small nations,  
Great nations.

Ch'uti amaq',  
Nima amaq'.

7960

Near in its midst  
Were citadels anciently.

Naqaj taq u xo'l  
K'o wi tinamit ojer.

This their mountain Cakchiquels,  
The Chuvila today,

Are' u juyub'al Kaqchekeleb',  
Ri Chuwi' La wakamik,

Their mountain again as well Rabinals,  
The Pa Maca,

U juyub'al chi nay pu Rab'inaleb',  
Ri Pa Mak'a',

<p>Their mountain therefore Caocs, The Zaccabaha,</p>	<p>U juyub' k'u Ka'okeb', Ri Saqkab'a Ja,</p>	
<p>Their citadel then therefore Zaculeus, Chuvi Miquina, Xelahu,</p>	<p>U tinamit chi k'ut Saqulewab', Chuwi' Miq'ina', Xe' Laju,</p>	7970
<p>Chuva Tzac, With Tzoloh Che.</p>	<p>Chuwa Tz'aq, Ruk' Tz'oloh Che'.</p>	
<p>These paid homage to Quicab, They made war.</p>	<p>Are' xrixowaj K'iq'ab', Xub'an lab'al.</p>	
<p>Truly they were broken apart, They were shattered</p>	<p>Qitzij wi xq'ajik, Xpaxik</p>	
<p>Their canyons, Their citadels</p>	<p>U siwan, U tinamit</p>	7980
<p>Rabinals, Cakchiquels, Zaculeus.</p>	<p>Rab'inaleb', Kaqchekeleb', Saq Ulewab'.</p>	
<p>They collapsed, They were split apart all nations.</p>	<p>Xule'ik, Xpaq'a'ik ronojel amaq'.</p>	
<p>Still kept up To long time his killers Quicab.</p>	<p>K'a xtok'e Chi najt u kamisay<sup>111</sup> K'iq'ab'.</p>	
<p>One group, Two groups then now</p>	<p>Ju ch'ob', Ka ch'ob' ta chik</p>	
<p>Not bring their tribute To all of them. Fell their citadels, They carried their tribute</p>	<p>Mawi kuk'an u patan Chirech ronojel. Xqaj u tinamit, Xuk'a'am u patan</p>	7990
<p>Before their faces Quicab, Cauzimah.</p>	<p>Chuwach K'iq'ab', Kawisimaj.</p>	

<sup>111</sup> The manuscript reads *camiza*, likely intended to be *camizay* (Mondloch, personal communication).

They invaded lineages,  
They were bled,  
They were shot at wooden post.

Xe'ok chinamit,  
Xelotz'ik,  
Xek'aqik chi che'.

Not there was their day,  
Not there was their descendents came to be.

Maja b'i ki q'ij,  
Maja b'i kalaxik xuxik.

8000

Only arrows,  
They were instruments of shattering citadels.

Xa cha',  
Mi xk'oje' paxib'al tinamit.

Straightaway it would be split open  
Its mouth earth

Ju suk' chijixitajik  
U chi' ulew

Like this it would break open thunder,  
To shatter stones.

Keje' ri' chiq'osin kaqulja,  
Chupaxij ab'aj.

They would fear,  
Suddenly now they would humbly offer nations

Chixib'inik,  
Lib'aj chi chelaj amaq'

Before its face Pine Resin Tree  
Its sign citadels.

Chuwach Q'ol Che'  
Retal tinamit.

8010

Because today  
One mountain stones.

Rumal wakamik  
Jun juyub' ab'aj.

Only a few now  
Not cut cleanly,

Xsqaqi'n chik  
Mawi xq'atatajik

Like this it was cut  
With axe by it.

Keje' ri' xchoy  
Chi ikaj rumal.

There it is in plain,  
Petatayub its name.

Chila' k'o wi pa taq'aj,  
Petatayub' u b'i'.

Clear today,  
It is seen all people pass it by,

Q'alaj wakamik,  
Karil ronojel winaq ke'ik'ow wi,

8020

Its sign  
His war prowess Quicab.

Retal  
Rachijilal K'iq'ab'.

There was not he died,

Maja b'i xkam wi,

There was not as well his being defeated.

True that warrior.  
He received therefore their tribute all nations.

Then they planned therefore lords all of them,  
Then went blockaders

Around canyons,  
Around citadels.

Fallen their citadels,  
All nations.

