

## POPOL VUH: ENGLISH VERSION

<b>THIS IS THE ROOT</b>	<b>THE ANCIENT WORD</b> of those here, called Quiché.	1-2
<b>HERE</b> is where we shall write,		3
where we shall begin	the ancient word.	4
the beginning		5
and foundation of	everything done in the Citadel of the Quiché,	6-8
	<i>among</i> the nation of the Quiché people.	9
So hé re we shall receive <sup>1</sup>	the teaching <sup>2</sup>	10-11
	the revelation,	12
	the telling (making known) of that which is hidden	13-14
the emergence	done by Framer <sup>3</sup>	15-16
	<i>and</i> Shaper	17
	named One Who Has Borne Children,	18-19
	<i>and</i> One <sup>4</sup> Who Has Begotten Sons.	19
	Hunahpu Possum,	20
	Hunahpu Coyote,	21
	White Great Peccary,	22
	Coati,	23
	Sovereign,	24
	Quetzal Serpent,	25
	the Heart [Spirit] <sup>5</sup> of the Lake,	26
	the Heart [Spirit] of the Sea	27
	He/She of the Blue/Green Plate,	28
	He/She of the Blue/Green Bowl, as they are called.	29

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<sup>1</sup> (LA) Does the word *xchi-qa-k'am* mean here (we shall) 'receive', as it does in some other contexts, rather than 'gather' (as AC glossed it)? With the changes in the next few lines, we get the very sensible "We shall receive the teaching, the revelation, the expression in words of that which is hidden".

<sup>2</sup> (LA) The word *k'utunik* is given as meaning 'show, teach' in the Xec and Maynard dictionary of 1954. That seems more appropriate to this context than "manifestation". Similarly "revelation" may be more appropriate for a causative of *q'alaj-* which is 'to be visible'. See also the note on the opposite page, on *eu-axibal* vs. *aw-axibal*.

<sup>3</sup> (LA) The word *tz'aq-* has meanings related to construction. The couplet might refer to the constructor and the finisher (polisher). Or if the *bit-* should really be *bit'-*, then it might be the 'constructor' and the 'breaker' or demolisher.

<sup>4</sup> (LA) There is a massive problem of identity here, since the K'iché' does not specify female vs. male. These two descriptions could even belong to a single god or spirit who is both mother and father at the same time. K'iché' need not always specify plural in a verb. Yet in some later examples, there is an explicit plural. These problems have not been solved in this translation.

<sup>5</sup> (LA) The word *k'u'x* can literally mean 'heart', but is also used in metaphors for the seat of emotions, rather than for locational center. So 'spirit' seems to work better in English.

Together named,		30
together spoken of as Grandmother <sup>6</sup> (and) Grandfather		31-33
whose names are Xpiyacoc <sup>7</sup> (and) Xmucane <sup>8</sup> ,		34-35
	Protector,	36
	Shelterer,	37
	Twice <sup>9</sup> Grandmother,	38
	Twice Grandfather	they are called in Quiché words. 39-41
Then they expressed everything,		42
With it they did also	in light [? manifest] existence,	43-44
	light [? manifest] words.	45
This we shall write	now <sup>10</sup> within the voice [authority]of God,	46-47
	now in Christianity.	48
We shall bring it forth.		49
Because there is no longer <sup>11</sup>	any means of seeing the Popo[I] Vuh,	50-51
	any means of seeing the truth <sup>12</sup> which is come from across the sea	52
	the account of our beginnings <sup>13</sup> ,	53-54
	means of seeing light [? true] life,	as it is said. 55
There exists	an original book anciently written also,	56
But hidden are	those <sup>14</sup> who see it,	57-58
	those who ponder upon it.	59

<sup>6</sup> (LA) *Iyom* may mean 'midwife' in most uses, and Allen Christenson translates it so here. However, the word *atit* which is primarily given as 'grandmother' also has a few dictionary entries such as *r-atit ak'al* as 'midwife' (where *ak'al* is 'child'), so these concepts may be closely related. The word *mam-om* might mean 'ancestor' instead of specifically male 'grandfather', and this could resolve a few puzzles in this line and later lines. [Add more specific references here.]

<sup>7</sup> (AC) 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. (LA: unless both references are to the same being, or to beings not distinguished by sex as assumed above, a distant possibility at this point.)

<sup>8</sup> (AC) In this chiasmic arrangement, Xmucane is paired with her title as "Grandmother" in line 32.

<sup>9</sup> (LA) Perhaps this means something like "Grandmother of Grandmothers" and "Grandfather of Grandfathers" ? A meaning like 'first ancestors' would be reasonable here.

<sup>10</sup> (LA) 'now' by contrast with before

<sup>11</sup> (LA) 'no longer' is the normal way in English to say 'now not' (by contrast with before when yes).

<sup>12</sup> (LA) 'truth' for *saq* here, one of the places in the text for which we need to find a culturally appropriate translation.

<sup>13</sup> (LA) The translation 'beginnings' for *muhi-bal* is based on Edmonson's (1965) entry *muhih*. AC's translation was 'obscurity', based on a different word, and in that case we might perhaps think it referred to the time before the Quiché's came into power.

<sup>14</sup> (LA) The expression 'the face of' a person is often best translated simply as the designation of the person.

Great is the performance of it,		60
and the account of when will be completed the formation <sup>15</sup> of all Heaven		61-64
	(and) Earth	65
	<sup>16</sup> The four sightings <sup>17</sup> ,	66
	the four sidings,	67
	the    measureings,	68
	the four stakings,	69
	the doubling over cord measurement,	70
	the stretching cord measurement in Heaven,	71-72
	and on Earth.	73
	Four sightings,	74
	four sides,	75
		as it is said,
This was done by	the Framer,	76
	<i>and</i> Shaper,	77
	the Mother,	78
	the Father	79-80
	of Life, <sup>18</sup>	81
	of Creation,	
	Giver of breath,	82
	Giver of soul	83
	Giver of birth,	84
	Giver of soul	85-86
	to the true <sup>19</sup> people [Quiché nation]	87
	the true children of Woman,	88
	the true sons of Man,	
	Ponderer,	89
	knower[of] everything,	90-91
	whatever exists:	92
	Heaven	93
	(and) Earth,	94
	Lake,	95
	(and) Sea.	96

<sup>15</sup> (LA) Reading the ms. as /tzuq/ rather than /tzuk/, we have interpretations 'origin' or 'formation' rather than AC's 'germination'.

<sup>16</sup> (AC) 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. (LA) There are six passive verb forms with grammatical suffixation –Vx-ik, but the last two have the same verb, so probably a quatrain and a couplet are a reasonable interpretation.

<sup>17</sup> (LA) Reading the ms. as /tzuk/ rather than /tz'uk/, Edmonson 1965 has a root meaning 'to hunt' or 'to look for' and so here perhaps 'sightings' rather than AC's 'cornerings'. This seems more plausible in the order of steps in laying out a ground plan.

<sup>18</sup> (AC) 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. (LA) see also lines 36-37, and Friedrich 1955 p.129 especially from “antipassive” verbs with the suffixes –Vn-el)

<sup>19</sup> (LA) K'iché' *saq* is intimately linked with the true enlightened culture, the true people. It is for the most part not used in the Popol Vuh with a meaning ‘white’ as a color term. Even ‘light’ and ‘bright’ do not seem to be adequate for translations.

<b>THIS IS THE ACCOUNT</b> of these things.	97-98
Still be it silent, still be it placid.	99 100
It is silent, still it is calm, still it is hushed. And it is empty also in the Heavens.	101 102 103 104
<b>SO THESE</b> are      the first words, the first (proper <sup>20</sup> ) speech.	105 106
There is not yet one person, one animal, bird, <sup>21</sup> fish, crab, tree, rock, hollow [? cave], canyon, meadow, forest.	107 108 109 110 111 112 113 114 115 116 117
Motionless <sup>22</sup> the sky exists [said of a spherical thing]. Not visible was the face of the earth. Motionless the sea is spread out in all of Heaven.	118 119 120-121
There is not anything heaped up [no land?].	122-123
It is (lying) at rest. Not one stirs. ?? It is made to be <i>lying</i> at rest. It is made to be <i>beneath</i> the sky.	124-125 126 126 127
There did not yet exist anything that is standing erect. Merely spread out is the water, merely tranquil is the sea, merely motionless it is spread out [like a pool, lake].	128 129 130 131
There was not yet anything living. Merely it is placid, it is silent      in the darkness in the night.	132 133 134-135 136

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<sup>20</sup> (LA) Formal, correct speech, as in the royal court.

