

## POPOL VUH: K'ICHE' VERSION

<b>ARE' U XE'</b>	<b>OJER TZIJ</b> , Waral K'iche' u b'i.	1-2
<b>WARAL</b> xchi-qa-tz'ib'-aj <sup>1</sup> wi, <sup>2</sup>		3
xchi-qa-tiki-b'a' wi	ojer tzij,	4
u tik-ar-ib'al,		5
u xe'-n-ab'al <sup>3</sup> puch,	r-onojel x-b'an pa Tinamit K'iche',	6-8
	r-amaq' K'iche' winaq.	9
Are' k'ut xchi-qa-k'am wi	u k'utun-is-axik,	10-11
	u q'alaj-ob'is-axik,	12
	u tzij-oxik puch ew-ax-ib'al, <sup>4</sup>	13-14
saq-ir-ib'al,	r-umal Tz'aq-ol,	15-16
	B'it-ol;	17
	Al-om,	18
	K'ajol-om, ki b'i'.	19
	Junajpu Wuch',	20
	Junajpu Utiw,	21
	Saqi Nim Aq, <sup>5</sup>	22
	Sis, <sup>5</sup>	23
	Tepew,	24
	Q'ukumatz,	25
	U K'u'x Cho,	26
	U K'u'x Palo,	27
	Aj Raxa Laq,	28
	Aj Raxa Sel, <sup>6</sup> ch-ucha-xik.	29

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<sup>1</sup> (AC) 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> (LA) Linguistically *wi* is an obligatory "trace" of the neutral position of an adverbial phrase which is moved in front of the verb, including in "where" questions. Often a locative, so a translation may include "where", "there", or "here". See grammars for details.

<sup>3</sup> (LA) A similar couplet is found in lines 5125-5126 in the reverse order, where AC translated it 'root and beginning'

<sup>4</sup> (LA) The manuscript reads *euaxibal* 'that which is hidden'. Compare line 57. In this context 'account of that which is hidden' fits well. Christenson notes that this could be 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). LA thinks 'that which is hidden' makes better sense here, and that the next word recalls the "beginning" and 'foundation' of lines 5-6.

<sup>5</sup> (AC) The manuscript reads *tzjz* here, although elsewhere in the text it reads *zyz*. The manuscript interchanges *tz* with *z* frequently.

<sup>6</sup> (AC) The manuscript reads *tsel*, 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'.

R-ach b'i'-xik,		30
r-ach tzij-oxik ri' I'y-om Mam-om.		31-33
	X-piya-coc <sup>7</sup> X-muc-ane <sup>8</sup> u b'i',	34-35
	Matz-an-el,	36
	Chuq-en-el,	37
	Ka-mul I'y-om,	38
	Ka-mul Mam-om,	ch-ucha-xik pa K'iche' tzij. 39-41
Ta x-ki-tzij-oj r-onojel,		42
R-uk' x-ki-b'an chik	chi saqil k'olem,	43-44
	saqil tzij.	45
Wa'e xchi-qa-tz'ib'-aj	ch-u-pan chik u ch'a-b'al Dios,	46-47
	pa christianoil chik.	48
	Xchi-q-el-es-aj.	49
R-umal maja b'i chik	il-b'al re Popo[l] Wuj, <sup>9</sup>	50-51
	il-b'al saq pet-enaq ch'aqa palo	52
	u tzij-oxik qa muj-ib'al,	53-54
	il-b'al saq k'asl-em,	ch-ucha-xik. 55
K'o	nab'e wujil ojer tz'ib'-am puch,	56
Xa ew-al	u wach il-ol re,	57-58
	b'is-ol re.	59

<sup>7</sup> (LA) Allen Christenson notes later that *X-piya-kok* might include the root *kok* 'turtle'. We might further consider the place of origin, the *K'AN* sign or the cleft in the turtleshell from which Maize originated.

<sup>8</sup> (LA) With *muq-* 'hidden' in *X-muqane* possibly compare lowland Mayan *bahlam* 'hidden' in *X-balan-que*. Or if <muc> stands for *muk-*, then perhaps *\*muk-an-el* 'one who sees far'. This second interpretation is supported by lines 507-511, where <xpiyacoc> and <xmucane> are set parallel to *e nik'-wachi-nel* 'seers'.

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

Nim	u pe'-oxik, u tzij-oxik puch,	ta chi-k'is tzuq <sup>10</sup>	r-onojel kaj, ulew.	60 61-64 65
		u kaj tzuku-xik <sup>11</sup> ,		66
		u kaj xukut-axik,		67
		r-eta-xik,		68
		u kaj che'-xik,		69
		u mej k'a'ama-xik,		70
		u yuq k'a'ama-xik,	u pa kaj, u pa ulew.	71-72 73
		Kaj tzuk,		74
		kaj xukut,	ch-ucha-xik,	75
R-umal	ri Tz'aq-ol, B'it-ol			76 77
	u chuch,			78
	u qajaw	k'asl-em, winaq-ir-em		79-80 81
		Ab'-an-el, <sup>12</sup>		82
		K'u'xl-an-el,		83
		Al-ay r-ech,		84
		K'u'xl-ay r-ech	saqil amaq'il <sup>13</sup> , saqil al, saqil k'ajol,	85-86 87 88
		Aj b'is,		89
		aj na'oj chi-r-ech r-onojel,		90-91
		ato-k'ol wi:		92
		Kaj,		93
		Ulew,		94
		Cho,		95
		Palo.		96

<sup>10</sup> (LA) The ms. has <tzuk> using <k> instead of <c>, so /tzuq/ may be a better reading than /tzuk/ or /tz'uk/. See the English.

<sup>11</sup> (LA) The ms. has <tzuc> using <c>, so /tzuk/ seems a reasonable reading. Contrast the preceding.

<sup>12</sup> (LA) The two pairs in lines 82-83 and 84-85 might give a hint as to a difference between the agent-nominalizations in *-Vn-el* and those in *-Vy*, since the latter two have objects expressed, while the first two do not.

<sup>13</sup> (LA) The word is more probably /amaq'/ 'people', as it makes sense in context. See *The Kaqchikel Chronicles* 2006 introduction p.4.

<b>U TZIJ-OXIK</b> Wa'e.		97-98
K'a ka-tz'inin-oq,		99
k'a ka-chamam-oq.		100
Ka-tz'ino-nik,		101
k'a ka-sila-nik,		102
k'a ka-loli-nik.		103
Ka-tolo-na' puch u pa kaj.		104
<b>WA'E</b> k'ut	e nab'e tzij,	105
	nab'e uch-a'n.	106
Maja b'i'-oq	jun winaq,	107
	jun chikop,	108
	tz'ikin,	109
	kar,	110
	tap,	111
	che',	112
	ab'aj	113
	jul,	114
	siwan,	115
	k'im,	116
	k'eche'laj.	117
Xa u tukel kaj k'ol-ik <sup>14</sup> ,		118
Mawi q'al-aj u wach ulew,		119
Xa u tukel rema-nik palo u pa kaj r-onojel.		120-121
Maja b'i naqi la' ka-mol-ob'ik. <sup>15</sup>		122-123
Ka-kotz'-ob'ik. Jun ta ka-sil-ob'ik.		124-125
Ka-mal		126
ka-b'an-taj ka-kotz'		126
ka-b'an-taj pa kaj.		127
X-ma k'o wi naqi la' k'ol-ik yak-alik.		128
Xa rema-nik ja',		129
xa li'a-nik palo,		130
xa u tukel rema-nik.		131
X-ma k'o wi naqi la' lo k'ol-ik.		132
Xa ka-cham-anik,		133
ka-tz'in-inik,	chi q'equ'm,	134-135
	chi aq'ab'.	136

<sup>14</sup> (LA) *K'ol-ik* is 'exist', said of a spherical thing, in line 118. In lines 128 and 132, it may refer to the heaping up of land or mountains.

<sup>15</sup> (LA) *Mol* may refer to things like land being heaped up, or mountain ranges being pleated.

Xa u tukel	ri Tz'aq-ol,		137
	B'it-ol,		138
	Tepew,		139
	Q'ukumatz,		140
	e Al-om,		141
	e K'ajol-om	k'o pa ja'.	142-143
Saq-tetoh <sup>16</sup> e k'o wi	e muqu-tal	pa q'uq',	144-145
		pa raxon.	146
		(Are' u b'i'-nam wi ri Q'ukumatz.)	147-148
	e nima'q eta'ma-nel,		149
	e nima'q aj na'oj chi ki k'oj-e'-ik.		150
Keje' k'ut xax	k'o wi	ri kaj,	151
	k'o nay puch	u K'u'x Kaj.	152
		Are' u b'i' ri k'ab'awil	153-154
		ch-ucha-xik.	
TA x-pe k'ut u tzij waral.			155
X-ul k-uk'	ri Tepew,		156-157
	Q'ukumatz,	waral	158-159
		chi q'equ'mal,	160
		chi aq'ab'al.	
X-ch'a-w	r-uk <sup>17</sup> ri Tepew,		161-162
	Q'ukumatz,		163
X-e-cha' k'ut.			164
Ta x-e-na'oj-inik,			165
Ta x-e-b'iso-nik.			166
X-e-riqo k-ib',			167
X-ki-kuch	ki tzij,		168-169
	ki na'oj.		170
Ta x-k-al-aj, <sup>18</sup>			171
ta x-ki-k'u'xl-aj k-ib'	xe' wi saq		172-173
ta x-k-al-aj puch	winaq.		174

<sup>16</sup> (LA) somewhere Christenson (?) comments that this verb *saq-tetoh* refers to the sparkling of hidden light from inside the coverings of feathers. [Find citation.]

<sup>17</sup> (LA) Here the text has the singular *r-uk'*, while in similar contexts in lines 190 and 156, the text has the plural *k-uk'*

<sup>18</sup> (LA) Perhaps *-q'al-aj* instead of as *-k-al-aj* (see opposite page).

X-ki-na'oj-ij	u tzuq-ik,			175
	u winaq-ir-ik	che',		176-177
		k'a'am, <sup>19</sup>		178
	u tzuqu-xik puch	k'asl-em,		179
		winaq-ir-em,	chi q'equ'mal,	180-181
			chi aq'ab'al.	182
R-umal ri', U K'u'x Kaj,	Juraqan u b'i'.			183-184
	Kaqlja Juraqan nab'e,			185
u kab' k'ut	Ch'i'pi Kaqlja,			186
rox chik	Raxa Kaqlja.			187
Chi e k'u oxib' ri' U K'u'x Kaj.				188-189
Ta x-e-'ul k-uk'	ri Tepew,			190-191
	Q'ukumatz.			192
Ta x-na'o'ji-xik	saq k'asl-em			193-195
“Jupacha ta ch-awa-xoq?				196
ta saq-ir-o puch	apach-inaq?	tzuq-ul?		197-198
		q'o'-l?		199
Ta ch-ux-oq.				200
K-ix-no'ji-n-taj.				201
Are' ri ja'	ch-el-taj,			202
	chi-jama-taj.			203
Chi-winaq-ir wa' ulew,				204-205
	u laq-el.			206
Ta k'u' r-ib',				207
Ch'a ta' k'ut. <sup>20</sup>				208
Ta ch-awa-xoq,				209
Ta saq-ir-oq	kaj,			210-211
	ulew.			212

<sup>19</sup> (AC) Mondloch notes that the spelling of this word in the Ximénez manuscript (*caam*) is in line with the more conservative modern dialects spoken at Nahuála and Ixtahuacán 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).

<sup>20</sup> (LA) Reading this line based on a parallel to line ###, instead of as the verb /chata/ 'leveled'.