**THUS** then their coming out sentinels,  
Lookouts warriors.

Then they made therefore its watchmen lineage,  
Guardians mountain.

“If will come again,  
Then will arrive its guard

Their citadels,  
Nations,” they said.

Then they gathered their thoughts all lords,  
Then went out their orders:

“Like the our stockade,  
Like as well our second lineage,  
Like as well our fortress,

Our palisade they shall become,  
This now our anger,  
Our war prowess then they shall become,”

They said all lords.  
Then they went out their orders

Ma pu ja b'i xch'akataj wi.

Qitzij wi chi achij.  
Xuk'am k'ut u patan ronojel amaq'.

Ta xena'ojin k'ut ajawab' konojel,  
Ta xb'ek q'atey

Rij siwan,  
Rij tinamit.

Xqajinaq oq u tinamit,  
Ronojel amaq'.

**K'ATE** k'ut ta relik waranel,  
Ilol aj lab'al.

Ta xkib'an<sup>112</sup> k'ut u wachinel chinamit,  
Laq'ab'ey juyub'.

“We chipe chik,  
Ta chul u laq'ab'ej

U tinamit,  
Amaq',” xecha'

Ta xkikuch ki na'oj konojel ajawab',  
Ta xel ki wab'an:

“Keje' ri' qa k'ejoj,  
Keje' pu qa ka chinamit,  
Keje' nay pu qa tz'alam,

Qa k'oxtun chuxik,  
Are' chik qoyowal,  
Qachijilal ta chuxoq,”

Xecha' konojel ajawab'.  
Ta xe'elik u wab'an

8030

8040

8050

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<sup>112</sup> 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,  
Their 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.

Jujun chi chinamit,  
K'ulelay rech aj lab'al.

Ta xepixab'ax k'ut,  
Ta xeb'e puch wab'an,

Laq'ab'ey u juyub'al amaq'.  
“Chib'ek, rumal qa juyub'al chik.

Mixib'ij iwib' we k'o chik aj lab'al  
Chul chik iwuk' ta kamisay iwe.

Anim chul ib'ij  
Chib'e na<sup>113</sup> qa kamisaj,”

8060

Xcha' k'ut K'iq'ab' chi kech  
Ta xepixab'axik konojel wach

Ruk' Q'alel,  
Aj Tzik' Winaq.

Ta xb'e'ije'ik ri u chi' ch'a,  
U chi' k'a'am chuchaxik.

Ta xpaxin rib' u mam,  
U qajaw

Ri ronojel K'iche' winaq.  
K'o pa jujun chi juyub'.

8070

Xa chajal juyub',  
Xa pu chajal

Ch'a,  
K'a'am.

Chajal  
Lab'al puch ta xb'ek.

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<sup>113</sup> 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,

Ma na jun ta saqir wi,  
Ma nay puch jun ta u k'ab'awil.

Xa q'atey rij tinamit.  
Ta xelik ronojel:

Aj Wi' La,  
Aj Chulimal;

Saqi Ya',  
Xajb'akiej;

Chi Temaj,  
Wajxalajuj;

Ruk' chik Aj Kab'raquan,  
Ch'ab'i Q'aq'<sup>114</sup>  
Chi Junajpu;

Ruk' Aj Mak'a',  
Aj Xay Ab'aj;

Aj Saqkab'a Ja,  
Aj Siya Ja;

Aj Miq'ina',  
Aj Xelajuj.

Taq'ajal,  
Juyub'.

Ri' xelik waray lab'al,  
Chajal ulew.

Ta xb'ek rumal K'iq'ab',  
Kawisamaj,

Aj Pop,  
Aj Pop K'am Ja,

8080

8090

8100

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<sup>114</sup> The manuscript reads *cabi* in the K'iche' version, but is transcribed *chabi* in Ximénez's parallel Spanish translation, indicating a scribal error. *Chabi* (Arrow) is the more likely spelling in this context.

Magistrate,  
Herald Person.

Q'alel,  
Aj Tzik' Winaq.

Four lords they sent them.  
They acted as sentinels against as well warriors.

E kajib' chi ajawab' xetaqonik.  
Xewaran puch aj lab'al.

Quicab,  
Cauizimah their names.

K'iq'ab',  
Kawisamaj u b'i'.

Lords before their faces Cavecs,  
Two.