<sup>21</sup> (AC) Lines 109-117 are a list of the first creations with (LA) meaningful groupings of lines 3-2-2-2.

<sup>22</sup> (LA) If the K'iché' *tukel* is related to *tuke-* 'to stop, tire' (Edmonson), then it might mean 'motionless'. Even in line 137 'motionless' seems to work better, as a semantic parable to lines 99-103.

Merely motionless were the Framer,		137
Shaper,		138
	Sovereign,	139
	Quetzal Serpent,	140
	they Who Have Borne Children,	141
	they Who Have Begotten Sons	are in the water. 142-143
They flicker <sup>23</sup> ,	enveloped	in quetzal <i>feathers</i> , 144-145
		in cotinga <i>feathers</i> . 146
	(This is the reason why he has been named the Quetzal Serpent.)	147-148
	great sages,	149
	great holders of knowledge in their existence <sup>24</sup> (lives).	150
Thus surely	there is	the sky, 151
	there is also	the Spirit of Heaven. 152
		These are names <sup>25</sup> of the God K'abawil, as it is said. 153-154
<b>SO THEN</b>	came his word here,	155
There <sup>26</sup> arrived [to join] them	the Sovereign,	156-157
	Quetzal Serpent,	here in darkness 158-159
		in the night. 160
They <sup>27</sup> spoke	with the Sovereign,	161-162
	Quetzal Serpent.	163
So they talked.		164
Then they took counsel,		165
Then they pondered.		166
They came to a decision, <sup>28</sup>		167
They reached agreement <sup>29</sup> <i>in</i> their words,		168-169
	<i>and in</i> their thoughts.	170
Then they gave birth <sup>30</sup> ,		171
then they ensouled themselves beneath [? at the beginning of] the light,		172-173
then they gave birth also to people [? and other creatures].		174

<sup>23</sup> (LA) Probably some translation other than 'luminous' is correct, if the meaning of *saq-tetoh* involves lights hidden inside a covering, rather than the luminosity of the feathers themselves. 'Flickering' is an attempted rendering here.

<sup>24</sup> (LA) Probably "existence" or "lives" rather than "essence", since there is no contrast with non-essential attributes.

<sup>25</sup> (LA) Plural because of the two preceding lines. Plural is usually not marked in Quiché.

<sup>26</sup> (LA) Taking the verb in singular here to refer to "Sovereign Q'ukumatz", subject of the verb.

<sup>27</sup> (LA) Taking the verb in singular as simply unmarked for plural, the previously present spirits speaking with Sovereign Q'ukumatz.

<sup>28</sup> (LA) The expression "found themselves" means 'came to a decision'.

<sup>29</sup> (LA) The expression "gathered" here means 'reached agreement'.

<sup>30</sup> (LA) If to be read as *-q'al-aj* instead of as *-k-al-aj* then perhaps 'became visible'. Spelled <xcalah>. See also line 174.

Then they considered the formation <sup>31</sup>		175
the creation	of trees,	176-177
	<i>and</i> bushes. <sup>32</sup>	178
the formation	also of life,	179
	of creatures <sup>33</sup> in the darkness,	180-181
	in the night.	182
(This was done) by the Spirit of Heaven, whose name was One Leg <sup>34</sup>		183-184
	Thunderbolt Huracan was first,	185
The second thus was	Youngest Thunderbolt,	186
Then the third was	Quick <sup>35</sup> Thunderbolt.	187
So now these three are the Heart [Spirit] of Heaven.		188-189
Then they arrived with [? together]	the Sovereign,	190-191
	Quetzal Serpent.	192
Then were conceived	true life. [true existence ??]	193-195
“How then shall it be sown?		196
And when shall anyone appear? <sup>36</sup>	a provider?	197-198
	a sustainer?	199
Then be it so.		200
You are conceived.		201
This water shall be taken away,		202
shall be emptied out.		203
There shall be created	this Earth	204-205
	<i>and</i> its plate.	206
Then be gathered itself,		207
So let it be said.		208
Then may it be sown,		209
Then may there appear, <sup>37</sup>	Heaven	210-211
	<i>and</i> Earth.	212

<sup>31</sup> (LA) Reading /tzuq/ 'origin, formation' rather than /tz'uk/ 'germination'. The ms. has <tzuquic>.

<sup>32</sup> (LA) The pairing of 'trees (and) bushes' appears to refer to all plant life.

<sup>33</sup> (LA) Translating 'creatures' rather than 'creation', because of the contrast with plant life just before.

<sup>34</sup> (LA) AC notes somewhere that \*Jun-r-aqan 'one is his leg' might be using /aqan/ as a classifier.

<sup>35</sup> (LA) “Quick” rather than “Sudden”.

<sup>36</sup> (LA) Instead of “When shall there be a dawn for anyone?”

<sup>37</sup> (LA) Understanding *saq-ir* as carrying an abstract meaning ‘appear’ rather than its concrete meaning ‘come to be light’ or ‘dawn’.

In modern Quiché 'East' is expressed as the analogous 'place where the Sun comes out' *elebal q'ij*. Perhaps 'come into existence' would be a good translation. An abstract meaning for 'sow' (seeds) would be appropriate to use in the preceding line.

But (there will) not be (any) worship,			213
(nor) reverence for	our framing		214-215
	our shaping.		216
until there shall be created	framed people,		217
	shaped people,"	thus they said.	218
Thus was created	the earth	by them.	219-221
It was merely their word	which brought creatures <sup>38</sup>	into being.	222-224
To create the Earth,	they (simply) said "Earth".		225-227
	Immediately then	it was created.	228
It was like	a mere cloud,		229
	a mere mist,	was its creation then,	230-231
		its [manner of rising].	232
Then mountains were asked to come from water.			233-234
	Instantly	great mountains came to be.	235-236
It was merely their spirit essence,			237
	their miraculous power,		238
	by which was done (here) the conceiving of	mountains <i>and</i> valleys.	239-241
	Instantly together were created	cypress groves,	242-243
		<i>and</i> pine forests on the face	244
		<i>of the land</i>	
So thus rejoiced the Quetzal Serpent:			245

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<sup>38</sup> (LA) "creatures" instead of "creation".

“It is good you have arrived,	You the	Spirit of Heaven	246-247
	You	Huracan,	248
	and You	Youngest Thunderbolt,	249
	(and)	Sudden Thunderbolt.	250
It shall be successful	our framing,		251
	our shaping,”	thus they said.	252
So first	were created	the earth,	253-254
		mountains (and) valleys,	255
Then	were divided the paths of the waters,		256
	Their branches came to <sup>39</sup> make their way,		257
	and to be	among the valleys and mountains.	258
Merely	divided then existed there the waters,		259
	Then there came to be revealed	great mountains.	260
So thus was	the creation	of the Earth	261
Then	it was created	by Spirit of Heaven	262-263
		by Spirit of Earth, as they are called.	264
So these first conceived it.			265-267
	The sky	was set apart (here)	268
	and the earth	was set apart	in the water.
			269
Thus this was (their) conception when they thought,			270-271
	when they pondered	the successful completion,	272-273
		its being done by them.	274

**THEN** next they conceived animals of the mountain(s), 275-276

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<sup>39</sup> (LA) The translation 'came to be' or 'came to [Verb]' here reflects the context of the creation itself, and a concentration of verbs with the derivational suffix *-e'* in this part of the text. See also lines 1502-5.

	guardians of the forest,	277
	all the creatures of the mountain(s):	278
	the deer,	279
	bird,	280
	puma,	281
	jaguar,	282
	serpent,	283
	rattlesnake,	284
	pit viper,	285
	the guardians of the bushes. <sup>40</sup>	286
Says	the One Who Has Borne Children,	287
	the One Who Has Begotten Sons: “Will it just be solitary [?silent]	288-289
	It [should] just not be silent	290-291
	beneath the trees,	292
	(and) the bushes.	293-294
Then (it will be) good (if) there shall come to exist guardians of them,”	thus they said.	
Then they took counsel.		295
(and) they spoke the words.		296
Instantly were created	deer,	297-298
	(and) birds.	299
Then they gave homes (to)	the deer,	300-301
	(and) the birds.	302
“You deer,		303
in paths (of) wáter,		304
in cányons	is	where you shall sleep .
Hére	is	where you shall come to live.
In méadows,		308
in órchards,		309
(and) in fórests is	is	where you shall multiply yourselves.
On all fours		you shall walk
		(and) you shall stand.
		So it will be.” it was said to them.
So they established the homes of the small birds		314-316
	(and) of the great birds.	317
“You, you birds,		318
in the tops of the trées,		318
in the tops of the búshes	is	where you will make your homes,
		where you make your houses.
Thére	is	where you (will) multiply,
		where you will be increased
		in the branches of the trees,
		in the branches of the bushes.
		This was told to the deer,
		to the birds
When they did	their deed,	328-329

<sup>40</sup> (LA) "Animals of the mountains" and "guardians of the bushes" are a couplet in lines 276-277. This is then expanded as lines 278-286. There is no need for any additional serpent called "guardian of the bushes." Compare also lines 291-292 and 177-178.