Ma ta k'ut	u q'ijila-b'al, u q'ala'i-b'al	ri' qa tz'aq, qa b'it.		213 214-215 216	
	ta winaq-ir-oq	winaq tz'aq, winaq b'it,"	x-e-cha' k'ut. <sup>21</sup>	217 218	
Ta x-winaq-ir k'u	ri ulew	k-umal.		219-221	
Xa ki tzij x-k'oje' wi	u winaq-ir-ik.			222-224	
Chi-winaq-ir	ulew, "Uleuj,"	x-e-cha'.	Lib'aj chi	x-winaq-ir-ik.	225-227 228
Keje' ri	xa sutz', xa mayul, <sup>22</sup>	u winaq-ir-ik chik, u pupuj-e'-ik.			229 230-231 232
Ta x-ta' pe pa ja'	ri juyub'.		Ju suk'	nima'q juyub' x-ux-ik	233-234 235-236
Xa ki nawal, xa ki pus					237 238 239-241
		x-b'ana-taj wi u na'oji-xik		juyub' taq'aj.	239-241
		Ju suk' r-ach winaq-ir-ik		u k'is-is-il <sup>23</sup> u pach-aj-il <sup>24</sup> u wach.	242-243 244

Keje' k'ut x-ki'kot wi ri Q'ukumatz:

245

<sup>21</sup> (LA) The particle *k'ut* at the end of line 218 and *k'u* after the verb in line 219 mark the end of one section and the beginning of another.

<sup>22</sup> (LA) The original has <mayui>. Preferring here the interpretation of <i> as <|> rather than analyzing as *may wi*.

<sup>23</sup> (LA) Does this noun illustrate the absolutive in *-is* ?

<sup>24</sup> (LA) Does this noun illustrate the absolutive in *-aj* ?

“Utz mi x-at-ul-ik,	At u K'u'x Kaj:	246-247		
	At Juraqan,	248		
	At pu Ch'i'pi Kaqulja,	249		
	Raxa Kaqulja.	250		
Xch-utzin-ik	qa tz'aq,	251		
	qa b'it,”	x-e-cha' k'ut. <sup>25</sup> 252		
Nab'e k'ut	x-winaq-ir	ulew,	253-254	
		juyub', taq'aj.	255	
X-ch'ob'och'-ox		u b'e ja',	256	
X-b'in-ij-e'-ik <sup>26</sup>			257	
k'ol- <i>ej-e'</i>		r-aqan xo'l taq juyub'.	258	
Xa ch'ob'-ol chik x-e-k'oje' wi	ja',		259	
Ta x-k'utun-ij-e'-ik	nima'q juyub'.		260	
Keje' k'ut	u winaq-ir-ik	ulew ri',	261	
Ta	x-winaq-ir-ik	k-umal ri	u K'u'x Kaj,	262-263
			u K'u'x Ulew,	k-e-'uch-axik. 264
Ri' k'ut	e nab'e	x-ki-no'j-ij.		265-267
		X-k'olo wi	ri kaj,	268
		x-k'olo nay puch	ulew chu-pan ja'.	269
Keje' k'ut u no'ji-xik ri',	ta x-ki-no'j-ij,			270-271
	ta x-ki-b'is- <i>oj</i>	r-utzin-ik,		272-273
		u b'an-ataj-ik	k-umal.	274
<b>TA</b> x-ki-no'j-ij chik	u chikopil juyub',			275-276
	chajal re k'eche'laj,			277

<sup>25</sup> (LA) The particle *k'ut* at the end of line 252 and the particle *k'ut* after the first word of line 253 mark the end of one section and the beginning of another.

<sup>26</sup> (LA) Notice the concentration of verbs in *-ij-e'-ik*, and *-ej-e'*, here in lines 257 and 260. See also lines 1502-5. (The common verb *k'oje'* may not belong to this group synchronically in old Quiché, even if it may have had a similar origin.)

	r-onojel u winaqil juyub':		278
	ri kiej,		279
	tz'ikin,		280
	koj,		281
	b'alam,		282
	kumatz,		283
	soch-oj,		284
	k'an ti',		285
	chajal k'a'am.		286
Ka-cha'	ri al-om,		287
	k'ajol-om:	“Xa pa chi-loli-nik?	288-289
		Ma xa'on chi-tz'in-in-ik	290-291
		u xe' che',	292
		k'a'am?	293-294
K'ate utz chi-k'oj-e' chajal r-e,”		x-e-cha' k'ut.	
Ta	x-ki-no'ji-j,		295
	x-ki-tzijo-j puch,		296
Ju suk'u x-winaq-ir		kej, <sup>27</sup>	297-298
		tz'ikin.	299
Ta	x-ki-sipa-j k'ut r-ochoch	kej,	300-301
		tz'ikin.	302
“At kej,			303
pa b'e ya',			304
pa siwan	k-at-war wi <sup>28</sup> .		305-306
Waral	k-at-k'oj-e' wi		307
pa k'im,			308
pa saq'ul,			309
pa k'eche'laj.	k-i-poq'o' wi iw-ib'.		310-311
Kajkaj	i b'ini-b'al.		312
	i chaka-b'al	ch-ux-ik,”	313
		x-e-'ucha-xik.	
Ta x-ki-ch'ik k'ut	k-ochoch	ch'uti tz'ikin,	314-316
		nima tz'ikin.	317
“Ix, ix tz'ikin,			318
chu-wi' che',			318
chu-wi' k'a'am	k-ix-ochoch-in wi,		319-320
	k-ix-ja-in wi.		321
Chi-ri'	k-ix-poq' wi,		322
	k-ix-k'iri-taj wi	ch-u-q'ab' che',	323-324
		ch-u-q'ab' k'a'am,”	325
		x-e-'uch-axik	326
		kiej,	327
		tz'ikin.	
Ta x-ki-b'ano	ki b'an-oj,		328-329

<sup>27</sup> (LA) Several times the word 'deer' is spelled /kej/ instead of the standard later /kiej/

<sup>28</sup> (LA) for the use of the "trace" particle *wi* in lines 303-311 and 318-325, see footnote 2.

R-onojel x-u-k'am-o	u war-ab'al, u yak-al-ib'al.			330 331	
Keje' k'ut	k-ochoch wi	chikop ri ulew.	X-u-ya'-o	Al-om, K'ajol-om.	332-333 334-335 336
X-utzin-inaqa chik	r-onojel	ri kej, tz'ikin.			337-338 339

TA x-e-'ucha-x chi k'ut <sup>29</sup>	ri kiej, tz'ikin	r-umal Tz'aq-ol, B'it-ol,	340 341-342 343
		Al-om, K'ajol-om.	344 345
“K-ix-ch'a-w-oq! k-ix-sik'i-n-oq!			346 347
M-ix-yonoliki-nik, m-ix-sik'i-n-ik.			348 349
K-ix-ch'a-w-aj-etaj	chi jujunal,	chi ju taq ch'ob'-il, chi ju taq mol-ajil.”	350-352 353
X-e-'ucha-xik	ri kej, tz'ikin, koj, b'alam, kumatz.		354 355 356 357 358
“Chi-b'ij na k'ut ri qa b'i'. k-oj-i-q'ijjar-is-aj, <sup>30</sup>		oj i chuch, oj i qajaw.	359 360-361 362
K-ix-cha <sup>31</sup> wa' na k'ut:		‘Juraqan, Ch'i'pi Kaqulja, Raxa Kaqulja,	363-364 365 366
		U K'u'x Kaj, U K'u'x Ulew,	367 368
		Tz'aq-ol, B'it-ol,	369 370
		Al-om, K'ajol-om.’	371 372
K-ix-ch'a-woq! K-oj-i-sik'i-j! K-oj-i-q'ijila !”			373 374 375
		x-e-'ucha-xik.	

<sup>29</sup> (LA) The particles here mark the contrast of a new section, rendered in English by 'So then' or by 'again'.

<sup>30</sup> (AC) The original manuscript of the *Popol Vuh* has *caharizah*. The context seems to indicate that the word should be *q'ijjarisaj* (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>31</sup> (AC) The manuscript reads *quicha*, which is grammatically impossible for an intransitive verb.

Ma k'u x-utzin-ik	x-e-ch'a-wik keje' ta ri' winaq.	376-377	
	Xa k-e-wech'e-laj-ik, <sup>32</sup>	378	
	xa k-e-k'ara-laj-ik,	379	
	xa k-e-wojo-n-ik.	380	
	Mawi x-wach-inik u wach ki ch'a-b'al.	381	
	Jalaj-oj x-k-oq'i-b'ej chi ki jujunal	382	
Ta x-ki-ta	ri Tz'aq-ol,	382-383	
	B'it-ol:	384	
“Mawi mi x-utzin-ik	mi x-e-ch'a-w-ik,”	x-e-cha' chik chi k-ib'il k-ib':	385-387
“Mawi mi x-utzin	u b'i-xik qa b'i'	r-umal oj K-aj Tz'aq,	388-390
		oj pu K-aj B'it,	391
Mawi utz,”		x-cha' chik chi k-ib'il k-ib',	392
		ri Al-om,	393
		K'ajol-om.	394
X-e-'ucha-x k'ut:			395
“Xa k-ix-jala-taj-ik	r-umal mawi mi x-utzin-ik,		396-397
	mawi mi x-ix-ch'a-wik.		398
Mi k'u x-qa-jal qa tzij.			399
	iw-echa',		400
	i k'uxun,		401
	i wara-b'al,		402
	i yakali-b'al,		403
	x-iw-ech wi	mi x-e-'ux-ik	404-406
		siwan,	407
		k'eche'-laj.	
		r-umal mawi x-utzin qa q'ijilo-xik,	408
		mawi ix sik'i-y q-e.	409
K'a k'o,			410
k'o wi lo	q'ijilo-nel,		411-412
	nima-nel chi-qa-b'an chik,		413

<sup>32</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).

Xa	chi-k'am i patan.			414
xa	i tio'jil chi-kach'-ik.			415
			Ta ch-ux-oq.	416
Are' k'ut	chi-patani-j,"		x-e-'ucha-xik.	417-418
Ta x-e-pixab'a-xik	ch'uti chikop, nima chikop		k'o ch-u-wach ulew.	419-420 421
ta x-raj k'u	ki-tij	chik ki q'ij,		422
x-raj	ki-tijito-b'ej	chik,		423
x-raj pu	ki-nuk'	chik q'ijila-b'al.		424
X-ma x-ki-ta wi <sup>33</sup>	ki ch'a-b'al	chi k-ib'il k-ib',		425
X-ma x-na-wach-ir	wi k'ut,			426
X-ma x-b'an-ataj	wi puch.			427
Keje' k'ut	x-e-ch'aka-taj <u>wi</u>	ki tio'jil,		428
X-ki-patani-j,				429
x-e-ti'-ik,				430
x-e-kam-is-axik	ri chikop	k'o waral	ch-u-wach ulew.	431-433

<sup>33</sup> (LA) The repeated occurrences of *wi* in lines 425-428 appear to emphasize the negative judgements.

KEJE' k'ut u tij-tob'-exik chik	winaq tz'aq, winaq b'it,	k-umal Tz'aq-ol, B'it-ol, Al-om, K'ajol-om.	434 435-436 437 438 439
“Xa qa <sup>34</sup> tija' chik	mi x-yopi-j	r-awa-xik, u saq-ir-ik.	440-442 443
Qa b'ana'	tzuqul q-e, q'o'l q-e.		444 445
Jupacha ta k-oj-sik'i-xoq, ta k-oj-na'b'a-x puch ch-u-wach ulew?			446 447
Mi x-qa-tij-o chi-r-ech ri nab'e	qa tz'aq, qa b'it.		448 449
Mawi mi x-utzin-ik	qa q'ijilo-xik, qa q'ala'i-xik puch k-umal.		450 451
Keje' k'ut qa tija' wi	u b'an-ik	aj nim, aj xob', tzuq-ul, q'o'l,”	452-454 455 456 457
		x-e-cha'.	
Ta	u tz'aq-ik k'ut, u b'an-ik puch.		458 459
	Ulew, xoq'o'l	u tio'jil x-ki-b'ano.	460 461-462
Ma k'u utz x-k-ilo.			463
Xa chi-yojo-m-an-ik,			464
xa tzub'ul-ik,			465
xa neb'el-ik,			466
xa lub'a-n-ik,			467
xa wul-an-ik,			468
xa pu chi'umar-ik.			469

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<sup>34</sup> (AC) 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).