Ajaw chuwach Kaweqib',  
E kaib'. 8110

Quema his name  
Lord before their faces Nihaihs.

Kema u b'i'  
Ajaw chuwach Nijaib'.

Achac Iboy therefore his name  
Lord before their faces Ahau Quichés.

Achaq Ib'oy k'ut u b'i'  
Ajaw chuwach Ajaw K'iche'.

These therefore their names  
Lords these.

Are' k'ut ki b'i'  
Ajaw ri'.

They sent out messengers,  
They sent out envoys as well

Xetakowik,  
Xesamajelan puch

When they left their vassals,  
Their servants

Ta xeb'ek kal,  
Ki k'ajol 8120

On mountains,  
On each one of mountains.

Pa juyub',  
Pa jujun chi juyub'.

Went surely therefore first arrived surely their female  
captives,  
Arrived as well male captives,

Xb'e na k'u nab'e xul na kanab',  
Xul na pu teleche',

Before Quicab,  
Cauizimah,

Chuwach K'iq'ab',  
Kawisimaj,

Magistrate,  
Herald Person.

Q'alel,  
Aj Tzik' Winaq.

They made now war the its mouth arrow,

Xkib'an chi wi lab'al ri u chi' ch'a, 8130

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,”

U chi' k'a'am.

Xekanab' chik,  
Xeteleche'n chik.

E achij xe'ux chik  
Ri e wab'an

Xeya'ik,  
Xek'iyar k'ut,  
K'i chi k'ut ki k'u'xlal kumal ajawab'.

Ta chul ki ya' ki kanab',  
Ki teleche' ronojel.

K'ate k'ut ta xkuch na'oj  
Kumal ajawab'

Aj Pop,  
Aj Pop K'am Ja,

Q'alel,  
Aj Tzik' Winaq.

Ta xel  
K'u na'oj.

“Xa qa chapa,  
Qi nab'e chi k'oje'

Ta keqalem,  
Wachinel chinamit chok wi.

“In Aj Pop.  
In Aj Pop K'am Ja.

Aj Pop chire q'alej we  
Chok chi k'u awe.

At Ajaw Q'alel,  
Q'alel ri' q'alem xchuxik,”

8140

8150

They said therefore all lords When they were gathered their thoughts.	Xecha' k'ut ronojel ajawab' Ta xk'am ki na'oj.	8160
Only therefore likewise they did it Tamub, Ilocab.	Xawi k'u keje' xub'ano Tamub', Ilocab'.	
Same face Three groups of Quichés	Junam wach Ox ch'ob' chi K'iche'.	
Then they did ennobling, They entitled them	Ta xb'an chaponik, Xkikob'isaj	
First their vassals, Their servants.	U nab'e kal, Ki k'ajol.	
Thus their gathering thought. Not therefore there	Keje' k'ut u k'amik na'oj. Ma k'u chiri'	8170
Were ennobled Quichés. There is its name mountain ennobled	Xchap wi K'iche'. K'o u b'i' juyub' xchap wi.	
First vassals, Servants.	U nab'e al, K'ajol.	
Then they summoned therefore all that are on each of mountains. Only one they gathered.	Ta xetaq k'ut ronojel k'o pa jujun chi juyub'. Xa jun xekuch wi.	
<b>UNDER</b> Twisted Cord Under String its names mountain they were ennobled,	<b>XE'</b> B'alax Xe' K'a'amaq' u b'i' juyub' xechap wi,	
Then entered their command There Chulimal it was done.	Ta xok ki q'alem Chiri' Chulimal xb'an wi.	8180
<b>THESE</b> therefore their titles, Their ennobling, Their tokens as well:	<b>WA'</b> k'ute ki kob'ik, Ki chapik, Ketaxik puch:	
One score Magistrates, One score Ah Pops,	Juwinaq Q'alel, Juwinaq Aj Pop,	

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.

Xchapik rumal Aj Pop,  
Aj Pop K'am Ja,

Rumal puch Q'alel,  
Aj Tzik' Winaq.

Xok keqalem ronojel Q'alel  
Aj Pop,

Julajuj  
Nim Ch'okoj,

Q'alel Ajaw,  
Q'alel Saqik,

U Q'alel Achij,  
Raj Pop Achij,

Raj Tz'alam Achij,  
U Tza'm Achij,

Ki b'i' achijab' xokik  
Ta xekob'ik.