Each of them received	their sleeping place,	330
	their resting place.	331
Thus (these) are the homes of the animals of the earth.		332-333
... <sup>41</sup> gave (these homes),	the One Who Has Borne Children,	334-335
	the One Who Has Begotten Sons.	336
It had been completed then everything (for) the deer,		337-338
(and for) the birds.		339

**SO THEN** it was next said to the deer, 340  
and the birds by Framer 341-342

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<sup>41</sup> (LA) A singular verb *x-u-ya'-o* could simply be unmarked for number, or it could be consistent with an interpretation in which *Al-om* and *K'ajol-om* in the earliest part of the Popol Vuh account are the same being (rather than as with humans, female vs. male).

	and Shaper	343
	the One Who Has Borne Children, the One Who Has Begotten Sons.	344 345
“Speak!		346
Call!		347
Don't moan,		348
Don't cry out.		349
Let there be speech each to each	in each separate <sup>42</sup> order	350-352
	in each group	353
(This) was told	to the deer	354
	birds,	355
	pumas,	356
	jaguars,	357
	serpents. <sup>43</sup>	358
“Be sure to speak our names.		359
Worship [? Glorify] us,	us your mother,	360-361
	us your father. <sup>44</sup>	362
Say this surely therefore:	“Huracan,	363-364
	Youngest Thunderbolt,	365
	Sudden Thunderbolt,	366
	Spirit of Heaven,	367
	Spirit of Earth,	368
	Framer,	369
	Shaper,	370
	the One Who Has Borne Children,	371
	the One Who Has Begotten Sons.”	372
Speak!		373
Call upon us!		374
Worship us!”	they were told.	375
But they did not succeed	in speaking like people.	376-377
	<sup>45</sup> They only squawked,	378

<sup>42</sup> (LA) If this is the same root *ch'ob-* as in lines 256 and 259, then it may imply the separateness of the groups of creatures, each communicating among its own kind.

<sup>43</sup> (LA) See the similar list in lines 279-285, where there are three distinct serpents instead of just the general term.

<sup>44</sup> (LA) Does the use of the plural "us" simply reflect how the conjunction of "mother" and "father" is handled grammatically, or does it reflect a single entity or group functioning as both mother and father, a parent who made creatures merely by speaking their names?

they only chattered,	379		
they only roared.	380		
[The face of] their speech did not appear.	381		
Differently they cried out to each other.	382		
When <sup>46</sup> The Frammer and the Shaper heard this,	382-384		
“Their speech has not come out well”	they said then to each other:	385-387	
the speaking of our names has not come out well,	by us their Frammer,	388-390	
	and us their Shaper	391	
This is not good.”	they said then to each other,	392	
	the One Who Has Borne Children,	393	
	the One Who Has Begotten Sons.	394	
So they were told:		395	
“You are just replaced	because it has not been successful,	396-397	
	you have not been able to speak.	398	
So we have changed our word.		399	
Your food,		400	
your sustenance,		401	
your sleeping places,		402	
your resting places.		403	
that which belongs to you	shall be	the canyons	404-406
		and forests.	407
	because our worship was not successful,		408
	(because) you do not call [name ?] us.		409
Yet there is,			410
there is perhaps	(another) worshiper,		411-412
	an honorer whom we will make now,		413
You will receive your tribute obligation.			414
Your flesh will be chewed.			415

<sup>45</sup> (AC) 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>46</sup> (AC) 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. (LA) This may be a triplet of longer sentences, each a negative judgement by the creators: lines 385-387, lines 388-391, and lines 392-394. Such parallelism of longer units is common in the Popol Vuh.

	Then be it so.	416
So this will be your tribute obligation,”	they were told.	417-418
Then the small animals were (thus) commanded, and the large animals	that live <sup>47</sup> upon <sup>48</sup> the earth	419-420 421
then	they wanted therefore to try again their luck, <sup>49</sup>	422
	they wanted to make an attempt again,	423
	and they wanted to again arrange worship.	424
	(But) their speech to each other was not heard,	425
	So it was [still] not successful,	426
	and it was not accomplished.	427
Thus was defeated their flesh,		428
They served,		429
They were eaten,		430
and killed, the animals	that live here upon the earth	431-433

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<sup>47</sup> (LA) The K'iché' /k'o/ is sometimes to be translated as Spanish *estar* 'to be', sometimes as English 'live'.

<sup>48</sup> (LA) After the locative verb /k'o/, the phrase *ch-u-wach ulew* is best translated 'upon the earth', rather than as 'before the Earth'. The use of *upon* instead of *on* conveys the formality represented in K'iché' by *u-wach*.

<sup>49</sup> (AC) 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.” (LA): Lines 426-427 may belong together as a summary, and not to be paired with lines 423-424 respectively.

SO THUS there was another attempt at framed people,		434	
shaped people.	by Framer,	435-436	
	Shaper	437	
	the One Who Has Borne Children,	438	
	the One Who Has Begotten Sons.	439	
“Let us just try again (in the time) approaching (= before) the sowing		440-442	
and the dawning.		443	
We shall make someone	who will nourish us,	444	
	who will sustain us.	445	
How then may we be called upon [? invoked],		446	
and may we be remembered on the face of the earth?		447	
We tried our first framing,		448	
our shaping.		449	
But it did not succeed in our being worshiped		450	
or in our being revered by them.		451	
Thus let us try	to make	an honorer	452-454
		a respector	455
		a provider,	456
		a sustainer,”	457
		they said.	
So then		the framing,	458
	(and)	the making.	459
Of earth			460
and mud		they made its flesh.	461-462
But they saw it was (still) not good.			463
It just came undone,			464
it just crumbled,			465
it was just sodden,			466
it was just mushy,			467
it just fell apart,			468
and it just dissolved.			469



They said again therefore:		490
“How truly will we make	that which may succeed,	491-492
	that which may bear fruit	493
	the worshiper of us,	494
	the caller upon us?”	495
	they said.	
Then they consulted again:		496
“We shall just tell	Xpiyacoc,	497-498
	(and) Xmucane,	499
	Hunahpu Possum,	500
	Hunahpu Coyote:	501
	‘Try again a divination,	502
	a shaping,’ ”	503
	(Thus) spoke to each other the Framer,	504-505
	and the Shaper.	506
Then they said (this)	to Xpiyacoc,	507-508
	(and) Xmucane. <sup>52</sup>	509
So then this is how they spoke to the seers:		510-511
	“Grandmother of Day,	512
	Grandmother of Light,”	513-514
	(Thus) they were spoken to by the Framer,	515
	(and) the Shaper.	
For these are the names of Xpiyacoc,		516
	and Xmucane.	517

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<sup>52</sup> (LA) For the equation of <xmucane> (and of <xpiyacoc> with 'seers', see the discussion of lines 507-511 and of lines 522-523, also the corresponding footnote to the Quiché text. Given the equation to "Grandmother of Day, Grandmother of Light" in lines 512-513, and the equation of these to "Master of Days, Master of Shaping" in lines 522—523, it is possible that this last one should be "Master of Divination, Master of Shaping" on the analogy of translations for lines 502-503, or that lines 502-503 should be "Master of Divination, Master of Shaping" on the analogy of translations for lines 522-523.

SO THUS spoke	Huracan	along with	Sovereign	518-520
		(and)	Quetzal Serpent.	521
Then they said to the Master of Days,				522
	to the Master of Shaping,		the seers:	523
“Merely it shall be found,				524
and merely it shall be discovered.				525
	how then now we are to create		shaped people,	526-527
			we are to create framed people,	528
	then now	(those who will be)	provider(s),	529-530
			sustainer(s)	531
			so that we may be called upon	532
		and	so that we may be remembered.	533
So they support (us) then in words,		O Grandmother-[?Midwife]		534-536
		Ancestor (Grandfather?)		537
		Our Grandmother <sup>53</sup>		538
		Our Grandfather		539
		Xpiyacoc,		540
		Xmucane.		541
May it be spoken, <sup>54</sup>				542
Then may it be sown.				543
Then may it dawn,		that we be called upon,		544-545
		that we have requests made to us, <sup>55</sup>		546
		that we be remembered	by framed people	547-548
			shaped people	549
			people who are effigies	550
			people who are forms.	551
Listen!				552
Be it so!				553
Reveal your names:				554
		Hunahpu Possum,		555
		Hunahpu Coyote,		556
		Twice One Who Has Borne Children,		557
		Twice One Who Has Begotten Sons,		558
		Great Peccary, <sup>56</sup>		559
		Great Coati,		560

<sup>53</sup> (AC) Again, the titles and names of the divine grandparents are arranged in chiasmic form (cf. lines 32-35).