Mawi chi k'ol-ol u jolom.			470
Xa jun b'e-naq wi u wach,			471
Xa k'u'l u wach,			472
Mawi chi-muqun chi-r-ij.			473
Chi-ch'a-w nab'ek,			474
Maja b'i u na'oj.			475
Xa ju suk' chi'umar pa ja'.			476
Mawi ko.			477
X-e-cha' chi k'u <sup>35</sup>	ri Aj Tz'aq,		478
	Aj B'it:		479
	“Qa wach-lab'eq,		480
Ta ch-ux-oq	xa lab'e.		481
Mawi chi-b'in-ik,			482
Ma pu chi-poq'o-taj-ik.			483
	Ta ch-ux-oq.		484
	Xa u na'oj chi ri',”	x-e-cha'.	485
Ta x-ki-voj k'ut,			486
x-ki-yoq' chik	ri ki tz'aq,		487-488
	ki b'it.		489

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<sup>35</sup> (LA) The particles *chi k'u* signal the beginning of a new section, rendered in English by 'So then ...'.

X-e-cha' chi k'ut. <sup>36</sup>			490
“Jupacha qi <sup>37</sup> chi-qa-b'ano.	ch-utzin ta <sup>38</sup> wi,		491-492
	chi-na-wach-ir ta wi		493
	q'ijilo-y q-ech,		494
	sik'i-y q-ech?”	x-e-cha'.	495
Ta x-ki-na'oji-j chik:			496
“Xa qa-b'ij chi-k-e	X-piya-coc,		497-498
	X-muc-ane,		499
	Junajpu Wuch',		500
	Junajpu Utiw:		501
		‘K-i-tija' chik u q'iji-xik,	502
		u b'it-axik, ”	503
		x-e-'uch-a'n ki k-ib' Aj Tz'aq,	504-505
		Aj B'it.	506
Ta x-ki-b'ij k'ut	chi-r-e <sup>39</sup>	X-piya-coc,	507-508
		X-muc-ane. <sup>40</sup>	509
K'ate k'ut u b'i-xik ri' chi-k-ech	ri	e nik'-wachi-nel:	510-511
	“R-ati't Q'ij,		512
	R-ati't Saq, ”	k-e-'ucha-xik k-umal ri Tz'aq-ol,	513-514
		B'it-ol.	515
Are' ki b'i'	ri X-piya-coc,		516
	X-muc-ane.		517

<sup>36</sup> (LA) The particles *chi k'ut* occur here at the beginning of a new section, after the toppling of previous creation.

<sup>37</sup> (AC) Mondloch associates the *qui* of the manuscript with *qi* (truly). In current K'iche' usage this would be *qas*.

<sup>38</sup> (AC) In this context, *ta(j)* is used as a desiderative (Mondloch, personal communication). (LA) should this be *ta'* before *wi* ?

<sup>39</sup> (LA) Notice the singular 'to him/her' followed by the couplet Xpiyacoc Xmucane.

<sup>40</sup> (LA) Kaqchikel has /-muk-/ not /-muq-/ here (pers. commun., Judie Maxwell), which is relevant to attempts at etymology. In lines 507-511 <xpiyacoc> and <xmucane> are regarded as 'seers' *e nik'-wachi-nel* which would support a reading \*x-muk-an-el 'one who sees far'. "Grandmother of Day, Grandmother of Light" are also expressly names given to them, and in lines 522-523 we have the similar "Master of Days, Master of Shaping" also characterized as 'seers' using the same word. Nahua chronicles have a primeval pair Oxomoco and Cipactonal, who might possibly be related, and gender assignments vary, with the consensus being that Oxomoco is male.

X-E-CHA' k'u	ri	Juraqan,	r-uk' Tepew, Q'ukumatz.	518-520 521
Ta x-ki-b'ij	chi-r-ech <sup>41</sup>	Aj Q'ij, Aj B'it,	e nik'-wachi-nel <sup>42</sup> :	522 523
“Xa k'ulu’ <sup>43</sup>				524
Xa pu ch-u-riqo.	che ta chik	chi-qa-winaq b'it-oj, chi-qa-winaq tz'aq-oj,		525-527 528
	ta chik,		tzuq-ul, q'o'-l. k-oj-sik'i-x taj, k-oj-na'b'a-x taj puch.	529-530 531 532 533
Ka-toq' ta k'ut	pa tzij		I'y-om, Mam-om, Q-ati't, Qa mam, X-piya-coc, X-muc-ane.	534-536 537 538 539 540 541
Cha' taj, <sup>44</sup>				542
Ta ch-awa-x-oq.				543
Ta saq-ir-oq,	qa sik'i-xik, qa toq'-e-xik, qa na'b'a-xik			544-545 546
		r-umal winaq tz'aq, winaq b'it, winaq poy, winaq anom.		547-548 549 550 551
Ch-a-ta!				552
Ch-ux-oq!				553
Ch-i-k'utun i b'i':				554
		Junajpu Wuch', Junajpu Utiw,		555 556
		Ka-mul Al-om, Ka-mul K'ajol-om, Nim Aq, Nima Sis,		557 558 559 560

<sup>41</sup> (LA) Note the singular (to him/her) followed by the couplet *Aj Q'ij, Aj B'it*.

<sup>42</sup> (LA) The word *nik'-wachi-nel* here meaning 'seer', in line 523, is close to a possible meaning of X-muc-an-e if we assume that the Kaqchikel form *Xmukane* reflects the original word *muk-* 'to see far' and that K'iché' *Xmuqane* is a reshaping on analogy of the word *muq-* 'hidden'.

<sup>43</sup> (AC) The manuscript reads *xu culu*, likely a scribal error for *xa culu*.

<sup>44</sup> (LA) How to reflect the difference between *-taj* and *-oq* ?

	Aj K'uwal,		561
	Aj Yamanik,	[Nahua loanword]	562
	Aj Ch'ut,		563
	Aj Tz'alam,		564
	Aj Raxa Laq,		565
	Aj Raxa Sel,		566
	Aj Q'ol,		567
	Aj Toltecat,	[Nahua loanword]	568
	R-ati't Q'ij,		
	R-ati't Saq.		570
K-ix-ucha-xik	r-umal qa tz'aq,		571
	qa b'it.		572
Chi-mala'	chi ixim,		573
	chi tz'ite,		574
Xa chi-b'an-ataj-ik,			575
Xa pu ch-el apan-oq,			576
	chi-q-'aj-aj,		577
	chi-qa-k'ot-aj puch	u chi',	578-579
		u wach che',”	580-582
		x-e-'ucha-xik e Aj Q'ij.	
K'ate puch	u qaj-ik,		583
	u q'ijilo-'xik,		584
	ri x-mal-ik	chi ixim,	585
		chi tz'ite,	586
		Q'ij,	587
		B'it.	588

X-e-cha' k'u ri	Jun Ati't, Jun Mama' chi-k-ech.		589 590
Are' ri mama', Are' k'u ri ati't,	are' aj tz'ite, aj q'ij, aj b'it chi r-aqan,	X-piya-kok u b'i'. X-muq-ane u b'i'.	591-593 594-595 596-597
X-e-cha' k'ut, Ta x-ki-tiki-b'a' q'ij:			598 599
Xa ch-u-k'ulu, Xa pu ch-u-riqo.			600 601
Ch-a-b'ij! Ka-ta qa xikin.			602 603
K-a-ch'a-wik, K-a-tzijo-n taj.			604 605
Xa ch-u-k'ulu ri che'	ch-ajawa-xik, chi-k'ot-ox puch	k-umal Aj Tz'aq, Aj B'it.	606 607-608 609
We are' tzuq-ul, q'o'-l, ta ch-awa-x-oq, ta saq-ir-oq.			610 611 612 613
At ixim, At tz'ite, At q'ij, At b'it.			614 615 616 617
K-at-choko-nik, K-at-taq- e-ntaj,"	x-cha' chi-r-e	ixim, tz'ite, q'ij, b'it.	618 619-620 621 622 623
"K-at-k'ix la ul-oq,	at U K'u'x Kaj.		624-625
Ma-k-'aj-is-aj u chi', u wach	Tepew, Q'ukumatz,"	x-e-cha'.	626 627-628 629-630



Xa	u tij-tob'e-xik,			658
xa pu	u wab'ab'e-xik chi winaq.			659
Ke-ch'a-w	nab'ek,			660
	xa chaqij'j ki wach.			661
Ma na son-ol	k-aqan,			662
	ki q'ab'.			663
Maja b'i ki kik'el,				664
	ki komajil.			665
Maja b'i ki tiqowal,				666
	ki kab'chiyal.			667
Chaqij'j q'o'tz,				668
K'oj ki wach.				669
Ka-pichip-oj	k-aqan,			670
	ki q'ab'.			671
Ka-yey-oj	ki tio'jil,			672
Keje' k'ut mawi x-e-na'-w chi wi	ch-u-wach	Tz'aq-ol,		673-674
		B'it-ol,		675
		Al-ay k-ech,		676
		K'u'xl-ay k-ech.		677
E nab'e tzatz chi winaq	x-e-'ux-ik	waral ch-u-wach ulew.		678-679

<b>K'ATE</b> k'ut	ki k'is-ik chik,			680
	ki ma'-ixik,			681
	ki k'utu-xik puch,			682
X-e-kam-is-ax	chik,	poy aja-m che'.		683-685
Ta x-na'oj-ix	ki b'ut-ik		r-umal u K'u'x Kaj.	686
	Nima b'ut-ik x-b'an-ik,	x-pe pa ki wi',	ri e poy, e aja-m che'.	687-689
Tz'ite u tio'jil ri achij <sup>45</sup>		ta x-aja-xik	r-umal Tz'aq-ol	690-692
			B'it-ol.	693
Ixoq,	sib'aq k'ut	u tio'jil ixoq,	x-raj ok-ik	r-umal Tz'aq-ol,
				B'it-ol.
				694-698
				699
Mawi x-e-na'-wik,				700
ma pu x-e-ch'a-wik	ch-u-wach k-aj Tz'aq,			701-702
	k-aj B'it,			703
		b'an-ol	k-e,	704
		winaq-ir-is-ay	k-ech.	705

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<sup>45</sup> (LA) The spelling *achij* is an older variant of *achi*.

Keje' k'ut ki kam-is-axik.		706
X-e-b'ut-ik.		707
X-pe nima q'ol chi-la' chi kaj.		708-709
X-e[-pe] K'otk'o[l] Wach u b'i <sup>46</sup>	x-k'oti-n uloq u b'aq' ki wach,	710-711
x-e-pe Kama Lotz,	x-qupi-n ula ki jolom.	712-713
X-pe Kotz' B'alam,	x-ti'o-w ki tio'jil,	714-715
x-pe Tuku-m B'alam,	x-tuku-wik.	716-717
X-ki-ch'o'-wik	ki b'aqil,	718
	ki-b'och'il.	719
X-q'aj-ixik,		720
x-muchu'l-ixik	ki b'aqil.	721-722
K'aj-is-ab'al ki wach,	r-umal mawi ki na'-wik ch-u-wach	723-724
	ki chuch,	725
	ch-u-wach puch ki qajaw.	726
	ri U K'u'x Kaj,	727
	Juraqan u b'i'.	
K-umal x-q'equ'm-ar-ik u wach ulew.		728
X-tik-ar-ik	q'eqal jab',	729
	q'ijil jab',	730
	aq'ab'al jab'.	731
X-ok ula ch'uti chikop,		732
nima chikop.		733
X-q'ut ki wach	r-umal che',	734
	ab'aj.	735
X-ch'a-wik	r-onojel ki ke'b'al,	736
	ki xot,	737
	ki laq,	738
	ki b'o'j,	739
	ki tz'i',	740
	ki ka'.	741
Jaruj pa la',	r-onojel x-q'utu ki wach.	742-743
	“K'ax x-i-b'an chi-q-e.	744
	x-oj-i-ti'o.	745
Ix chi k'ut, <sup>47</sup>	x-k-ix-qa-ti' chik,”	746-747
	x-cha' ri ki tz'i',	748
	k-ak' chi-k-ech.	749

<sup>46</sup> (AC) 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.