Xeb'i'naj puch chuwi' ki tem,  
Chuwi' ki ch'akat.

E u nab'e ral,  
U k'ajol K'iche' winaq,

Ilol rech,  
Ta'ol rech,

U chi' ch'a,  
U chi' k'a'am,

K'ejoj,  
Tz'apib',  
Tz'alam,  
K'oxtum chirij K'iche'.

8190

8200

8210

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 Nihaiabs.  
Hacavitz next therefore its name temple  
His house their god Ahau Quiché.

Maize Flower House seen first,

Xawi k'u keje' xub'ano Tamub',  
Ilokab'.

Xuchapo,  
Xukob'isaj puch,

U nab'e ral,  
U k'ajol,

K'o pa jujun chi juyub'.  
Are' k'ut u xe'najik

Q'alel,  
Aj Pop,

Reqalem  
Pa jujun chi juyub' wakamik.

Keje' relik ri'  
Ta xe'elik

Chirij Aj Pop,  
Aj Pop K'am Ja,

Chirij puch Q'alel,  
Aj Tzik' Winaq xel wi.

**ARE'** k'ut xchiqab'ij chik  
U b'i' rochoch k'ab'awil.

Xawi xere xub'i'naj rochoch ri'  
U b'i' k'ab'awil.

Nima'q Tz'aq Tojil u b'i' tz'aq  
Rochoch Tojil rech Kaweqib'.  
Awilix k'ut u b'i' tz'aq  
Rochoch Awilix rech Nijaib'ab'.  
Jaq'awitz chi k'ut u b'i' tz'aq  
Rochoch u k'ab'awil Ajaw K'iche'.

Tz'utu Ja kil na,

8220

8230

8240

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 <sup>115</sup> 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, Cauzimah.	Nawal ajaw k'u ri K'iq'ab', Kawisimaj.	

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<sup>115</sup> The manuscript reads *quihilo*, likely a transcription error for *xquihilo*, 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.	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.	8270
There is therefore instrument of sight theirs, There is book.	K'o k'ut ilb'al <sup>116</sup> re, K'o wuj.	
Popol Vuh its name by them. Not surely thus lords.	Popol Wuj u b'i' kumal. Ma na keje' e ajawab'.	
Great their essence Great as well their fasts.	Nim ki k'oje'ik Nim nay puch ki mewajik.	8280
This means of venerating temple Means of venerating as well lordship by them.	Are' loq'b'al tz'aq Loq'b'al pu ajawarem kumal.	
Long time then they fasted They sacrificed before their faces their gods.	Najtik chik xemewajik Xek'ajb'ik chuwach ki k'ab'awil.	
This therefore their means of fasting: Nine score they fast,	Wa' k'ute ki mewajib'al: B'elej winaq kemewajik,	
One nine therefore they sacrifice, They burn.	Ju b'elej k'ut kek'ajb'ik, Kek'atonik.	
Thirteen score again their means of fasting, Thirteen therefore they sacrificed.	Oxlaju winaq chik ki mewajib'al, Oxlaju chi k'ut kek'ajb'ik.	8290
They burn before his face Tohil, Before their faces as well their gods.	Kek'atonik chuwach Tojil, Chuwach pu ki k'ab'awil.	
Only zapotes, Only matasanos, Only jocotes they would eat.	Xa tulul, Xa ajache', Xa q'inom chikilo'o.	

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<sup>116</sup> The manuscript reads *ibal*, which is likely a transcription error for *ilbal*.