<sup>54</sup> (LA) or perhaps "Let us speak."

<sup>55</sup> (LA) rather than "that we be supported". See PLFM *Diccionario K'iche'* p.405 *toq'ixik* 'pedir; exigir, ordenar; reclamar, precisar, requerir'.

<sup>56</sup> (AC) 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.



Then spoke therefore First Grandmother,			589
(and) First Grandfather	to them.		590
This was the grandfather,	this master of <i>tz'ite</i> ,	named Xpiyacoc.	591-593
And this was the grandmother,	the mistress of days		594-595
	the mistress of shaping at its foot[?]	named Xmucane.	596-597
So they spoke,			598
Then they began divination:			599
“Merely it shall be discovered,			600
and merely also it shall be found.			601
Say it!			602
Our ears hear you.			603
You speak!			604
May you talk!			605
Merely shall it be discovered the tree to be carved,			606
	and to be chiseled out	by Framer	607-608
		and Shaper	609
If this is (to be the) provider,			610
(and) sustainer,			611
then may it be sown,			612
then may it dawn.			613
You grains of maize,			614
you <i>tz'ite</i> ,			615
you days,			616
you who are shaped. <sup>59</sup>			617
You are being called,			618
you are being summoned,”	(thus) it was said to grains of maize		619-620
	<i>tz'ite</i> ,		621
	days,		622
	that which is shaped.		623
“Finish it for us, <sup>60</sup>	you the Will of Heaven.		624-625
Don't grind up the mouth, <sup>61</sup>			626
(or) the face	of Sovereign,		627-628
	of Quetzal Serpent, <sup>62</sup>	they said.	629-630

<sup>59</sup> (LA) Conceivably 'you embryo' or 'you infant' if Edmonson's 1965 dictionary entry is correct in including these meanings. There might be an analogy to grains of maize.

<sup>60</sup> (LA) The directional *uloq* is glossed 'hither', but it refers to motion towards an indirect object of the verb, rather than in a direction specified in relation to the speaker or listener. Hence 'for us' is a decent translation in this context.

<sup>61</sup> (LA) "grind up the mouth" is a normal phrase meaning 'punish' (Edmonson?) or perhaps 'shame' (RMI suggestion).

<sup>62</sup> (LA) Note that these two are the ones who suffer, who are shamed.

So then they spoke its straightness: (? straight to the point)	631
“This is to turn out well, your effigy (in) carved wood.	632-633
It will be able to speak,	634
It will talk [express itself in words] then upon the earth.	635
Then be it so,” they said.	636
Then they spoke	637
Straightaway were made effigies of carved wood.	638-639
Like people in appearance,	640
and like people in expressing themselves in words	641-642
These were the population on the face of the earth.	643
They came to be,	644
(and) they multiplied.	645
They had daughters,	646
and had sons, <i>did</i> these effigies of carved wood.	647-649
But <i>still</i> they did not have spirit	650
Nor did they have understanding.	651
They did not remember their Framers,	652
<i>and</i> their Shaper.	653
Without purpose they walked,	654
they went on all fours. <sup>63</sup>	655
And they no longer remembered the Will of Heaven.	656
So thus they were weighed. <sup>64</sup>	657

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<sup>63</sup> (LA) 'went on all fours', rather than 'crawled on their hands and knees'.

<sup>64</sup> (AC) The stark finality of this sentence is further emphasized by the fact that it is not paired with a parallel phrase.

(LA) Similar single sentences without extensive parallelisms or couplets other than giving the names of both participants act as summaries at ends of a number of sections of the text. They may be seen among these lines: 270-274, 431-433, 486-489, 516-517, 657, 834-837, 878-880, 903-907, 983-984, 1077, 1163-1164, 1381-1385, 1521-1524, 1681, 1715-1720. After several of these, the next section begins with a sentence which is clearly introductory. For this reason, a few of these examples are included here and regarded as ending sections even though they refer to what will be presented in the next section.

They were merely experimentation,		658
Just a representation of people.		659
At first they spoke,		660
but their faces were dry.		661
Their legs were not filled out,		662
(nor) their arms.		663
They did not have blood,		664
nor any blood flow.		665
They had no sweat,		666
nor any oil.		667
They had dry cheeks,		668
And their faces were masks.		669
Their legs were stiff,		670
and their arms.		671
Their bodies were rigid.		672
Thus they were not capable of understanding now	before the Frammer	673-674
	and Shaper.	675
	givers of birth to them,	676
	givers of spirit to them.	677
This was the first time that people were crowded as they came to be here on the face of the earth.		678-679







So then this is what	their griddles,	790	
	their pots, spoke next to them:	791	
“This pain you did to us.		792	
Sooty our mouths,		793	
Sooty our faces.		794	
Always we were thrown on top of the fire.		795	
You burned us.		796	
We didn't feel pain,	but you shall try it,	797-798	
we shall burn you,”	said these their pots.	799	
They were all punished. <sup>70</sup>		800-801	
These stones,		802	
their hearthstones,	would flatten them,	803-804	
	would come from the fire	805	
	<i>and</i> standing on their heads,	806	
	<i>would</i> cause them pain.	807	
They (tried to) flee,		808	
they (tried to) hurry away then.		809	
They wanted to climb up on top of the houses,	but the houses just fell apart, threw them off	810-811	
They wanted to climb up on top of the trees,	but they were defeated <sup>71</sup> by the trees.	812-813	
They wanted to enter caves,	but the caves closed up in their faces.	814-815	
So this was the undoing of the framed people,		816	
of the shaped people.		817	
They came to be demolished, <sup>72</sup>		818	
They came to be overthrown as people.		819	
They were ruined,		820	
They were all punished. <sup>73</sup>		821-823	
So it is said that these are their descendents,	the spider monkeys that are in the forest today,	824-826	
that these were (became?) their descendents.		827	
<i>This happened</i> because their flesh was only wood,	put <i>into them</i> by Framer	828-830	
	<i>and</i> Shaper.	831	
Thus these spider monkeys are like people in appearance,		832-833	
descendants of a lineage of	framed people,	834	
	shaped people.	835	
	They were	merely effigies,	836
		merely carved wood.	837

<sup>70</sup> (LA) Literally " All of their faces were crushed."

<sup>71</sup> (LA) I do not understand the use of the directional *uloq* here.

<sup>72</sup> (LA) Notice the *-el* suffixes on this and the next verb. Edmonson 1965 gives 'destined to be destroyed' and 'destined to be overthrown'.

<sup>73</sup> (LA) The Quiché expression can be glossed " The mouths and faces of all of them were crushed."

SO WHILE it was not yet fully bright on the face of the earth, and there was (still) no sun.	838-839
there was one boasting and proud named Seven Macaw.	840-631
There existed at first sky,	842
and earth,	843
but the [faces of the] Sun and Moon were giving off only a dim light.	844-845
So he said that he was a true descendant <sup>74</sup> of the people (from the time of) the flood.	846-847
His appearance <sup>75</sup> was like a spirit person <sup>76</sup>	848-849
“I am great,	850
I appear <sup>77</sup> now over the heads of the framed people,	851-852
the shaped people.	853
I am their Sun [or: day],	854
and I am their light,	855
I am also their Moon [or: month].	856
Then be it so.	857
Great is my brightness.	858
I am the way for people to walk (on two legs),	859
and the way to walk (on four legs) for creatures <sup>78</sup>	860
because of the light of my precious metals.	861
My eyes <sup>79</sup> just sparkle [? flash] with glittering green/blue jewels,	862-863
My teeth also, a mouth full <sup>80</sup> of green/blue jewels, are like the face of the sky.	864-866
This, my beak shines brightly to a distance like the Moon.	867-869
Precious metal is what I use to (make myself) visible <sup>81</sup> .	870
The surface of the face of the earth is bright when I come out showing my visible countenance. <sup>82</sup>	871-873
Thus I am the sun (or day),	874
and I am the moon (or month), for those born (whose nature is) light,	875-876
(for those) begotten (whose nature is) light. <sup>83</sup>	877
Then be it so.	878
Because my vision <sup>84</sup> reaches far,” said Seven Macaw.	879-880

<sup>74</sup> (LA) Christenson has ‘bright sign’, perhaps forced by a reading of *saq* as ‘bright’. If we read *etal* as ‘descendant’ (i.e. ‘trace’) as in lines 824 and 827, and *saq* as ‘true’, an alternative which works in some other places, this sentence makes sense.