<sup>47</sup> (LA) The particles *chi k'ut* signal the reversal of relations (who is eating who), here given in English as 'So now (you...)'.  
23

Are' k'u ri ka':			750
“X- <i>oj-k'ok'on-ik</i>	<i>iw-umal,</i>		751
		<i>ju ta q'ij,</i>	752
		<i>ju ta q'ij,</i>	753
		<i>x-q'eq,</i>	754
		<i>saq-ir-ik,</i>	755
		<i>amaq'el,</i>	756
		<i>joli!</i>	757
		<i>joli!</i>	758
		<i>juki!</i>	759
		<i>juki!</i>	760
	<i>qa wach</i>	<i>iw-umal.</i>	761-762
Are' ta nab'e qa patan chi-wach,	<i>ix ta na winaq.</i>		763-764
Wakamik k'ut xch-i-tij qa ch-u-q'ab'.			765-766
Xchi-qa-ke'j,			767
xchi-qa-jok' puch i tio'jil,”	<i>x-cha' ri ki ka' chi-k-e.</i>		768-769
Are' k'u ri ki tz'i' x-cha' chik ta x-ch'a-w-ik:			770
“Naqi pa r-umal mawi ch-i-ya' qa wa?”			771
Xa k- <i>oj-muqun-ik,</i>	<i>xa pu</i>	<i>k-<i>oj-i-kux-ij</i> uloq,</i>	772-773
		<i>K-<i>oj-i-tzaq</i> pu uloq.</i>	774
Yak-al ub'i <sup>48</sup> qa che'el	<i>iw-umal</i>	<i>ta k-ix-wa'-ik.</i>	775-777
Xere k- <i>oj-iw-ucha'-j</i> wi.			778
Mawi k- <i>oj-ch'a-w-ik,</i>			779
Ma ta k'u mi x- <i>oj-k'am-ik</i> ch- <i>iw-e.</i>			780
Jupacha mawi mi	<i>x-ix-na'-w-ik?</i>		781
	<i>X-ix-na'-w ta k'ut.</i>		782
Ch- <i>iw-ij</i> ta k'ut x- <i>oj-sach</i> <sup>49</sup> wi.			783
Wakamik k'ut xch-i-tij	<i>qa b'aq</i>	<i>k'o pa qa chi'.</i>	784-786
Xk- <i>ix-qa-ti'o,</i> ”		<i>x-e-cha' ri tz'i' chi-k-e.</i>	787-788
Ta x-q'ut ki wach.			789

<sup>48</sup> (LA) "thither"

<sup>49</sup> (LA) Compare *sat-ay*, surely the middle voice form of the cognate verb, in the hieroglyphic text of the Palenque Temple of the inscriptions, referring to the loss of the lords and ladies of the realm when Palenque was attacked.

Are' chi k'u <sup>50</sup> ri ki xot,				790
	ki b'o'j,	x-ch'a-w chik chi-k-e:		791
“K'ax wa'	x-i-b'an chi-q-e.			792
Xaq qa chi',				793
Xaq qa wach.				794
Amaq'el oj tzaq-al ch-u-wi' q'aq'.				795
	K-oj-i-k'ato.			796
Mawi k'ax x-qa-na'o,	xch-i-tij k'ut.			797-798
	xk-ix-qa-poro-j, <sup>51</sup>	x-cha' ri ki b'o'j.		799
R-onojel x-q'utu ki wach.				800-801
Are' ri ab'aj,				802
ri ki x-k'ub',	chi-tani-nik,			803-804
	chi-pe pa q'aq',			805
	taq-al chi ki jolom,			806
	k'ax x-b'an chi-k-e.			807
Ani-l-ab'-ik,				808
k-e-malmal-ij-ab' chik.				809
K-e-raj aq'an-ik ch-u-wi' ja,	xa chi-wuli-j ja,	k-e-tzaq uloq.		810-811
K-e-raj aq'an ch-u-wi' che',		k-e-ch'ak-ix uloq r-uma che'.		812-813
K-e-raj ok pa jul,	xa chi-yuch jul	chi-ki-wach.		814-815
Keje' k'ut u ka-yoj-ik	winaq tz'aq,			816
	winaq b'it.			817
E tzix-e-l,				818
E tzalatz-o-x-e-l chi winaq.				819
X-ma'i-xik,				820
X-q'utu-xik	ki chi',			821-822
	ki wach k-onojel.			823
X-cha' k'ut are' r-etal,	ri k'oy	k'o pa k'eche'laj wakamik,		824-826
	are' x-k'oje' wi r-etal.			827
R-umal xa che' ki tio'jil	x-koj-ik	r-umal Aj Tz'aq,		830
		Aj B'it.		831
Are' k'u ri k'oy,	keje' ri' winaq chi-wachi-nik.			832-833
		r-etal ju le' winaq tz'aq,		834
		winaq b'it.		835
	Xa poy,			836
	xa pu aja-m che'.			837

<sup>50</sup> (LA) The particles *chi k'ut* signal a shift from the dogs to the griddles speaking, rendered in English as 'So then...'

<sup>51</sup> (LA) Compare the middle voice form of the verb, *pul-uy* in classic hieroglyphic texts.

ARE k'ut xa jub'iq'	saq-natan-uj u wach ulew,	maja b'i q'ij,	838-839
Jun k'ut k-u-nim-ar-is-aj r-ib',		Wuqub' Kaqix u b'i.	840-841
K'o nab'e	Kaj,		842
	Ulew,		843
xa ka-moym-ot <sup>52</sup>	u wach q'ij,		844
	ik'.		845
Ka-cha' k'u ri',	xa wi xere u saq etal winaq ri x-b'ut-ik.		846-847
Keje' ri' nawal winaq	u k'oje'-ik.		848-849
“In nim,			850
K-i-k'oj-e' <sup>53</sup> chik	ch-u-wi'	winaq tz'aq,	851-852
		winaq b'it.	853
In u q'ij,			854
in pu u saq,			855
in nay pu r-ik'il.			856
		Ta ch-ux-oq.	857
Nim nu saqil.			858
In b'in-ib'al,			<b>859</b>
in pu chak-ab'al	r-umal winaq,		860
		r-umal puwaq.	861
U b'aq' nu wach, xa	ka-til(i)tot-ik <sup>54</sup> chi yamanik raxa k'uwal,		862-863
Nay pu w-e',	rax kawak-uj chi ab'aj,	keje' ri' u wa[ch] kaj.	864-866
Are' k'u ri nu tza'm,	saq juluj-uj chi naj,	keje' ri ik'.	867-869
Puwaq k'ut nu q'al-ib'al.			870
K'a saq pak'e u wach ulew	ta k-in-el uloq <sup>55</sup>	ch-u-wach nu q'al-ib'al.	871-873
Keje' k'ut in q'ij wi,			874
in pu ik',	r-umal saqil al,		875-876
	saqil k'ajol.		877
Ta ch-ux-oq.			878
R-umal chi naj	k-opon wi nu wach,”	cha' ri Wuqub' Kaqix.	879-880

<sup>52</sup> (LA) Compare the formation in *-ot* of this verb ‘give off a dim light’ with line 862 ‘sparkle / flash’ and line 144 ‘flicker’.

<sup>53</sup> (AC) 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).

<sup>54</sup> (LA) See the earlier footnote on verbs in *-ot*.

<sup>55</sup> (LA) “out” rather than “thither” (out from hiding, thus becoming visible to people)

Ma k'u qi-tzij are'	ta q'ij ri Wuqub' Kaqix.		881
Xere k-u-nim-ar-is-aj r-ib'		ri u xik', u puwaq.	882-883 884
Xere k'ut	tok-ol wi u wach	ri chi-ku'b'e wi. <sup>56</sup>	885
Ma na r-onojel ta u xe' kaj	k-opon wi u wach.		886
Maja' k'ut qi k-il-oq <sup>57</sup>	u wach	q'ij, ik', ch'umil,	887 888 889
Maja'-oq ka-saq-ir-oq.			890
Keje' k'ut k-u-q'ob'-is-aj wi r-ib'		ri Wuqub' Kaqix	891-892
	chi q'ijil,		893
	chi ik'il	xa maja' chi-k'utun-oq,	894-895
		chi-q'alaj-ob'-oq	896-897
		u saqil q'ij, ik'.	898
Xa x-u-ray-ij	nimal, ik'owen. <sup>58</sup>		899 900
Are ta x-b'an-ik b'ut-ik		k-umal poy aja-m che'.	901-902
Keje' k'ut xchi-qa-b'ij chik	ta x-kam-ik Wuqub' Kaqix,		903
	ta x-ch'aka-taj-ik,		904
	ta x-b'ana-taj-ik winaq	r-umal Aj Tz'aq, Aj B'it.	905-906 907

<sup>56</sup> (LA) For this particle *wi*, compare footnote 2. Notice the use of “where” in the English “(to) where he sat”. But there are here additional occurrences of *wi* after the two predicates “to reach (to a place)” even though no adverb seems to have been displaced to a position before those predicates.

<sup>57</sup> (LA) The verbal suffix *-oq* conveys the “irrealis”, some future meanings, anticipated, imagined, and even unreal.

<sup>58</sup> (LA) Because this is the same verb stem *ik'ow-* used in the name for Venus (Passes the Sun), it is possible that 7 Macaw (analog of 7 Ajaw since “Macaw” is the equivalent day name elsewhere in Mesoamerica) is the weaker Mercury, wanting to be the stronger Venus. Since “7” is a homonym with *uk'* ‘together’ (some Quichéan languages have *ik'in*), “1” and “7” make a meaningful pair.

WA'E u xe'		908
u ch'aka-taj-ik,		909
u yiko-xik <sup>59</sup> chi puch u q'ij Wuqub' Kaqix		910
	k-umal e kaib' k'ajol-ab', Junajpu u b'i' jun,	911-912
	X-b'alan-ke u b'i' u kab'.	913
Xa wi e k'ab'awil.		914
R-umal itzel x-k-ilo,	ri nim-ar-is-ay r-ib'.	915-916
X-raj u b'an	ch-u-wach u K'u'x Kaj.	917-918
X-cha' k'u ri k'ajol-ab':		919
“Mawi utz ta ch-ux-oq.		920
Mawi chi-k'as-e <sup>60</sup> winaq	waral ch-u-wach ulew.	921-923
Keje' k'ut chi-qa-tij wub'a-xik.		924
Ch-u-wi' r-echa' chi-qa-wub'a-j wi.		925
Chi-ri' chi-qa-koj wi u yab'.		926
Ta k'is-oq u q'inomal,		927
u xit,		928
u puwaq,		929
u k'uwal,		930
u yamanik,		931
ri k-u-k'ak'a-b'ej.		932
Keje' k'ut ch-u-b'ano.		933
R-onojel winaq	mawi are' chi-winaq-ir wi q'aq'al ri' xa puwaq.	934-937
Ta ch-ux-oq,”	x-e-cha' ri k'ajol-ab'.	938-939
Jujun chi wub',	ki-tele-n ki kab' ichal.	940-941

<sup>59</sup> (LA) AC had <yiq>. The text has <yic>. Edmonson lists under <yikoh>.

<sup>60</sup> (LA) What is the contribution of the verbal suffix -e' here? Is it like k'oj-e-? The facing English translates it so.