<p>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.</p>	<p>Are' maja b'i wa  Chikiwej.  We k'ut wuqlajuj winaq kek'ajb'ik,  We [wuq]lajuj<sup>117</sup> k'ut kemewajik.  Mawi kewa'ik.  Qitzij wi chi nima awasinik chikib'ano.</p>	<p>8300</p>
<p>This its sign  Their essence lords.</p>	<p>Are' retal  Ki k'oje'ik e ajawab'.</p>	
<p>With therefore not women they would sleep therefore  Only by themselves they would care for each other.</p>	<p>Ruk' k'ut maja b'i ixoq chiwar k'ut  Xa ki tukel chikichajij kib'.</p>	
<p>They fast,  Only in their houses gods they were.</p>	<p>Kemewajik,  Xa pa rachoch k'ab'awil kek'oje' wi.</p>	
<p>Each day only worship,  Only burning,  Only as well sacrifice they would do.</p>	<p>Ju ta q'ij xa q'ijilonik,  Xa k'atonik,  Xa pu k'ajb'ik chikib'ano.</p>	<p>8310</p>
<p>Only there they are in darkness,  At dawn</p>	<p>Xawi chiri' e k'o wi xq'eq,  Saqirik</p>	
<p>Only wept their hearts,  Only as well wept their bowels.</p>	<p>Xa choq' ki k'u'x,  Xa pu choq' ki pam.</p>	
<p>When they plead to their light,  Their lives,</p>	<p>Ta ketz'ononik chirech u saq,  U k'aslem,</p>	
<p>Their vassals,  Their servants,</p>	<p>Kal,  Ki k'ajol,</p>	
<p>To as well their lordship.  They would lift up their faces to sky.</p>	<p>Chire nay puch kajawarem.  Chikipakab'a' ki wach chi kaj.</p>	<p>8320</p>
<p>This therefore their pleading before their faces their gods  When they plead.</p>	<p>Wa' k'ute ki tz'onob'al chuwach ki k'ab'awil  Ta ketz'ononik.</p>	
<p>This therefore their crying out their hearts,  This:</p>	<p>Are' k'ut roq'ej ki k'u'x,  Wa':</p>	

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<sup>117</sup> 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,

Xe' che',  
Xe' k'a'am,

Chaya' ki mi'al,

8330

8340

8350

Their sons.	Ki k'ajol.	
Not then there is fault, Confinement, Shame, Misfortune.	Ma ta ja b'i il, Tz'ap, Yan, K'exo.	
Not then would come deceivers behind them, Before their faces.	Ma ta chok k'axtok'onel chikij, Chikiwach.	8360
May they not fall, May they not be wounded,	Mepajik, Mesokotajik,	
May they not be dishonored, May they not be condemned,	Mejoxowik, Meq'atowik,	
May they not fall below road, Above road,	Meqajik rekem b'e, Rajsik b'e,	
Not then stricken, Impediment,	Ma ta ja b'i pak', Toxk'om,	
Behind them, Before their faces.	Chikij, Chikiwach.	8370
May you place them on green road, On green cleared path.	Ke'aya' taj pa raxa b'e, Pa raxa jok.	
Not their blame, Their confinement,	Ma ta ja b'i' kil, Ki tz'ap,	
Your hiding, Your curse.	Ak'u'wil, Awitzmal.	
May good Their existence	Utz taj Ki k'oje'ik	
Providers to you, Sustainers to you,	Tzuqul awe, Q'o'l awe,	8380
To your mouths, To your faces,	Chachi', Chawach,	

You Its Heart Sky, You Its Heart Earth,	At U K'u'x Kaj, At U K'u'x Ulew,	
You Bundled Glory,	At Pisom Q'aq'al,	
You as well Tohil, Auilix, Hacavitz,	At puch Tojil, Awilix, Jaq'awitz,	
Womb sky, Its womb earth	Pam kaj, U pam ulew	8390
Four sides, Four corners.	Kaj tzuk, Kaj xukut.	
Only then light, Only then security	Xa ta saq, Xa ta amaq'	
Inside your mouth, Before your face,	U pam chachi', Chawach,	
You God.”	At K'ab'awil.”	
Thus the lords Then fast	Keje' k'ut ri ajawab' Ta kemewajik	8400
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;	Chuwi' kal, Ki k'ajol;	
Over as well all women, Children.	Chuwi' puch ronojel ixoq, Alk'u'al.	
Then they made their service	Ta xkib'an ki patan	8410

Each of lords.

This means of venerating light,  
Life;

Means of venerating lordship.  
This their lordship

Ah Pop,  
Ah Pop Reception House,

Magistrate,  
Herald Person.

Two by two then they enter,  
They succeeded each other

To their assuming responsibility for nations,  
With all Quiché people.

Only one  
Went out

Its root word,  
Its root as well

Provisioning,  
Sustaining.

Only its root word,  
Only likewise they did it

Tamub,  
Ilocab,

With Rabinals,  
Cakchiquels,  
Ah Tziquinaha;

Tuhalahas,  
Uchabahas.

Jujun chi ajawab'.

Are' loq'b'al saq,  
K'aslem;

Loq'b'al puch ajawarem.  
Are' rajawarem

Aj Pop,  
Aj Pop K'am Ja,

Q'alel,  
Aj Tzik' Winaq.