<sup>75</sup> (LA) Edmonson (under *q'oheik* instead of *k'oheik*) gives 'habit, usage, custom, appearance, essence, being'.

<sup>76</sup> (LA) AC has “enchanted person.” Probably neither that nor “spirit person” is a very good translation.

<sup>77</sup> (LA) See the preceding note.

<sup>78</sup> (LA) Given the preceding verbs ‘walk on two legs’ and ‘walk on four legs’, this use of *winaq* seems to mean ‘creatures’.

<sup>79</sup> (LA) ‘my eyes’ is expressed as “seeds of my face”

<sup>80</sup> (LA) Is the word *kawak-oj* possibly a pun with *kawak-ik* 'gaping (like an empty box or a mouth too full of teeth)' listed by Xec and Maynard 1954? Christenson translates “are jade stones, as brilliant as the face of the sky”.

<sup>81</sup> (LA) Christenson translates “throne” for the instrumental noun *q'al-ibal.*, both here and in line 873. At a later point in the narrative, that translation seems to make more sense.

<sup>82</sup> (LA) Or possibly “before my throne”, if the means by which 7 Macaw makes himself visible is the Sun, his “throne”.

<sup>83</sup> (LA) Could these possibly refer to the stars as children whose nature is light? The text does not say “in” the light.

<sup>84</sup> (LA) Or “countenance”?

But this is not true	that Seven Macaw is the Sun.		881
He merely boasts <sup>85</sup>		<i>with</i> his plumes	882-883
		and his precious metals.	884
His shine ("face")	reached <sup>86</sup> only	<i>to</i> where he sat.	885
His face did not really	reach	everywhere beneath the sky.	886
<i>This was</i>			
before the face of	the Sun	would be truly seen,	887
	the Moon,		888
	<i>and</i> the stars,		889
before they would be made manifest. <sup>87</sup>			890
Thus Seven Macaw puffs himself up			891-892
in the days and months			893-894
before the light of the Sun			895, 897
	<i>and</i> Moon	would be revealed,	898, 895
		would be made visible.	896
Merely he desired	greatness,		899
	<i>and</i> transcendence.		900
This is when was made a flood	because of effigies of carved wood.		901-902
Thus we shall tell now how Wuqub' Kaqix died,			903
	how he was defeated,		904
	how people were made	by Framer,	905
		and Shaper.	907

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<sup>85</sup> (LA) "makes himself great" or if we were talking about a real bird, then "puffs himself up"

<sup>86</sup> (LA) This word *tokol* may refer to light shining only on the place where he sat, given the contrast with *k-opon* in the following line, 'to reach as far as'.

<sup>87</sup> (LA) The stem *saq-ir* seems to have an abstract meaning 'to emerge' / 'be manifest' along with an etymological meaning 'to become white/bright'. The modern term for 'sunrise' uses a different verb *ele-bal q'ij* 'place of emergence of the Sun'.

<b>THIS</b> is the [beginning] of	908
the defeat,	909
the shaking of the day (glory?) of Seven Macaw	910
by two boys, one named Hunahpu,	911-912
the second named Xbalanque. <sup>88</sup>	913
They were gods.	914
Because of that they saw this self-aggrandiser, as evil,	915-916
He acted on his own desires before <sup>89</sup> the Will of Heaven.	917-918
So the boys said:	919
“The way this will turn out will not be good.	920
People will not come to live here upon <sup>90</sup> the earth	921-923
So we will try shooting with a blowgun.	924
Above his food we will shoot him with a blowgun.	925
There we will put his sickness <i>upon him</i> .	926
Then should be finished his wealth,	927
his jade,	928
his precious metals,	929
his jewels,	930
his glittering things,	931
that which he keeps vigil over.	932
So thus it will be done.	933
People <sup>91</sup> cannot be created here (when) glory [splendour] is merely precious metal.	934-937
Then be it so,” said the boys.	938-939
Each with [? having a] blowgun, they shoulder each [?both] of them.	940-941

<sup>88</sup> (LA) *Xbalanque* might possibly be derived from *Yax-bahlam-ke* or *Ix-bahlam-ke* with *bahlam* either 'jaguar' or 'hidden'.

<sup>89</sup> (LA) English 'before' already conveys much of 'the face of', and elegance, so simply 'before the Spirit of Heaven'.

<sup>90</sup> (LA) Simply 'here upon the earth' is a faithful translation, with "upon" carrying the elegance of "the fact of".

<sup>91</sup> (LA) The text also has *r-onojel* 'each' or 'every' or 'all'.



NOW HERE <sup>95</sup> is how Seven Macaw was shot with a blowgun	by the two boys	985-986
We shall tell	how each of the self-aggrandizers is defeated.	987-988
This is Seven Macaw and a great nance tree.		989-990
And this <sup>96</sup> is the food of Seven Macaw.		991-992
He would knock down the fruit of the nance (tree).		993-994
He would rise up to the top of the tree each day.		995
So his means of feeding had been seen by Hunahpu		996-997
	(and) Xbalanque.	998
So then they (began to) keep a vigil	beneath the tree of Seven Macaw.	999-1000
The two boys were hidden away <sup>97</sup>	in the leaves of the tree.	1001-1002
So then Seven Macaw arrived,	and was perched above the food of this nance tree.	1003-1006
So then he was shot by Hun-Hunahpu, <sup>98</sup> who directed the pellet of his blowgun at his jaw		1007-1009
He screamed <sup>99</sup> .		1010
Then he came (from?) the top of the tree	directed straight onto <sup>100</sup> the earth.	1011-1012
So quickly Hun-Hunahpu	went hurriedly (hurried)	1013
	truly he went to grab him.	1014
But then Hun-Hunahpu's arm was torn off by Seven Macaw.		1015-1016
Immediately it was thrown back, <sup>101</sup>		1017
	it was bent back (to the) edge (of) his shoulder.	1018
But then Seven Macaw released	Hun-Hunahpu.	1019-1020
Still, what they did was good.		1021
This first (time) they were not defeated	by Seven Macaw	1022
<i>even though</i> Hun-Hunahpu's arm was taken	by Seven Macaw.	1023-1024
Then he went to his home,	but now holding-in-his-palms his jaw,	1025
he arrived.		1026
“What have you gotten there?”	said Chimalmat,	1027-1028
	the wife of Seven Macaw.	1029
“What is it?”		1030

<sup>95</sup> Christenson notes that the authors of the text point out certain elements of the story as if they could be seen. Perhaps there were painted illustrations being viewed at the time the text was being written in Latin letters. (LA) Is the text referring to itself or to illustrations separate from the alphabetic text?

<sup>96</sup> See preceding note.

<sup>97</sup> (LA) “away” is better than “here.” See the last note for this page.

<sup>98</sup> (LA) See footnote on facing page on Hun Hunahpu as name for Hunahpu.

<sup>99</sup> Christenson notes that “he broke open his mouth” is a common expression meaning ‘to scream, shout, or cry out’.

<sup>100</sup> (LA) Simply ‘directed straight onto the earth’ is a good translation., omitting “the face of”.

<sup>101</sup> (LA) While English uses directionals in addition to verbs (“verb particles”, here “back”), they seem to be based on a very different system of meanings, only rarely corresponding one-for-one to those of Quiché. This should not be a surprise.