Are' k'u ri Wuqub' Kaqix,	e kaib' u k'ajol.	942-943	
Are' nab'e al	ri Sipakna.	944	
u kab' al chi k'ut <sup>61</sup>	ri Kab'-r-aqan.	945	
Chimalmat k'ut	u b'i' ki chuch,	946	
	r-ixoqil ri Wuqub' Kaqix.	947	
Are' k'u ri Sipakna,	are' chi-r-echa'j	ri nima'q juyub'--	948-950
	Ri Chi' Q'aq', Junajpu, Pekulya', Xkanul, Makamob', Julisnab',		951-956
	ch-u-cha-xik u b'i' juyub'	x-k'ol-ik <sup>62</sup> ta chi-saq-ir-ik	957-958
Xa jun aq'ab' chi-winaq-ir-ik	r-umal	ri Sipakna.	959-960
Are' ri' chi k'u <sup>63</sup>	ri Kab'-r-aqan	chi-sil-ab' juyub',	961
	R-umal	chi-neb'o-w-ik, ch'uti juyub',	962-963
		nima juyub' r-umal.	964
Xa wi keje' nim-ar-is-ab'al k-ib'	x-ki-b'ano u k'ajol	Wuqub' Kaqix.	965-966
“In <sup>64</sup> wa',			967
In q'ij!”		x-cha' Wuqub' Kaqix.	968-969
“In wa',			970
In b'an-ol ulew!”		x-cha' ri Sipakna.	971-972
“In chi k'ut, <sup>65</sup>			973
Ki-yojo-w <sup>66</sup> kaj,			974
Ch-in-wuli-j r-onojel ulew,”		x-cha' ri Kab'-r-aqan.	975-976
Xa wi u k'ajol Wuqub' Kaqix,			977
Xa wi chi-ri' x-ki-k'am wi <sup>67</sup>	ki nimal	chi-r-ij ki qajaw.	978
Are' k'ut itzel x-k-il wi k'ajol-ab',	maja' chi-b'an-taj-oq	qa nab'e chuch,	979-981
		qa nab'e qajaw.	982
Keje' k'ut x-no'ji-x wi	ki kam-ik,		983
	ki sach-ik	k-umal k'ajol-ab'.	984

<sup>61</sup> (LA) In lines 942-945, the presence of *chi k'ut* with the second son establishes a contrast, rendered in English as 'while'.

<sup>62</sup> (LA) <xqolic> in the original, with the unusual <q> (not part of normal Spanish spellings <qu...>) where a plausible reading has a Quiché word with /k/. This is an example which might support a hypothesis that when the scribe(s) of the Popol Vuh did write either orthographic <k> or <q>, they meant something other than the simplest /k/ or the most marked /q/, they meant either /k/ or /q/. Remember that <c> is vague, unspecified, while reversed <3> is (usually?) the very distinctive sound /q/.

<sup>63</sup> (LA) The particles *chi k'ut* signal the shift to talking about Cabracan, rendered in English as 'And (this is) ...'

<sup>64</sup> (AC) 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>65</sup> (LA) In lines 967-976, the presence of *chi k'ut* with Cabracan establishes a contrast, here rendered in English as 'as for me'.

<sup>66</sup> (AC) The manuscript reads *quiyou* (block out, impede), which Mondloch (personal communication) suggests is likely a scribal error for *quiyohou* (destroy, ruin, fell).

<sup>67</sup> (LA) Is the particle *wi* here because *chi-ri'* occurs before the verb?

WA'E k'ute u wub'a-xik Wuqub' Kaqix	k-umal kaib' k'ajol-ab'.	985-986
Xchi-qa-b'ij ki ch'aka-taj-ik chi ki jujunal	ri nim-ar-is-ay r-ib'.	987-988
Are' ri Wuqub' Kaqix, jun nima che' ri tapa'l,		989-990
Are' k'u r-echa' ri Wuqub' Kaqix.		991-992
Are' ch-[w]ulo ri u wach tapa'l.		993-994
Chaq'an ch-u-wi' che' ju ta q'ij.		995
X-il-oma k'ut r-echa'-b'al k-umal ri Junajpu,		996-997
X-b'alan-ke.		998
Ki-k'ak'al-en chi k'ut <sup>68</sup> ch-u xe' che' ri Wuqub' Kaqix.		999-1000
E matzam-oj ulo ri kaib' k'ajol-ab' pa xaq che'.		1001-1002
Ta x-opon k'ut Wuqub' Kaqix,	tak'-al ch-u-wi' r-echa' ri tapa'l.	1003-1006
K'ate k'ut ta x-ub'a-xik k-umal ri {Jun} Junajpu, <sup>69</sup> taq-al u b'aq' wub' ch-u kakate'		1007-1009
Ch-u-raq-uj u chi'.		1010
Ta x-pe ch-u-wi' che' taq-al ch-u-wach ulew.		1011-1012
Chimalmat k'ut ri {Jun} Junajpu anim x-b'e-k,		1013
qi-tzij wi x-b'e u chapa'.		1014
K'ate k'ut ta x-qupi-x ula u q'ab' ri {Jun} Junajpu r-umal ri Wuqub' Kaqix.		1015-1016
Ju suk' x-tzaq uloq,		1017
x-mejo uloq tza'm u teleb'.		1018
Ta x-u-tzoqopi-j chi k'ut <sup>70</sup> {Jun} Junajpu ri Wuqub' Kaqix.		1019-1020
Xa wi utz x-ki-b'ano.		1021
Ma nab'e ki ch'aka-taj-ik taj r-umal Wuqub' Kaqix		1022
u-k'a'am chi k'ut <sup>71</sup> u q'ab' ri {Jun} Junajpu r-umal ri Wuqub' Kaqix.		1023-1924
Ta x-b'e chi r-ochoch, xa chi k'u u lot'e-m u kakate'		1025
x-opon-ik.		1026
“Naqi pa mi x-k'amo-w chi-la?” x-cha' k'u ri Chimalmat,		1027-1028
	r-ixoqil Wuqub' Kaqix.	1029
“Naqi pa ri?”		1030

<sup>68</sup> (LA) The particles *chi k'ut* marks a new section here, rendered in English as 'So then ...'. The absolutive verb form *ki-k'ak'al-en* is best rendered as an ongoing activity, hence '(began to and then continued to) keep a vigil'.

<sup>69</sup> (AC) 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. (LA) One interpretation consistent with that is that Hun Hunahpu the father and Hunahpu the son are the same entity, but from different narrative traditions. Compare GI-prime the elder and GI the younger which David Stuart has concluded are the same entity, one which can be “born” more than once.

<sup>70</sup> (LA) The particles *chi k'ut* signal the contrast of the release with the taking of Hunahpu's arm, given in English as 'But then ...'.

<sup>71</sup> (LA) The words *chi k'ut* here marks a contrast, here rendered in English by 'even though'. The same particles in line 1020 are here rendered in English by 'but then' rather than by 'again', and in line 1025 by 'but now'.

“Ri e kaib' k'axtok' <sup>72</sup>	mi x-i-ki-wub'a-j,			1031
	mi x-sili-b'a-taj nu kakate'	r-umal.		1032
	Xa ka-chuywaj e we',			1033
	ka-q'oxo-w <sup>73</sup> chik.			1034
Mi nab'e mi x-nu-k'am uloq.				1035
Ch-u-wi' q'aq' k'ut	chi-xek-e wi, <sup>74</sup>			1036-1037
	chi-tzay-ab'a'	ch-u-wi' q'aq'	ta k-ul ki k'ama chik.	1038-1040
Qi-tzij chi e k'axtok',”		x-cha' ri Wuqub' Kaqix.		1041
Ta x-u-xek-e-b'a' u q'ab' ri Junajpu.				1042
Ki-na'oji-nik chik,	ri Ju Junajpu	X-balan-ke.		1043-1045
Ta x-ki-b'ij k'ut chi-r-ech		Jun Mama'.		1046-1047
Qi-tzij saq chik	r-ismal wi' chi	Mama'.		1048-1050
Jun k'u Ati't,				1051
qi-tzij kemel <sup>75</sup>		Ati't chik.		1052
Xa k-e-luq'uuq'-ila' chik,		chi ri'j-itaq winaq.		1053-1054
	Saqi Nim Aq	u b'i' Mama'.		1055
	Saqi Nima Sis k'ut	u b'i' Ati't.		1056
X-e-cha' k'u	ri k'ajol-ab'	chi-k-e,	ri Ati't,	1057-1059
			Mama':	1060
“K-ix-q-achb'il-aj taj.				1061
Chi-b'e ta k'ama qa q'ab'	r-uk' Wuqub' Kaqix.			1062
Xa k-oj-tere		ch-iw-ij.		1063-1064
‘Q'i' ri qa mam	ri q-ach-b'ila-n.			1065-1066
Kam-inaq	ki chuch,			1067
	ki qajaw.			1068
Keje' k'ut k-e-tere,	<sup>76</sup> koti-la' wi chi-q-ij.			1069-1070
Ta la' k-e-qa-sipa-j wi, <sup>77</sup>				1071
r-umal xa el-es-an u chikopil e'yaj ka-qa-b'ano,' k-ix-cha'.				1072
Keje' k'u ri oj ak'al-ab'	chi-r-ilo	ri Wuqub' Kaqix.		1073-1074
xa wi oj k-oj-ya'-w-ik i na'oj,”		x-e-cha' ri e kaib' k'ajol-ab'.		1075-1076
“Utz b'a la',”		x-e-cha' k'ut.		1077
K'ate k'ut ta x-e-b'e-k.	tza'mal ku'bi' ri Wuqub' Kaqix	ch-u-wach u q'al-ib'al.		1078-1080

<sup>72</sup> (LA) “Axe-warrior” was the original meaning of this word ( *Kaqchikel Chronicles* 2006 introduction p.44). But its meaning has been radically altered to present-day ‘demon.’ See also lines 1127-1128.

<sup>73</sup> (LA) The dictionaries give this word as *q'axow* rather than *q'oxow*.

<sup>74</sup> (LA) The particle *wi* occurs in the first line, but not the second, because in the first the locative phrase precedes the verb.

<sup>75</sup> (LA) Is there a root *kem* common to both *kemel* 'humble' and *kemaj* 'weave'? Perhaps it would have had an original meaning something like “retiring” or “going into hiding” (as one strand does in weaving when it goes under another). This might reflect a greater parallelism between 'humble' and walking 'bent over', which is what led me to consider this possibility.

<sup>76</sup> (LA) Sam Colop suggests grammatically should be *kekotila*.

<sup>77</sup> (LA) Why *wi* here?

Ta x-e-'ik'ow-ik <sup>78</sup>	ri ati't,			1081-1082
	mama'	k-e-'etz'-ey-aj k'u	ri e kaib' k'ajol-ab' chi-k-ij.	1083-1084
Ta x-e-'ik'ow	ch-u-xe'	r-ochoch	Ajaw.	1085-1087
K-u-raqu-j <sup>79</sup> k'u u chi'		ri Wuqub' Kaqix	r-umal r-e'.	1088-1089
Ta x-r-il k'ut	Wuqub' Kaqix	ri mama' ati't	k-ach-b'ila-n k-ib'.	1090-1091
“Apa k-ix-pe wi <sup>80</sup>	qa mam?”		x-cha' k'u ri ajaw.	1092-1093
“Xa oj tzuqu-b'-ey q-ib'		lal ajaw,”	x-e-cha' k'ut.	1094
“Naqi pa i tzuqu-b'al?				1095
Ma iw-alk'wal ri iw-ach-b'ila-n?”				1096
“Maja b'i		lal ajaw.		1097
E qa mam	ri'.			1098-1099
Xere na re ka-qa-toq'-ob'-aj ki wach.				1100-1101
Ri ya'a-xel ju pir,				1102
Ch'aq'a'p ka-qa-ya'	chi-k-ech	lal ajaw,”	x-e-cha' k'ut ri ati't,	1103-1104
			mama'.	1105
K-utzin k'u	ri ajaw		r-umal u q'oxom r-e'.	1106-1107
Xa k'u nima'q wa' ch'ij chik,		ka ch'a-wik:		1108-1109
“In ta b'a kani-j	ch-iw-ech,			1110
Chi-toq'-ob'-aj ta	nu wach.			1111
Naqi pa ki'	ch-i-b'ano?			1112
Naqi on ki'	ch-i-kuna-j?”		x-cha' k'ut Ajaw.	1113-1115
“Xa u chikopil e'y-aj	chi-q-el-es-aj.			1116
Xa k'u u b'aq' u wach	chi-qa-kuna-j.			1117
Xa b'aq	chi-qa-wiqo,	lal ajaw,”	x-echa' k'ut.	1118-1120
“Utz b'a la',				1121
Ch-i-kuna-j ta b'a w-e'.				1122
Qi-tzij ka-q'oxo-wik <sup>81</sup> ju ta q'ij.				1123
Mawi ch-oq'i-taj-ik.				1124
Maja b'i nu wara-m		r-umal,		1125
		r-uk' u b'aq' nu wach.		1126
Xa xi-ki-'ub'a-j,		e kaib' k'axtok'.		1127-1128
Ta x-tik-ar-ik	mawi k-in-echa'j-ik	r-umal.		1129-1130

<sup>78</sup> (LA) Is this verb an antipassive *-ow* derivative from *ik'* 'moon' or 'month' ?