E kakab' ta ke'okik,  
Kejalow kib'

Chi reqalixik amaq',  
Ruk' ronojel K'iche' winaq.

Xa jun  
Xel wi

U xe' tzij,  
U xe' puch

Tzuquj,  
Q'o'j.

Xawi u xe' tzij,  
Xawi keje' kub'ano

Tamub',  
Ilokab',

Ruk' Rab'inaleb',  
Kaqchekeleb',  
Aj Tz'ikina Ja;

Tujala Ja,  
U Ch'ab'a Ja.

8420

8430

Only one they would go out To bear the burden there Quiché. Then they would do it for all.	Xa jun chel wi Ta xiqan <sup>118</sup> chiri' K'iche'. Ta chub'an rech ronojel.	8440
Not surely only like they exercised lordship, Not surely only they just receive gifts.	Ma na xaqi keje' xe'ajawarik, Ma na xa xkikaqkochij.	
Providers theirs, Sustainers theirs.	Tzuqul ke, Q'o'l ke.	
Only then their food, Drink they did.	Xa ta ki wain, Uk'aja xkib'ano.	
Not as well without purpose, They deceived, They stole	Ma pu xaloq' taj, Xkitz'ub'u, Xkeleq'aj	8450
Their lordship, Their glory, Their sovereignty.	Kajawarem, Ki q'aq'al, Ki tepewal.	
Not as well only then like they crushed their canyons, Their citadels,	Ma nay pu xa ta keje' xk'aj u siwan, U tinamit,	
Small nations, Great nations.	Ch'uti' amaq', Nima amaq'.	
Great its price They gave.	Nim rajil Xkiya'o.	
Came jade, Came precious metal,	Xul xit Xul puwaq,	8460
Came as well measure of four fingers its length, Measure of fist with thumb extended its length;	Xul puch kajq'ab' raqan, Tuwik raqan;	
With precious gems, With glittering things;	Chi k'uwal, Chi yamanik;	
Came as well cotinga feathers,	Xul puch raxon,	

<sup>118</sup> The manuscript reads *xiquin* for what should likely be *xican*.

Oriole feathers,  
Red bird feathers;

K'ub'ul,  
Ch'aktik;

Their tribute all nations  
Came before their faces enchanted lords

U patan ronojel amaq'  
Xul chikiwach nawal ajawab'

8470

Cucumatz,  
Co Tuha;

Q'ukumatz,  
K'o Tuja;

Before his face as well Quicab,  
Cavizimah;

Chuwach puch K'iq'ab',  
Kawisimaj;

The Ah Pop,  
Ah Pop Reception House,

Ri Aj Pop,  
Aj Pop K'am Ja,

Magistrate,  
Herald Person.

Q'alel,  
Aj Tzik' Winaq.

Not only small they did.  
Not as well only then a little of nations they brought down.

Mawi xa ch'uti'n xkib'ano.  
Ma nay pu xa ta sqaqi'n chi amaq' xkiqasaj. 8480

Many groups of nations,  
Came their tribute Quiché.

K'ia ch'ob' chi amaq',  
Xul u patan K'iche'.

Affliction therefore they received.  
They were overcome by them.

K'axk'ol k'ut xk'am wi.  
Xyake'x wi kumal.

Not quickly was created their glory,  
Until Cucumatz its root greatness of lordship.

Mawi atan xwinaqirik ki q'aq'al,  
K'a Q'ukumatz u xe' nimal chi ajawarem.

Thus its beginning their aggrandisement,  
The aggrandisement as well Quiché.

Keje' k'ut u tikarik u nimarik,  
Ri u nimarik puch K'iche'.

This then therefore we shall give order to their generations  
lords,  
With their names all lords we shall tell now.

Are' chi k'ut xchiqacholo u le'el ajawab',  
Ruk' ki b'i' konojel ajawab' xchiqab'ij chik. 8490

**THESE** therefore their generations,  
Their house divisions,

**WA'E** k'ute u le'el,  
U tasel,

Lordship,

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.

Nab'e qa mam,  
Nab'e qa qajaw

8500

Ta xwachin q'ij,  
Xwachin ik',  
Ch'umil.

Wa'e k'ute u le'el,  
U tasel ajawarem.