“The two (axe-)warriors,	they shot me (with a blowgun),		1031
	my jaw was dislocated	by them.	1032
	My teeth are tormenting (me),		1033
	they ache now.		1034
First I brought it here.			1035
So over the fire it will come to hang,			1036-1037
	it will dangle over the fire	when they arrive to take it next.	1038-1040
They are truly demons,”		said Seven Macaw.	1041
Then he hung up Hunahpu's arm.			1042
They conferred again,	One Hunahpu, (and) Xbalanque.		1043-1045
So then they spoke to		One Grandfather.	1046-1047
Truly white now is	the hair on the head of	Grandfather.	1048-1050
As for One Grandmother,			1051
truly humble is		Grandmother now.	1052
They just walk bent over now,		[? as] aged people.	1053-1054
	White Great Peccary was the name of Grandfather.		1055
	And White Great Coati was the name of Grandmother.		1056
The boys said	to	Grandmother	1057-1059
	<i>and to</i>	Grandfather	1060
“May we accompany you.			1061
You will go then to take our arm	with [? from] Seven Macaw.		1062
We will just follow	behind you.		1063-1064
‘Endure our grandsons who accompany us.			1065-1066
	Their mother is dead,		1067
	<i>and</i> their father.		1068
So they follow along,	all around here behind us.		1069-1070
Then we provide for them,			1071
because removing worms (from) teeth is what we do’,	you will say.		1072
Thus Seven Macaw will see us (as) children.			1073-1074
while as for us, we are giving you our plan”		said the two boys.	1075-1076
“That is good,”		they said.	1077
So then they went <i>to where</i> Seven Macaw was seated on tip (end, edge) before what makes him visible <sup>102</sup>			1078-1080

<sup>102</sup> Christenson translates *q'al-ib'al* as 'throne'. This makes sense if the context is translated as 'seated on edge before his *q'al-ib'al*', implying that he is separate from his *q'al-ib'al*. If *ch-u-wach u q'al-ib'al* has another meaning than 'before his *q'al-ib'al*', then another reading might be possible. If 7 Macaw is Mercury and his *q'alib'al* is the Sun, then the "edge" would be the horizon. The wife of 7 Macaw, mentioned in lines 1027 and 1167, appears to have a name (from Nahuatl?) meaning "quick" (from line 1013), which is reasonable since Mercury has the shortest synodic cycle of any planet, and the "wife" might be another name for Mercury.



So thus then have compassion on me. <sup>109</sup>		1131
They [cause (me) anguish]	my jaw,	1132-1133
	my teeth.	1134
“All right	thou lord.	1135
It is a worm that is causing them pain.		1136
Just will go in <sup>110</sup> their replacement (we will replace them),		1137
Thy teeth will come out.”		1138
“It is not good	that my teeth might come out .	1139
	Only because of them am I lord.	1140
My finery is	my teeth,	1141
	together with my eyes <sup>111</sup>	1142
“So we shall now first insert	their replacement of ground bone.”	1143-1144
It shall go in now	this ground bone	1145
	just white grains of maize.	1146
“All right,		
you take them out!, help!,”	he said.	1147
So then Seven Macaw's teeth came out.		1148
But it was white grains of maize which were the replacement of the teeth, what went in.		1149
It is only white shiny grains of maize which are in his mouth.		1150
Instantly his face fell,		1151
and he then no longer appeared as a lord.		1152
Completely removed were his teeth,	the blue-green jewels brilliant in his mouth.	1153-1154
So then were treated Seven Macaw's eyes. <sup>112</sup>		1155
Then were plucked out	his eyes.	1156
Completely removed was	his precious metal.	1157-1158
He felt no pain,		1159
and after that he only stared.		1160
So then completely removed was the means of his self-aggrandizement.		1161-1162
This was just the plan of Hunahpu and Xbalanque.		1163-1164

<sup>109</sup> (LA) This is expressed as 'take pity on my face.'

<sup>110</sup> (LA) 'Go in' makes more sense here than 'enter', which English uses mostly for animates in such contexts.

<sup>111</sup> (LA) 'eyes' is expressed as 'seeds of the face'.

<sup>112</sup> (LA) See the preceding note.

So Seven Macaw died.		1165
He had taken the arm of Hunahpu.		1166
Chimalmat, the wife of Seven Macaw, also died.		1167-1168
In this way there happened the loss of Seven Macaw's wealth.		1169
It was just the healers who took away	the jewels,	1170-1171
	the precious stones.	1172
	which made him proud here upon the earth.	1173-1174
Spirit <sup>113</sup> grandmother		1175
and spirit grandfather did it.		1176
So then they took	their <sup>114</sup> arm.	1177-1178
It was implanted its socket,	and became good again.	1179-1180
Merely because they desired the death of Seven Macaw,	they did it.	1181-1182
They saw self-aggrandizement as evil.		1183-1184
So thus the two boys went again,		1185-1186
It was the word of Will of Heaven,	and they did it.	1187-1188

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<sup>113</sup> (LA) "Spirit" rather than "enchanted", which would rather suggest something had been done to them.

<sup>114</sup> (LA) Why "their arm" instead of "his arm", referring to Hunahpu's arm?

<b>SO THESE</b> now are the deeds of Zipacna, the first son of Seven Macaw.	1189-1190
“I am the maker of mountains,”	said Zipacna. 1191-1192
This is Zipacna bathing at the mouth of a river	1193-1194
Then four hundred <sup>115</sup> boys passed by, dragging a tree, a supporting beam for their hut.	1195-1198
Four hundred were walking along, having cut down a great tree, a lintel for their hut.	1199-1202
So Zipacna went,	1203
he arrived there with the four hundred boys.	1204
“What are you doing, you boys?”	1205-1206
“This tree, we (can)not lift it to carry it on our shoulders.	1207-1209
“I will carry it on my shoulders.	1210
Where does it go?	1211
What do you intend to use it for?” <sup>116</sup>	1212
“It's simply the lintel of our hut.”	1213-1214
“All right,”	he said. 1215-1216
Then he dragged it,	1217
and carried it up on his shoulders to the door <sup>117</sup> of the hut of the 400 boys.	1218-1220
“Stay with us, you boy.	1221-1222
Do you (still) have your mother	1223
and father?”	1224
“No, I have no-one	he said. 1225-1226
“We ask for your help then surely then that.	1227
Tomorrow [another] tree will be raised as a supporting beam for our hut.	1228-1230
“Good,”	he said then. 1231-1232

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<sup>115</sup> (LA) The mathematical expression is “five eighties”

<sup>116</sup> (LA) The Quiché idiom can be glossed “What is its use in your hearts?”

<sup>117</sup> (LA) In Quiché the word “mouth” is used also for doors, edges, etc., so a gloss here is “mouth of the hut”

Then the 400 boys made plans <sup>118</sup> :		1233-1234	
“This boy, what will we do to him? Let's <sup>119</sup> kill him,	because what he does is not good. He has stood up the tree by himself.	1235 1236-1237 1238	
Let us dig a great hole there, Then we shall abandon him there down in[to] the hole.		1239 1240	
‘Go get earth down in the bottom of the hole,’	we will say to him.	1241-1242	
While he is bent over down in[to] the hole, Then he will die there in the hole,”	we will hurl down the great tree there. said the four hundred boys.	1243-1244 1245-1246	
So then they dug a great hole which went down deep, So they summoned Sipakna:		1247 1248	
“We trust you, to go down to dig <sup>120</sup> the earth,	<i>because we can't find it,</i> ” he was told.	1249-1251	
“That is good,” So he went down into the hole.	he said.	1252 1253	
“Call <i>up</i> to us when the earth will have been been dug down deep by you,”	he was told.	1254-1257	
“Fine,” Then he began to dig the the hole.	he said.	1258 1259	
The hole which he dug was his means of saving himself. He knew that he was to be killed, so he dug another above the hole, to the side. It was <i>because of</i> the second hole he dug that he was saved.		1260 1261-1262 1263-1264	
“To how far down in it <i>are you?</i> ”	was called down by the four hundred boys.	1265-1266	
“I am digging it quickly. If I shall call up to you, then the digging will be finished,”	said Zipacna to them from the hole.	1267 1268-1270	
So his burial was not this which he dug at the bottom of the hole. The hole he dug	was his means of saving himself.	1271-1272 1273-1274	
So then when Zipacna called up, <sup>121</sup>	he was sheltered inside there in the hole when he called up.	1275-1276	
“Come here <sup>122</sup> to take the earth, the remnants of the hole. It has been dug	down truly deep	by me.	1277-1280 1281-1282
Cannot you hear my call perhaps?		1283	

<sup>118</sup> (LA) The expression is “gathered their thoughts”

<sup>119</sup> (LA) "Let's" because of Quiché *-taj* ? (or perhaps 'We will kill him.')

<sup>120</sup> (LA) The particle *chik* which normally occurs after a first constituent appears here after the verb 'dig' of a subordinate clause.

<sup>121</sup> (LA) The directional *uloq* might be rendered by “call up to us” or “call out”, both times in this line.

<sup>122</sup> (LA) The expression is composed of “come” plus “arrive”.