<sup>79</sup> (LA) The verb is *raqoj* 'gritar', presumably related to *raqij* 'break'.

<sup>80</sup> (LA) The particle *wi* is present because the locative “where” precedes the verb.

<sup>81</sup> (LA) The Edmonson dictionary form is *q'axovik*. *Q'oxovik* should have a different meaning which does not fit here.

Keje' ta k'ut chi-toq'-ob'-aj wi nu wach.		1131
Xa ka-chuy-ub'	w-e je chik, ri w-e'."	1132-1133 1134
"Utz b'a la'	lal ajaw.	1135
Chikop b'a ka-q'axu-w-ik. <sup>82</sup>		1136
Xa ch-ok u k'exel,		1137
ch-el ri e' la."		1138
"Ma b'a utz lo	ch-el ri w-e'	1139
	R-umal xere in ajaw wi.	1140
Nu kawu-b'al	ri w-e', r-uk' u b'aq' nu wach."	1141 1142
"Xchi-qa-koj chik na k'ut	u k'exel jok'o-m b'aq."	1143-1144
Xch-ok chik	are' k'ut <sup>83</sup> jok'o-m b'aq	1145
	ri xa saqi ixim.	1146
"Utz b'a la',		
ch-iw-el-es-aj,	ch-i-to'o' uloq,"	x-cha' k'ut.
Ta x-el k'u	ri r-e' Wuqub' Kaqix.	1147 1148
Xa saqi ixim	u k'exel r-e' x-ok-ik,	1149
Xa chi k'u saq juluj-uj chi ula ixim	p-u chi'.	1150
Ju su k'u x-qaj u wach,		1151
mawi ajaw chik x-wachi-nik.		1152
X-k'is el-ik	ri re', k'uwal rax kawak-oj p-u chi'.	1153-1154
Ta x-kuna-x chi k'ut <sup>84</sup>	u b'aq' u wach Wuqub' Kaqix.	1155
Ta x-ch'ol-ik	u b'aq' u wach.	1156
X-k'is el-ik	ri puwaq.	1157-1158
Ma na k'ax taj x-u-na'o,		1159
xa wi xere ka-muqun-ik.		1160
Ta x-k'is k'u el-ik	ri u nim-ar-is-ab'al r-ib'.	1161-1162
Xa wi ki na'oj	ri Junajpu, X-balan-ke.	1163-1164

<sup>82</sup> (LA) Contrast line 1123.

<sup>83</sup> (LA) If clitic particles do occur regularly after the first constituent of a sentence, then does the presence of the particle *k'ut* here suggest that the sentence should begin with *Are .... ?* Sam Colop interprets the sentence boundaries that way.

<sup>84</sup> (LA) The particles *chi k'ut* mark a shift from removing Seven Macaw's teeth to removing his eyes, and are here rendered in English as "And then..."

Ta x-kam k'ut	ri Wuqub' Kaqix.	1165
Ta x-u-k'am <sup>85</sup> k'ut	u q'ab' ri Junajpu.	1166
X-kam nay puch	Chimalmat, r-ixoqil Wuqub' Kaqix.	1167-1168
Keje' k'ut u sach-ik	u q'inomal Wuqub' Kaqix.	1169
Ri xa aj kun x-k'amo-wik	ri k'uwal,	1170-1171
	yamanik,	1172
	x-u-puna-b'ej waral ch-u-wach ulew.	1173-1174
Nawal ati't,		1175
Nawal mama' x-b'ano-wik.		1176
Ta x-ki-k'am k'ut	ki q'ab',	1177-1178
X-tikita-x u kok,	utz chik x-ux-ik.	1179-1180
Xa r-umal u kam-ik Wuqub' Kaqix x-k-aj,	keje' x-ki-b'ano.	1181-1182
Itzel x-k-ilo	nim-ar-is-ab'al ib'.	1183-1184
K'ate k'ut x-e-b'e chik	e kaib' k'ajol-ab'.	1185-1186
Xa u tzij ri u K'u'x Kaj,	ta x-ki-b'ano.	1187-1188

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<sup>85</sup> (AC) 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.

WA'E chi k'ute <sup>86</sup> u b'ano-j chik Sipakna, "In b'an-ol juyub'."	u nab'e k'ajol Wuqub' Kaqix. ka-cha' ri Sipakna.	1189-1190 1191-1192
Are <sup>87</sup> k'u ri Sipakna	k-atin-ik ch-u-chi' ja'	1193-1194
Ta x-e-'ik'ow-ik o' much' k'ajol-ab'. O' much' ch-u-b'in-ik. <sup>88</sup>	e jur wi che', r-aqan ki kab'al. ta x-ki-q'at k'ut jun nima che', u wupalil ki kab'al.	1195-1198 1199-1202
K'ate k'ut	x-b'e ri Sipakna, x-opon k'u chi-la' k-uk' ri o' much' k'ajol-ab'.	1203 1204
"Naqi pa ki-b'ano, ix k'ajol-ab'?"		1205-1206
"Xa che', mawi ka-qa-yako chi-tele-b'a'."		1207-1209
"Xch-in-tele-j. Apa k-opon wi? <sup>89</sup> Naqi pa u chak chi i k'u'x?"		1210 1211 1212
"Xa u wupalil qa kab'al."		1213-1214
"Utz b'a la',"	cha' k'ut.	1215-1216
Ta x-u-juru-j k'ut, x-u-tele-b'a' k'u aq'an-oq	ch-u-chi' ki kab'al	1217 1218-1220
"Xa ta wi k-at-k'oje' q-uk', K'o pa a chuch, a qajaw?"	at k'ajol.	1221-1222 1223 1224
"Maja b'i,"	x-cha' k'ut.	1225-1226
"Ka-qa-cha'kimaj ta na b'a la'. Chuwe'q ch-u-wab'a-xik chik	jun qa che', r-aqan qa kab'al."	1227 1228-1230
"Utz,"	x-cha' chi k'ut.	1231-1232

<sup>86</sup> (LA) The particles *chi k'ute* mark the beginning of a major new section, and are rendered in English as 'so now'. The particle *k'ut* or the shorter *k'u* occurs often in the following lines, five times from line 1189 to line 1204, and again in line 1217. Does this feature of discourse indicate that the narrator is showing the events in order? Or was the narrator referring to some pictorial codex which had pictures of the events in order, as some have thought? Three occurrences of *(x-)ch'a k'ut* in lines 1216, 1226, and 1232 may support the first of these two explanations, because they confirm stages in the verbal conversations of Zipacna with the 400 boys.

<sup>87</sup> (LA) The occurrence of *Are'* 'this' at the beginning of line 1193 is a good candidate to interpret as a pointing to a picture (not resulting from discourse structure). Is that a valid argument? See similarly line 1293.

<sup>88</sup> (LA) Notice the changed word order, with the agents (the 400) now at the beginning of the parallel sentence. Does this signal that we should translate "It was 400 who were walking along ..."? So action first, then emphasize how many?

<sup>89</sup> (LA) The particle *wi* is present because the locative occurs initial in the question.

K'ate k'ut <sup>90</sup> x-k'am ki na'oj,	ri o' much' k'ajol-ab'.	1233-1234
“Are' ri ala, jupacha chi-qa-b'an chi-r-e? chi-qa-kam-is-aj taj,	r-umal mawi utz ri k-u-b'ano. Xa u tukel <sup>91</sup> mi x-u-yak ri che'.	1235 1236-1237 1238
Qa k'oto' jun nima jul chi-r-i', Ta k'ut chi-qa-tzaq wi <sup>92</sup> qaj-oq pa jul.		1239 1240
‘Jak'ama', qaja ulew pa jul,’	k-oj-cha' ta chi-r-e chi.	1241-1242
Are ta k'ut pach-al qaj-oq pa jul, ta qa-tari-j qaj-oq ri nima che' chi-r-i'. Ta k'ut chi-kam wi pa jul,”	x-e-cha' k'ut o' much' k'ajol-ab'.	1243-1244 1245-1246
Ta x-ki-k'ot k'ut jun nima jul najt x-qaj-ik. Ta x-ki-taq k'ut ri Sipakna:		1247 1248
“Oj kani-j ch-aw-ech, ch-i-b'e ta a k'oto chik ulew. mawi ka-qa-riqo,” x-ucha-xik.		1249-1251
“Utz b'a la'” K'ate k'ut x-qaj pa jul.	x-cha' k'ut.	1252 1253
“Ka-sik'i-n uloq ta k'oto-taj-oq ri ulew naj ta chi-qaj-ik aw-umal,” x-ucha-xik.		1254-1257
“We'” Ta x-u-tiki-b'a u k'ot-ik jul.	x-cha' k'ut.	1258 1259
Xa k'u u jul x-u-k'oto u kol-b'al r-ib'. X-r-eta'ma-j ri u kam-is-axik. ta x-u-k'ot k'ut jun wi' chi jul ch-u tzala-n-em. U ka jul x-u-k'oto, x-kolo-taj wi.		1260 1261-1262 1263-1264
“K'a janik'an pa la'?”	x-ucha-x k'u qaj-oq k-umal o' much' k'ajol-ab'.	1265-1266
“K-in-an u k'oto. We xk-ix-nu-sik'i-j aq'an-oq, ta ch-utzin-oq u k'oto-taj-ik,” x-cha' uloq Sipakna chi-r-i' pa jul.		1267 1268-1270
Ma k'u are' k-u-k'ot u xe' jul ri u muq-ikil. <sup>93</sup> Xa u jul k-u-k'oto kol-b'al r-ib'.		1271-1272 1273-1274
K'ate k'ut ta x-sik'i-n uloq ri Sipakna, kolo-n chuka chi-r-i' pa jul ta x-sik'i-n uloq.		1275-1276
“K-ix-pet-oq ch-ul i k'ama' ulew, r-achaq jul. Mi x-k'oto-taj-ik. qi-tzij naj mi x-qaj w-umal.		1277-1280 1281-1282
Ma pa k-i-ta nu sik'i-b'al lo?		1283

<sup>90</sup> (LA) On this page the particle *k'ut* (three of these *k'u*) occurs in lines 1233, 1240, 1243, 1245, 1246, 1247, 1248, 1252, 1253, 1258, 1260, 1262, 1266, 1271, 1275. It appears to mark the punctual events in the narrative, but is absent in background or quoted speech. Such a simple rule will not work for all occurrences of *k'ut*.

<sup>91</sup> (LA) The word *tuk-el* here seems clearly to mean “alone”. In the early part of creation, it might have meant “motionless”.

<sup>92</sup> (LA) The particle *wi* in lines 1240, 1245, 1264 seems to be a literal “there” rather than a grammatical trace. Is that correct?

<sup>93</sup> (AC) The text says *vmoquiquil*, which is likely a scribal error considering the context.