Xchiqatikib'a' uloq  
Qi chuxe'.

K'uluk'uj chi rokik ajawab',  
Ta chokik.

Ta chikamije'ik ju taq le' chi ajawab',  
Ri mama',

8510

Ruk' rajawal chi tinamit.  
Ronojel chi jujun chi ajawab'.

Wa'e k'ute xchiwachin u wach chujujunal ajawab'.  
Wa'e k'ute xchiwachin u wach jujun chujujunal  
ajawab' K'iche'.

**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.

K'o Tuja,  
Istayub' u kaj le'.

Cucumatz,  
Co Tuha,

Q'ukumatz,  
K'o Tuja,

Its root enchanted lords,  
Its fifth generation there was.

U xe' nawal ajaw,  
Ro' le' xk'oje' wi.

Tepepul,  
Iztayul now its sixth house division.

Tepepul,  
Istayul chik u waq tas.

Quicab,  
Cauizimah,

K'iq'ab',  
Kawisimaj,

8530

Its seventh change lordship.  
Enchantment on its head.

U wuq jal ajawarem.  
Nawal chiwi'.

Tepepul,  
Iztayub its eighth generation.

Tepepul,  
Istayub' u wajxaq le'.

Tecum,  
Tepepul its ninth generation.

Tekum,  
Tepepul u b'elej le'.

Vahxaqui Cam,  
Quicab then its tenth generation lords.

Wajxaqi K'a'am,  
K'iq'ab' k'ut u lajuj le' ajawab'.

Vucub Noh,  
Cauatepech now its eleventh house division lords.

Wuqub' No'j,  
Kawatepech chik u julajuj tas ajawab'.

8540

Oxib Quieh,  
Beleheb Tzi its twelfth generation lords.

Oxib' Kiej,  
B'elejeb' Tz'i' u kab'lajuj le' ajawab'.

These therefore exercise lordship when arrived Donadiu.  
They were hung by Castilian people.

Are' k'ut ke'ajawarik ta xul Tonatiu.  
Xejitz'axik rumal castillan winaq.

Tecum,  
Tepepul,

Tekum,  
Tepepul,

They paid tribute before their faces Castilian people.  
These were begotten behind its thirteenth generation lords.

Xepatanijik chuwach castillan winaq.  
Are' xek'ajolan kanoq roxlajuj le' ajawab'.

Don Juan de Rojas, Don Juan Cortés,	Don Juan de Rojas, Don Juan Cortes,	8550
Fourteenth generation lords. Begotten sons	Kajlaju <sup>119</sup> le' ajawab'. E k'ajolaxel	
By Tecum, Tepepul.	Rumal Tekum, Tepepul.	
<b>THESE</b> therefore their generations Their house divisions	<b>ARE'</b> k'ut u le'el U tasel	
Lordship, The lords	Ajawarem, Ri ajaw	
Ah Pop, Ah Pop Reception House,	Aj Pop, Aj Pop K'am Ja,	8560
Before their faces Cavecs Quichés.	Chuwach Kaweqib' K'iche'.	
This next we shall tell now of lineages. These next therefore great houses of each of lords	Are' chi xchiqab'ij chik re chinamit. Wa' chi k'ute nim ja rech jujun chi ajawab'	
Behind Ah Pop, Ah Pop Reception House.	Chirij Aj Pop, Aj Pop K'am Ja.	
These are named nine lineages of Cavecs, Nine their great houses.	Are' u b'i'nam wi b'elejeb' chinamit chi Kaweqib', B'elejeb' u nim ja.	
These their names their lords Each of great houses:	Wa' taq u b'i' e rajawal Jujun chi nim ja:	8570
Lord Ah Pop one his great house, Guarded House its name great house;	Ajaw Aj Pop jun u nim ja, K'u Ja u b'i' nim ja;	
Lord Ah Pop Reception House, Bird House its name his great house;	Ajaw Aj Pop K'am Ja, Tz'ikina Ja u b'i' u nim ja;	

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<sup>119</sup> The manuscript reads *cablahu* (twelfth), rather than *cahlahu* (fourteenth)

Great Steward Cavec,  
One his great house;

Nim Ch'okoj 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 Nihaiab,  
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 chuwach

8600

Its root sun,  
Its root light of people.

U xe' q'ij,  
U xe' saq chi winaq.