This is your call.		1284
It echoes there,	as if you are at one remove,	1285-1287
	at two removes, I hear it”,	1288-1289
	Zipacna said to them from the hole there.	1290
Having attained shelter there,	he calls out from there <sup>123</sup> from the hole.	1291-1292
This is how the great tree was dragged to <i>the hole</i> <sup>124</sup>	by the boys,	1293
Then also they hurled down the tree into the hole.		1294
“He no (longer) exists,		1295
he cannot speak.		1296
We will hear when he screams <sup>125</sup> ,	then he shall be dead,” they said to each other.	1297-1299
They whisper.		1300
They would hide {their faces}	each one of them.	1301-1302
Then they hurled down the tree.		1303
So he spoke, he cried out, then called out one more word, when the tree dropped to <i>the bottom</i> . <sup>126</sup>		1304-1307
“Aha, it has been successful!		1308
Truly good!		1309
We have done it to him.		1310
He has died.		1311
What omen (if) he (had) persisted,		1312-1313
(if) he (had) done it,		1314
(if) he (had) worked?		1315
Then he would (have) become first.		1316-1317
He placed himself together with us, <sup>127</sup>		1318
among us, even us, the four hundred boys,”	they said.	1319-1322
Then they rejoiced.		1323
“We will make our sweet drink for three days.		1324
When three days pass,		1325
we will drink to (our) dwelling,		1326
our hut. even us, the four hundred boys.”	they said	1327-1329
“So tomorrow we will see,		1330
<i>and</i> in two days we will see whether ants come from the earth,	when he will smell,	1331-1334
	when he is decomposed.	1335
Then will our hearts be comforted,	when we drink our sweet drink,” they said.	1336-1337

<sup>123</sup> (LA) The secpmd directional particle *ula* seems twice to be renderable as “there” or “from there”, including lines 1292 and 1290. How should we translate the *uloq* with the first verb? Perhaps as “having attained” shelter?

<sup>124</sup> (LA) The directional particle *uloq* may mean that they reached the top of the hole when dragging the tree.

<sup>125</sup> (LA) A Quiché idiom for ‘screams’ can be glossed ‘breaks open his mouth’.

<sup>126</sup> (LA) What does the directional particle *apan-oq* signify here? Normally it can be rendered with “out” or perhaps “away”?

<sup>127</sup> (LA) If the directional *ula* here conveys the sense “from there”, perhaps it means Zipacna is joining them from elsewhere?



So now we will tell			1381
The defeat of Zipacna	by the two boys,	Hunahpu, Xb'alanke.	1382-1384 1385
<b>THIS</b> now is	the defeat,		1386
	the death of Zipacna,		1387
	when he was (finally?) defeated by the two boys	Hunahpu Xbalanque.	1388-1390 1391
The (two) boys were offended <sup>131</sup>		that the 400 boys died because of Zipacna.	1392-1393
Only fish,			1394
only crabs,	would he search for in rivers.		1395-1396
Only this	would he feed upon each day.		1397
By day he would wander when he would search for his food,			1398
But by night he would carry on his back	mountains.		1399
Then a great crab was transformed		by Hunajpu And Xbalanque.	1400-1402 1403
They placed a bromelia flower (as) its face.			1404
	the bromelia flower that one picks in forests.		1405
This became the crab's claws on opening.			1406
And for its shell arms they placed.			1407
Hollowed out stone is the backside of the crab,		that is placed on the ground.	1408
Thus they put its shell at the bottom of a cave,			1410
	at the bottom of a great mountain.		1411
Meauan was the name of the mountain where he was defeated. <sup>132</sup>			1412-1413
So when the boys came,	they found Zipacna at a river.		1414-1415
“Where are you going,	you boy?”	Zipacna was asked.	1416-1418
“I am not going anywhere,			1419
I'm just searching for my food,	you boys.”	said Zipacna.	1420-1422
“What is your food?”			1423
“Only fish,			1424
Only crabs,	but I haven't found any here yet.		1425-1427

<sup>131</sup> (LA) The word ‘hearts’ should not appear in an accurate English translation. That is simply lexically how the meaning ‘offended’ is expressed in K’iché’. It is an idiom in Quiché.

<sup>132</sup> (LA) This verb *ch'ak-* is the one usually assumed for the “axe” verb in Mayan glyphic studies. If so, its meaning in glyphic texts, even though 800 years earlier, may also be simply ‘defeated’ rather than ‘attacked’ or ‘axed’ or any of the other substitutes which may have been suggested. (Of course this would not be the translation in cases of sacrifice or self-sacrifice.)

Two days ago I failed to have anything to eat, now I cannot bear the hunger,”	said Zipacna to Hunahpu. Xbalanque.	1428 1429-1430 1431
There is this one crab far away at the bottom of the canyon. Truly it is a great crab.		1432 1433
Try your luck then,	perhaps you will eat it.	1434-1435
It bit us, (when) we had tried to catch it. We are afraid because of it.		1436-1437 1438
It won't go (away), you (can try to) catch it,”	said Hunahpu, X-balanque.	1439-1440 1441
“Have compassion on me. <sup>133</sup> Go then to guide me,	you boys,” said Zipacna.	1442 1443-1445
“We don't want to. There is no way of getting lost,	Just go yourself you just go go along the river. <i>until</i> you are standing out there below the great mountain.	1446-1447 1448-1449 1450
There it is, placed far away at the bottom of the canyon, you just go out there,”	said Hunahpu and Xbalanque.	1451-1453 1454
“Please, have compassion on me, <sup>134</sup> Not then it was found, <sup>135</sup> you boys.	so you go first to guide me.	1455-1456 1457-1458
There are surely many birds (there?). I know where they are,”	You could go shoot them with your blowgun. Zipacna now replied.	1459-1460 1461-1462
He appealed to them, he wept surely before the boys.		1463 1464
“Alas then maybe you will not be able to catch it, Not only were we unable to eat it,	and you will return as we did. it was instantly trying to bite us.	1465-1466 1467-1468
We headfirst on <i>our</i> stomachs We on <i>our</i> backs	were going in there, but it became frightened. were going in there just a little bit later, but we could not find it.	1469-1471 1472-1474 1475
So it would be good if you go in there on your back	he was told.	1476-1478
“All right,”	said Zipacna.	1479

<sup>133</sup> (LA) Quiché expresses this as the idiom "Take pity on my face."

<sup>134</sup> (LA) See the preceding note.

<sup>135</sup> (LA) (A question here – not a passive verb form, how to translate?)

So then they went, accompanied now by Zipacna.	1480-1481
They went, and arrived at the bottom of the canyon.	1482-1483
Placed there was the crab. red bright was its back far away at the bottom of the canyon.	1484-1485
This was their deception.	1486
“This is good,” Zipacna rejoiced.	1487
He was very much wanting that it should enter his mouth, because he was completely hungry	1488-1490
He wanted to eat it.	1491
He just wanted to go in (again) on his stomach.	1492-1493
But the crab climbed up high.	1494
So he came <i>back out from there</i> .	1495
“Did you not find it?”	he was asked. 1496
“No.	1497
It just climbed up high, and after a while, I could not find it.	1498-1501
Then perhaps it would be good if I lie down on my back <sup>136</sup> and go in there,” he said.	1502-1503
So thus he went in there, now lying on his back.	1504-1505
He went all the way in there <i>until</i> only his kneecaps <sup>137</sup> were showing outside.	1506-1507
He was completely swallowed up.	1508
So the great mountain settled down upon his chest.	1509
He could not pull out <sup>138</sup> again.	1510
So Zipacna turned into stone.	1511
Thus was (finally?) the defeat of Zipacna	by the boys Hunahpu 1512-1513
	and Xbalanque. 1514
“The Maker of Mountains,” as he was called.	1515
This is the ancient account of the first son of Seven Macaw.	1516
Below the mountain called Meauan, he was defeated.	1517-1519
It was by magic that this second self-aggrandizer was defeated.	1520-1521
Now we shall tell the tale of another <i>self-aggrandizer</i> .	1522-1524

<sup>136</sup> (LA) The verb form *k-i-pak'-e'-ik* in line 1502 includes the derivational suffix *-e'-* and in context very plausibly refers to Zipacna lying down on his back, a change of position, while the verb form *pak'-al* in line 1504 refers only to the position on his back, not to his coming to be in that position. Compare the cluster of occurrences of this suffix *-e'-* in lines 257-260. This *-e'-* is a recognized suffix applied to positional verbs (referring to temporary states).

<sup>137</sup> (LA) The Quiché lexical expression for "kneecap" is "head of the knee".

<sup>138</sup> (LA) The *Diccionario Tz'utujil* (PLFM 1996) gives *solkipii-n, x-solkopii-j* as 'pull something out of the earth'.