Are' k'u ri i sik'i-b'al.				1284
Xa ub'i	ka-xoja-nik,	keje' ri' jun ele-b'al,		1285-1286
		kaib' ele-b'al	ix k'o wi, <sup>94</sup> ka-nu-ta'o,"	1288-1289
			x-cha' ula ri Sipakna pa u jul.	1290
Chi-r-i' k'ut matz-al chi wi uloq,	ka-sik'iy-aj chi ula pa jul.			1291-1292
Are' k'ut ka-jur-ux uloq ri ki nima che'		r-umal k'ajolab',		1293
K'ate puch x-ki-tari-j qaj-oq ri che' pa jul.				1294
"Ma k'o,				1295
Ma ch'a-w-ik,				1296
Chi-qa-ta na ta ch-u-raqu-j u chi',	ta kam-oq,"	x-e-cha' chi k-ib'il k-ib'.		1297-1299
Xa k-e-jasl-aj-ik.				1300
Xa pu chi-matz-al-aj ki wach	chi ki jujunal.			1301-1302
Ta x-ki-tari-j qaj-oq ri che'.				1303
Are k'u x-cha' k'ut,	ta x-u-raqu-j u chi'.	xa ju paj chik x-sik'i-nik,	ta x-qaj apan-oq ri che'.	1304-1307
"Oka, mi x-utzin-ik!				1308
Qi utz!				1309
Mi x-qa-b'ano chi-r-e.				1310
Mi x-kam-ik.				1311
Ata lab'e	chi-taq-en			1312-1313
	ch-u-b'ano,			1314
	ch-u-chaku-j?			1315
Ta ch-ux-oq	u nab'e la'.			1316-1317
X-u-koj ula r-ib' q-uk',				1318
chi-qa-xo'l puch,	la' oj,	o' much' k'ajol-ab'!"	x-e-cha' k'ut.	1319-1322
K-e-ki'kot chik.				1323
"K'o ri' u b'an-ik qa ki' ox-ij,				1324
K-e-'ek'ow-ik ox-ij puch,				1325
chi-q-uk'-aj laq'ab'eb'al,				1326
qa kab'al,	la' oj,	O' much' chi <sup>95</sup> k'ajol-ab'!"	x-e-cha'.	1327-1329
"Chuwe'q k'ut chi-q-ilo.				1330
Kab'-ij puch chi-q-ilo,	ma pa chi-pe sanik	pu ulew	ta ch-u-win-oq	1331-1334
			ta q'ey-oq.	1335
K'ate k'ut ku'ul chi qa k'u'x, <sup>96</sup> ta q-uk'-aj ri qa ki',"			x-e-cha' k'ut.	1336-1337

<sup>94</sup> (LA) The particle *wi* is present because the locative phrase "at one remove" appears before the verb.

<sup>95</sup> (AC) *Chi* frequently follows numbers in K'iche' speech and has no separable meaning.

<sup>96</sup> (LA) This is another Quiché idiom involving the word "heart". Perhaps "Then we will be happy" ?

K-u-ta' k'u uloq	ri Sipakna chi-r-i' pa jul	ta x-ki-b'ij k'ajol-ab' ri'.	1338-1340
K'a ch-u-kab'-ij puch,	ta x-tub'uki-j sanik.		1341-1342
	k-e-b'ino-w-ik,		1343
	k-e-b'uchu-w-ik.		1344
Ta x-e-k'ulun xe' che'.			1345
Jumaj ki ka-yelo'n is,			1346
Ki ka-yelo'n puch r-ixk'aq Sipakna.			1347
Ta x-k-il k'u	ri k'ajol-ab':		1348-1349
“Mi pa x-utzin ri k'axtok'.			1350
Ch-iw-ila' na sanik!			1351
Mi x-e-k'ulun uloq,			1352
Mi x-e-tub'uki-j uloq.			1353
Jumaj is ki ka-yen.			1354
K'o r-ixk'aq ri chi-la' na.			1355
Mi x-qa-b'ano k'a,”		x-e-cha' chi k-ib'il k-ib'.	1356-1357
Are <sup>97</sup> k'u ri Sipakna xa wi k'asl-ik.			1358
X-u-q'at uloq r-ismal u wi'.			1359
Xa pu k-u-k'ux uloq r-ixk'aq,			1360
Chi-r-e k-u-ya' ula chi-k-ech ri sanik.			1361
Keje' k'u ri' x-kam-ik		x-ki-na'o o' much' k'ajol-ab'.	1362-1363
K'ate k'ut x-tik-ar ki ki' chi r-ox-ij.			1364
Ta x-e-q'ab'-ar puch	k-onojel k'ajol-ab'.		1365
E k'u q'ab'-ar-inaq chik	k-onojel o' much' k'ajol-ab' maja b'i ka-ki-na' chik.		1366-1367
K'ate puch x-ul-ix ri kab'al	pa ki wi' r-umal ri Sipakna.		1368-1369
X-e-k'is	ch'aya-taj-ik k-onojel		1370-1371
Maja b'i chik jun, kaib' x-kolo-taj	chi-k-ech ri o' much' chi k'ajol-ab'.		1372-1373
X-e-kam-is-axik r-umal Sipakna,	u k'ajol ri Wuqub' Kaqix.		1374-1375
Keje' k'ut <sup>98</sup> ki kam-ik, o' much' k'ajol-ab' ri'.			1376-1377
X-cha' chi k'ut <sup>99</sup> are' ri x-e-'ok	chi ch'umilal ri Motz u b'i	k-umal.	1378-1379
We k'ut xa saq-b'al tzij lo.			1380

<sup>97</sup> (LA) Might both the *Are'* and the *wi* refer to a picture the narrator was pointing at?

<sup>98</sup> (LA) The particle *k'ut* here marks the summary of the entire preceding section as a single event.

<sup>99</sup> (LA) The particles *chi k'ut* here mark a shift of perspective, rendered here in English as 'now'.

Are' chi k'ut <sup>100</sup> chi-qa-b'ij u ch'aka-taj-ik chik Sipakna	r-umal ri e kaib' k'ajol-ab',	Junajpu, X-b'alan-ke.	1381 1382-1384 1385
<b>ARE'</b> chik <sup>101</sup> u ch'aka-taj-ik, u kam-ik Sipakna, Ta x-ch'ak chik <sup>102</sup>	k-umal ri e kaib' k'ajol-ab',	Junajpu, X-b'alan-ke.	1386 1387 1388-1390 1391
Are' chi k-u-yoq' ki k'u'x k'ajol-ab'	ri o' much' chi k'ajol-ab'	x-e-kam-ik r-umal Sipakna.	1392-1393
Xa kar, xa tap, Xere	ch-u-tzuku-j chi taq a'. chi-r-echa'j ju ta q'ij,		1394 1395-1396 1397
Pa q'ij Ch-aq'ab' k'ut <sup>103</sup>	chi-wa'kat-ik ta ch-u-tzuku-j r-echa', chi-r-eqa-j juyub'.		1398 1399
K'ate k'ut <sup>104</sup> u jal-wachi-xik	jun nima tap	k-umal Junajpu X-b'alan-ke.	1400-1402 1403
Are' k'ut x-ki-koj ri u wach	ek', ri mak ek'	k'o pa taq k'eche'laj.	1404 1405
Are' u xul tap x-ux-ik pa jaq. Chi k'ut <sup>105</sup> u kok q'ab' x-ki-kojo.			1406 1407
Sel ab'aj k'u ri u wa r-achaq tap		ri jowoj-ik.	1408-1409
K'ate k'ut ta x-ki-koj u kok	ch-u-xe' pek, ch-u-xe' nima juyub'.		1410 1411
Meawan u b'i' juyub' x-ch'aka-taj wi. <sup>106</sup>			1412-1413
K'ate k'ut ta x-e-pe ri k'ajol-ab',	x-ki-k'u ri Sipakna	chi ya'.	1414-1415
“Apa k-at-b'e wi,	at k'ajol?”	x-cha'-x k'u ri Sipakna.	1416-1418
“Maja b'i k-in-b'e wi. Xa w-echa' ka-nu-tzuku-j,	ix k'ajol-ab',”	x-cha' k'u ri Sipakna.	1419 1420-1422
“Naqi pa aw-echa'?”			1423
“Xa kar, Xa tap.	x-ma k'o chi wi <sup>107</sup>	ka-nu-riqo.	1424 1425-1427

<sup>100</sup> (LA) The particles *chi k'ut* here mark what will be the next section, rendered here in English as 'So now...!.

<sup>101</sup> (LA) Again *chik* 'now' marking the transition to a new episode.

<sup>102</sup> (LA) This use of *chik* seems slightly different, but brackets this entire section to line 1512. See there.

<sup>103</sup> (LA) Here an attempt at rendering *k'ut* in English is as 'but'.

<sup>104</sup> (LA) Three occurrences of *k'ut* in lines 1400, 1403, 1410 highlight the events of building the fake crab as a trap, separated from events before and after with occurrences of *k'ut* in lines 1399 and 1414.

<sup>105</sup> (LA) The particles *chi k'ut* mark the contrast between the claws and the shell (as a turtle shell). The particles are rendered here in English by 'And for...! It is unclear to LA what *q'ab'* is referring to.

<sup>106</sup> (LA) The particle *wi* appears because the location precedes the verb. Similarly in line 1416 with the locative question.

<sup>107</sup> (LA) The particle *wi* in lines 1426 and 1419 appears to be best translated with “here” and “anywhere” (negative context).

Kab-'ij-ir ch-in-kana-j r-echa'-xik. mawi ka-nu-ch'ij chik wai-j,")		x-cha' Sipakna chi-k-ech Junajpu, X-b'alan-ke.	1428 1429-1430 1431
"Jun are' la' tap k'o ula xe' siwan. Qi-tzij chi nima tap.			1432 1433
Ka-q-'ij ta la',	ch-aw-echa'j lo.		1434-1435
Xa k-oj-u-ti'o, Ka-qa-xib'-ij q-ib'	mi x-raj qa-chapo. r-umal.		1436-1437 1438
Ma chi-b'e on, k-a-chapa',")		x-e-cha' ri Junajpu, X-b'alan-ke.	1439-1440 1441
"K-i-toq'ob'a' nu wach. k-i-b'e ta i wab'a',	ix k'ajol-ab',")	x-cha' ri Sipakna.	1442 1443-1445
"Ma b'a chi-q-aj. Ma sachi-b'al taj,	xa ta xa r-aqan ja'	k-at-b'e-k. k-at-b'e-k, at k'u tak'-al apon-oq <sup>108</sup> xe' nima juyub'.	1446-1447 1448-1449 1450
Jow-ol ula ch-u-xe' siwan.	Xa	k-at-el apan-oq," x-e-cha' Junajpu, X-b'alan-ke.	1451-1453 1454
"La qi b'a, toq'ob' nu wach. Ma b'a x-u-k'ulu ix k'ajol-ab'.		k-ix-b'e na k'u nu wab'a'.	1455-1456 1457-1458
K'o k'i xo wi ri tz'ikin. W-eta'm k'o wi,")		ch-i-b'e taj iw-ub'a-j. x-cha' chi k'ut <sup>109</sup> Sipakna.	1459-1460 1461-1462
X-elaj-ik, x-oq' na chi-ki-wach k'ajol-ab'.			1463 1464
"La ma qi k'u xch-a-chap lo, Ma xa mawi x-qa-tijo,	ta xa keje' x-k-oj-tzal-ij aw-umal. xa ju suk' chi-ti'o-nik ri'.		1465-1466 1467-1468
Oj jup-ul-ik	k-oj-ok u-b'i-k.	k'ate k'ut k-u-xib'i-j r-ib' ri'	1469-1471
Oj pak'-al-ik	k-oj-ok u-b'i-k.	xa k'u sqaqi'n chik, mawi chi-qa-rigo.	1472-1474 1475
K'ate k'u utz at pak'-al-ik k-at-ok u-b'i-k,")		x-ucha-x k'ut.	1476-1478
"Utz b'a la',")		x-cha' k'u ri Sipakna.	1479

<sup>108</sup> (LA) This directional *apon-oq* may mean "until you reach a place standing below the great mountain".

<sup>109</sup> (LA) Do the particles *chi k'ut* here emphasize that Zipacna has now changed the topic of the conversation in trying persuade the two boys?