Balam Acab  
First

B'alam Aq'ab'  
Nab'e

Grandfather,  
Father.

Mamaxel,  
Qajawixel.

Co Acul,  
Co Acutec second generation.

K'o Akul,  
K'o Akutec u ka le'.

Co Chahuh,  
Co Tzibaha third generation.

K'o Chajuj,  
K'o Tz'ib'a Ja rox le'.

8610

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',  
U wajxaq tas ajawarem.

8620

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 chuwach Caxtilan winaq.

Don Pedro de Robles,  
Lord Magistrate today.

Don Pedro de Robles,  
Ajaw Q'alel wakamik.

8630

**THESE** therefore next all lords  
Having come out behind the Lord Magistrate.

**ARE'** k'u ri' chi ronojel ajawab'  
Elenaq chirij ri Ajaw Q'alel.

These now we shall tell  
Their lords each of great houses:

Are' chik xchiqab'ij  
Rajawal jujun chi nim ja:

Lord Magistrate,  
Its first lord

Ajaw Q'alel,  
U nab'e ajaw

Before their faces Nihaihs,  
One his great house;

Chuwach Nijaib'ab',  
Jun u nim ja;

Lord Herald Person,  
One his great house;

Ajaw Aj Tzik' Winaq,  
Jun u nim ja;

8640

Lord Magistrate Reception House,  
One his great house;

Ajaw Q'alel K'am Ja,  
Jun u nim ja;

Great Reception House,  
One his great house;

Nima K'am Ja,  
Jun u nim ja;

Its Mother Reception House,  
One his great house;

U Chuch K'am Ja,  
Jun u nim ja;

Great Reception House,  
One his great house;

Nima K'am Ja,<sup>120</sup>  
Jun u nim ja;

Great Steward Nihaihs,  
One his great house;

Nim Ch'okoj Nijaib'ab',  
Jun u nim ja;

8650

Lord Auilix,  
One his great house;

Ajaw Awilix,  
Jun u nim ja;

Yacolatam,  
One his great house.

Yakolatam,  
Jun u nim ja.

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<sup>120</sup> This office is a repetition of one named four lines previously (line 8644).

**THESE** therefore great houses these  
Before their faces Nihaihs.

These are named,  
Nine lineages of Nihaihs 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 Nijaib'ab'.

Are' u b'i'nam wi,  
B'elejeb' chinamit chi Nijaib'ab' chuchaxik.

K'iya taq k'ut u chinamital  
Jujun chike ajawab'. 8660

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. Only four their great houses:	Are' k'ut u b'i' ajawab' wa' chupan nim ja. 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 Quichés.	Chi kajib' k'ut nim ja Chuwach Ajaw K'iche'.	
<b>THESE</b> therefore the three Great Stewards. Like the fathers	<b>ARE'</b> k'u ri e oxib' chi Nim Ch'okoj. Keje' ri' e qajawixel	
Of all lords Quiché. Only one now their gathering together	Rumal ronojel ajawab' K'iche'. Xa jun chikikuch wi kib'	
Three then stewards. Givers of birth, Its mother word, Its father word. Great a little their essence Three stewards.	E oxib' chik ch'okojib'. E alanel, E u chuch tzij, E u qajaw tzij. Nim sqaqi'n u k'oje'ik E oxib' chi ch'okojib'.	8700
<b>GREAT</b> Steward therefore (before their faces Cavecs), Before their faces Nihaibs its second therefore this Great Steward Lord,	<b>NIM</b> Ch'okoj k'ut (chuwach Kaweqib' <sup>121</sup> ), Chuwach Nijayib' u kab' k'u ri' Nim Ch'okoj Ajaw,	

<sup>121</sup> The phrase marked in parentheses does not appear in the K'iche' version of the text, but it does appear in the parallel translation provided by Ximénez.

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 anciently by lords.  
Lost now.

But therefore this was completed now all Quiché,  
Sta. Cruz its name.

Chuwach Ajaw K'iche' rox Nim Ch'okoj.

Chi oxib' k'ut ri' ch'okojib',  
Jujun chuwach chinamit.

Xere k'ut u k'oje'ik K'iche'.  
Ri' rumal maja b'i chi ilb'al re.

K'o nab'e ojer kumal ajawab'.  
Sachinaq chik.

Xere k'u ri' mi xutzinik chi konojel K'iche',  
Sta. Cruz u b'i'.

8710