As for the <b>THIRD</b> self-aggrandiser, the second son of Seven Macaw, named Cabracan, “I am the wrecker of mountains,”	he said.	1525-1527 1528
It was only Hunahpu and Xbalanque	who <i>were able to</i> defeat Cabracan.	1529-1531
Then spoke Huracan, Youngest Thunderbolt, and Sudden Thunderbolt.		1532 1533 1534
They spoke <i>thus</i> to Hunahpu and Xbalanque:		1534-1535 1536
“The second son of Seven Macaw is another one, This other one is to be defeated, That is my word [decree], because their deeds upon the earth <sup>139</sup> are not good. They surpass <sup>140</sup> the Sun in greatness <sup>141</sup> in weight.		1537 1538 1539-1541 1542-1543 1544
This is not as it should be.		1545
So lure him there to <i>where</i> the Sun emerges.		1546-1548
	said Huracan to the two boys.	1549-1550
“That is good, Thou lord.		1551-1552
We have always <i>had this view</i> thus,	that we see him as bad.	1553-1554
He is not where thou art, lifted up, <sup>142</sup> Thou the Spirit of Heaven,	said the boys.	1555-1558
	when they responded to the word of Huracan.	1559-1560
Now this Cabracan was occupied in wrecking mountains. He had merely to stamp his foot a little upon <sup>143</sup> the earth, and immediately mountains, <i>both great</i> <i>and small</i> , would tumble down because of it.		1561-1562 1563 1564-1565 1564 & 1566
Then he was met by the boys.		1567-1568
“Where are you going, you boy?”	they asked Cabracan.	1569-1571
“I’m not going anywhere. I am just a feller of mountains, and I am a destroyer of [them]	while the Sun moves, while the Light moves.” <sup>144</sup> he said when he spoke.	1572 1573 1574-1575 1576-1578

<sup>139</sup> (LA) This would be glossed “on the face of the earth”, but in translation better simply “upon the earth”

<sup>140</sup> (LA) Again using the verb meaning ‘to pass by’, so potentially with an astronomical interpretation.

<sup>141</sup> Christenson notes that according to Basseta, the couplet of *nimal* with *alal* refers to “power”.

<sup>142</sup> (LA) Contrasting the positions of the actors.

<sup>143</sup> (LA) Another place where the gloss ‘face of the earth’ would not be an accurate translation, and “upon the earth” is better. The text is here not talking about someone conducting a ritual “before the sky, before the earth” meaning in the presence of these spirits.

<sup>144</sup> (LA) These might refer to the ecliptic, so “where the Sun moves, where the Light moves”, and then *Saq* might refer to a planet (Venus?).

Then Cabracan spoke	to Hunahpu	1579-1581
	and Xbalanque.	1582
“Where did you come from?		1583
I do not know you. <sup>145</sup>		1584
What are your names?”	said Cabracan.	1585
“We have no names.		1586
We have just been hunting (with blowguns)		1587
and we have just been trapping in mountains.		1588
We are just poor orphans.		1589
We have no possessions,	you boy.	1590
We are just wandering among the small mountains,		1591-1592
and the great mountains,	you boy.	1592
Now there was one great mountain that we saw.		1593
It just keeps growing,	<i>until</i> it rises very high.	1594-1596
It just increases in size	<i>until</i> it surpasses the tops of all the mountains.	1597-1598
We did not take even one or two birds before it,	you boy.	1599-1601
Is it really true that you <i>can</i> fell all mountains, you boy?”	asked Hunahpu,	1602-1603
	(and) Xbalanque of Cabracan.	1604
“Is it really true that you saw this mountain of which you speak?		1605-1606
Where is it?		1607
You shall see that I shall fell it. <sup>146</sup>		1608-1609
Where did you see it?”		1610
“There it is	at <i>the place where</i> the Sun emerges	1611-1613
	said Hunahpu	1614
	(and) Xbalanque.	
“Good. You lead the way,” <sup>147</sup>	the two boys were told.	1615-1618
“No, you just take the middle position between us,		1619-1620
	one to your left,	1621
	one to your right hand of us.	1622
Because we have our blowguns,		1623
If there are birds, we will shoot them,”	they said.	1624-1625
They were rejoicing that they would be practicing	their shooting (with blowguns).	1626-1628

<sup>145</sup> (LA) The K'iché has 'I do not know your faces', but the most accurate translation is probably simply 'I do not know you'.

<sup>146</sup> (LA) The Quiché has “fell it down”, and perhaps we can translate that nuance some way in English.

<sup>147</sup> Christenson notes that “take our road” is the expression here meaning ‘lead the way’.

But when they were shooting their blowguns,	the pellets <sup>148</sup> were not (of) clay.	1629-1630
They would blow at the birds when they shot with their blowguns.		1631
So Cabracan would be amazed.		1632
Then the boys drilled their fire ( <i>with a twist-drill</i> ).		1633-1634
They roasted their birds in the fire. <sup>149</sup>		1635
One bird they coated its skin <i>with</i> quicklime		1636-1637
white earth they put <i>on it</i> .		1638
“This we will give to him	when he becomes ravenous with hunger.	1639-1640
When he savors the aroma of our birds,	then he will be defeated.	1641-1642
Earth shall go on its skin. <sup>150</sup>		1643-1644
We will cook it in the earth.		1645-1646
In this way, he will be buried in the earth.		1647-1648
If the great sage(s) <i>are to be created</i> , the ones framed		1649-1651
and shaped,	then may it be sown,	1652-1653
	may it dawn, said the boys.	1654
“For he will desire with all his heart that which he will eat,		1655-1657
that which will be cooked.		1658
Thus shall Cabracan desire this in his heart.	said to each other Hunahpu	1659-1661
	and Xbalanque.	1662
Then they roasted the birds,	<i>until</i> they were cooked to a golden color.	1663-1664
The skin of the birds dripped grease,	and the aroma smelled fragrant.	1665-1666
So Cabracan then desired to be fed,		1667-1668
his mouth watered. <sup>151</sup>		1669-1670
He gulped and drooled saliva		1671-1673
<i>and</i> spittle	because of the fragrance of the birds.	1674
Then he begged therefore:		1676
“What is your food?”	I smell a truly delicious aroma.	1677-1678
Give then a little to me,”	he said.	1679
Then they gave a bird to Cabracan.		1680
This is how he was defeated.		1681

<sup>148</sup> (LA) The lexical expression for blowgun pellets is "seeds of the blowgun".

<sup>149</sup> (LA) The Quiché words could be glossed "in the face of the fire".

<sup>150</sup> (LA) Translate the meaning perhaps as "We will put earth into the bird."

<sup>151</sup> (LA) The expression is "the secretions of his mouth overflowed".

When he had finished the bird,	then they went on,		1682-1683
	and arrived	in <i>the place where</i> the Sun rises,	1684-1685
		where there is the great mountain.	1686
By then <sup>152</sup> Cabracan's legs were growing weak,			1687-1689
	<i>and</i> his arms.		1690
He would not be strong again, because of the earth coated on the skin of the bird which he ate.			1691-1694
There was no more <sup>153</sup> of what he had done to the mountains.			1695-1696
He did not succeed in causing them to fall apart.			1697-1698
So then he was tied up by the boys.			1699
His hands were tied up behind his back.			1700
The boys were careful about his hand.			1701
His ankles <sup>154</sup> were tied together.			1702
So then they hurled him down into the earth,			1703
they buried him.			1704
So thus Cabracan was defeated			1705
<i>This was achieved</i> only by	Hunahpu		1706-1707
	<i>and</i> Xbalanque.		1708
Innumerable were their deeds		here upon <sup>155</sup> the earth.	1709-1710
Here now we shall tell of the birth of	Hunahpu		1711-1713
	<i>and</i> Xbalanque.		1714
First we told of the defeat of Seven Macaw.			1715-1716
	along with Zipacna		1717
	along with Cabracan	here upon <sup>156</sup> the earth.	1718-1720

<sup>152</sup> (LA) Another way of translating *chik*, close to “now”, marking a change from before.

<sup>153</sup> (LA) The particle *chik* in the context of a negative can be translated “no more”, much like “no longer”.

<sup>154</sup> Christenson notes that the expression for ‘ankle’ is “neck of the leg”.

<sup>155</sup> (LA) Simply ‘upon the earth’ is a faithful translation, with “upon” conveying the elegance of *chuwach*.

<sup>156</sup> (LA) Simply ‘upon the earth’ is a faithful translation, with “upon” conveying the elegance of *chuwach*.