Ta x-b'e k'ut,	ach-b'ila-n chi k'ut ri Sipakna.		1480-1481
X-b'e-k,	x-e-'opon ch-u-xe' siwan.		1482-1483
Tzal-am k'u la' ri tap,	kaq wakaw-uj ula r-ij xe' siwan.		1484-1485
Ri' k'ute ki k-u-matzi-j.			1486
“Utz b'a la',”	chi-ki'kot k'u ri Sipakna.		1487
Ka-raj taj,	x-k-ok ta p-u chi',	r-umal qi-tzij k-utzin chi wai-j.	1488-1490
X-raj k-u-tij ri'.			1491
Xa x-raj jupu-nik,	x-raj ok-ik.		1492-1493
Paq-al k'u ri tap x-aq'an-ik.			1494
K'ate k'ut x-el chu uloq.			1495
“Mawi x-a-riqo?”		x-ucha-x k'ut.	1496
“Maja b'i.			1497
Xa paq-al-ik	k-aq'an-ik, xa nab'e sqaqi'n chik, mawi mi x-nu-riqo.		1498-1501
K'ate utz lo	k-i-pak'-e'-ik k-in-ok u-b'i-k,”	x-cha chi k'ut.	1502-1503
K'ate k'ut	pak'-al chik ta x-ok u-b'i-k.		1504-1505
X-k'is k'u ok u-b'i-k,	xa u wi' u ch'ek chik x-k'utun uloq.		1506-1507
X-k'is b'iq'i-taj-ik.			1508
X-lilob' k'u qaj-oq nima juyub' chi u k'u'x.			1509
Mawi x-solkopi-j chik.			1510
Ab'aj k'ut x-ux-ik ri Sipakna.			1511
Keje' u ch'aka-taj-ik chik <sup>110</sup>	Sipakna	k-umal k'ajol-ab' Junajpu,	1512-1513
		X-b'alan-ke.	1514
	“Ri B'an-ol Juyub',”	x-cha'.	1515
U tzijo-xik ojer u nab'e k'ajol Wuqub' Kaqix.			1516
Ch-u-xe' juyub'	Meawan u b'i',	x-ch'aka-taj wi. <sup>111</sup>	1517-1519
Xa nawal		x-ch'aka-taj wi u kab' nim-ar-is-ay r-ib'	1520-1521
Jun chi k'ut, <sup>112</sup>	xchi-qa-b'ij	u b'i-xik.	1522-1524

<sup>110</sup> (LA) The use of *chik* in this sentence seems slightly different from some others. The same use brackets this entire section from lines 1388 to line 1512. It contrasts this final defeat with the failure of the 400 boys to defeat him. So a translation “finally”?

<sup>111</sup> (LA) The particle *wi* is present in line 1519 because the locative adverb precedes the verb. In line 1520 it is an adverb of manner.

<sup>112</sup> (LA) The particles *chi k'ut* signal that the next section will soon begin, rendered here by English 'Now...'.

<b>R-OX</b> chi k'ut <sup>113</sup> nim-ar-is-ay r-ib', “In yoj-ol juyub',”	u kab' u k'ajol Wuqub' Kaqix, Kab'-raqan u b'i. x-cha'.	1525-1527 1528
Xa wi k'u xere Junajpu, X-b'alan-ke,	x-ch'ako-w re Kab'-r-aqan.	1529-1531
X-cha' ri Juraqan, Ch'i'pi Kaqulja, Raxa Kaqulja.		1532 1533 1534
Ta x-ch'a-wik	chi-k-ech ri Junajpu, X-b'alan-ke:	1534-1535 1536
“U kab' u k'ajol Wuqub' Kaqix jun chik, <sup>114</sup> Jun chik chi-ch'aka-taj-ik. Xa wi nu tzij, Ka-k-ik'ow-is-aj q'ij Ma k'u keje' ch-ux-ik.	r-umal mawi utz ki b'ano-j ch-u-wach ulew. chi nimal, chi alal.	1537 1538 1539-1541 1542-1543 1544 1545
Chi-b'ochi'-j k'u u-b'i-k	chi-la' r-ele-b'al q'ij,” x-cha' k'ut ri Juraqan chi-k-e ri e kaib' k'ajol-ab'.	1546-1548 1549-1550
“Utz b'a la', Lal ajaw.		1551-1552
Q-e wi na k'ut,	mawi utz wi <sup>115</sup> ka-q-ilo.	1553-1554
Ma pa lal k'ol-ik,	Lal pu yak-al-ik, Lal u K'u'x Kaj,” x-e-cha' k'ut ri k'ajol-ab', ta x-ki-k'ulu-b'a' u tzij Juraqan.	1555-1558 1559-1560
Are' puch ka-taji-n ri Kab'-r-aqan Xa sqaqi'n ch-u-tini-j r-aqan ch-u-wach ulew,	yoj-ol juyub'. ju su chi-wul-ij <sup>116</sup> nima juyub', ch'uti juyub' rumal.	1561-1562 1563-1565 1566
Ta x-k'ulu-taj <sup>117</sup>	k-umal ri k'ajol-ab'.	1567-1568
“Apa k-at-b'e wi at k'ajol?”	x-e-cha' chi-r-ech ri Kab'-r-aqan.	1569-1571
“Maja b'i k-in-b'e wi. Xa in (w)uli-y juyub', in puch yoj-ol r-ech, chi b'e q'ij, chi b'e saq.”	x-cha' k'ut ta x-ch'a-wik.	1572 1573 1574-1575 1576-1578

<sup>113</sup> (LA) The particles *chi k'ut* signal the beginning of the next section, rendered here by English 'As for ...'.

<sup>114</sup> (LA) The occurrence of *jun chik* here and in the last line seems to be quite distinct from the use of *chik* as a clitic particle.

<sup>115</sup> (LA) What is the function of the particle *wi* here?

<sup>116</sup> (AC) The manuscript reads *bulih*, which is likely a scribal error for *vulih*.

<sup>117</sup> (LA) Lines 2567 and 1559 have verb forms beginning *k'ulu-* in the meanings like 'receive' and 'accept', although Edmonson's 1965 dictionary has only *k'ula-* in such meanings.

X-cha' chi k'ut <sup>118</sup>	ri Kab'-r-aqan	chi-k-e ri Junajpu, X-b'alan-ke.	1579-1581 1582
“Jupacha x-pet-ik? Mawi w-eta'm i wach. Naqi pa i b'i?”		x-cha' Kab'-r-aqan.	1583 1584 1585
“Maja b'i qa b'i. Xa oj ub'-om, <sup>119</sup> Xa pu oj tzar-ab'-om pa taq juyub'.			1586 1587 1588
Xa oj meb'a'. Maja b'i naqi la' q-ech		at k'ajol.	1589 1590
Xa ch'uti juyub', <sup>120</sup> Xa nima juyub' k-oj-b'e-k		at k'ajol.	1591 1592
Are' k'u ri jun nima juyub' x-q-ilo. Xa k-ok-il ka-k'iy-ik, Xa ka-q'upup-ik,	qi-tzij najt <sup>121</sup> ka-q'an-ik. ki-k'ow-ik ch-u-wi' juyub' r-onojel.		1593 1594-1596 1597-1598
Ma k'u ja b'i jun, kaib' tz'ikin	mi x-qa-k'am ch-u-wach	at k'ajol.	1599-1601
We k'ut qi-tzij k-a-wuli-j r-onojel juyub' at k'ajol?”	x-e-cha' ri Junajpu, X-b'alan-ke chi-r-e Kab'-r-aqan.		1602-1603 1604
“Ma qi-tzij x-iw-ilo ri juyub' k-i-b'ij? Apa k'o wi? Xch-iw-il na, xch-in-wuli-j qaj-oq. Apa x-iw-il wi?” <sup>122</sup>			1605-1606 1607 1608-1609 1610
“Ch-ila' b'a k'o wi	chi r-ele-b'al q'ij,”	x-e-cha' k'ut Junajpu, X-b'alan-ke.	1611-1613 1614
“Utz. Ch-i-k'am-a' qa b'e,”		x-e-'ucha-x k'u ri e kaib' chi k'ajol-ab'.	1615-1618
“Maja b'i, xa ka-chape nik'aj	chi-qa-xo'l k-at-k'oj-e <sup>123</sup> wi, jun ch-a-mox, jun ch-aw-iki-q'ab' chi-q-e.		1619-1620 1621 1622
R-umal k'o qa wub', We k'o tz'ikin chi-qa-wub'a-j,”		x-e-cha' k'ut.	1623 1624-1625
K-e-ki'kot	chi-ki-tijtob'ela' ki wub'a-nik.		1626-1628

<sup>118</sup> (LA) The particles *chi k'ut* here signal a change of speaker, rendered in English by 'then'.

<sup>119</sup> (LA) Here are two more examples of two agent perfect in *-om*, “have been hunting (with blowguns)” and “have been trapping in mountains”. This form not used in modern Quiché (where *-om* has a passive perfect sense) but is prominent in some of the names of divine beings in the Popol Vuh.

<sup>120</sup> (LA) There are no particles *wi* in this sentence, even though the apparent locatives appear before the verb. Are they instead functioning somehow as direct objects of a verb something like English “traverse” in meaning?

<sup>121</sup> (Sam Colop) The word *najt* is an ancient form of *naj* 'far, deep', from which words are derived referring to ancient times.

<sup>122</sup> (LA) The particle *wi* appears in lines 1610, 1611, 1620 because a locative appears before the verb, in line 1610 questioned.

<sup>123</sup> (LA) “Take the middle position between us” is a coming-to-be in that position, consistent with the general use of *-e'*.

Are' k'u ri ta k-e-wub'a-n-ik, ma na ulew taj u b'aq' ki wub'. chi-k-uxlab'i-j ri tz'ikin ta chi-ki-wub'a-j. Ch-u-mayija-j k'u ri Kab'-r-aqan.	1629-1630 1631 1632
Ta x-ki-b'aq k'u ki q'aq' ri k'ajol-ab'. X-ki-b'ol k'ut ki tz'ikin ch-u-wach q'aq'.	1633-1634 1635
Jun k'ut tz'ikin x-ki-k'u'l saj-kab' chi-r-ij. saqi ulew x-ki-kojo.	1636-1637 1638
“Are' k'ut chi-qa-ya' chi-r-e ta jiq'on-oq, Ta ch-u-tziqa' puch r-uxlab' qa tz'ikin. ta ch'aka-j-oq. Are' k'u ri ulew xch-ok chi-r-i <sup>124</sup> Tz'ikin q-umal p-ulew chi-qa-tzak wi. <sup>125</sup> Keje' k'ut p-ulew chi-muq wi.	1639-1640 1641-1642 1643-1644 1645-1646 1647-1648
We nima eta'ma-n-el, jun tz'aq, jun b'it, ta ch-awa-x-oq, ta saq-ir-oq,” x-e-cha' ri k'ajol-ab'.	1649-1651 1652-1653 1654
“R-umal xa xchi-rayi-n wi <sup>126</sup> u k'u'xlal ri' chi-ti'-k, chi-chaq'-ux-ik. Keje' xch-u-rayi-j u k'u'x ri Kab'-r-aqan,” X-e-cha' chi k-ib'il k-ib' Junajpu, X-b'alan-ke.	1655-1657 1658 1659-1661 1662
Ta x-ki-b'ol ri tz'ikin, x-chaq'a-j k'ut q'an u b'ol-ik. Chi-yipo-w-ik chi kab'chiya-nik k-ij ri tz'ikin, chi-k'ow-in-ik simis-oj r-uxlab'.	1663-1664 1665-1666
Are' k'u ri Kab'-r-aqan k-u-rayi-j chik r-echa'-xik. xa kaw-ajin u wa'l p-u chi'. Xa ka-b'iq'i-l-aj-ik, ka-quru-l-aj puch u chub', u k'axaj, r-umal u sims-oj-il tz'ikin.	1667-1668 1669-1670 1671-1673 1674-1675
Ta x-u-tz'ono-j k'ut: “Naqi pa ri iw-echa'? Qi-tzij kus r-uxlab' ka-nu-na'o.	1676 1677-1678
Chi-ya' ta sqaqi'n w-ech,” x-cha' k'ut. Ta x-ya' k'ut jun tz'ikin chi-r-e Kab'-r-aqan.	1679 1680
U ch'aka-taj-ik k'u ri'.	1681

<sup>124</sup> (LA) Should the words *tz'ikin q-umal* be shifted to the preceding line? So read literally "Earth shall go into the bird, done by us."

<sup>125</sup> (LA) The particle *wi* occurs in these lines because the locational phrase "in the earth" occurs before the verb.

<sup>126</sup> (LA) Why does the particle *wi* occur in line 1655?

K'ate k'ut x-u-k'is ri tz'ikin,	ta x-b'e chi k'ut, <sup>127</sup>		1682-1683
	x-e-'opon k'u	chi-la' r-ele-b'al q'ij,	1684-1685
		k'o wi ri nima juyub'.	1686
Are' k'u,	ri Kab'-r-aqan,	xa tub'-ul chik <sup>128</sup> r-aqan,	1687-1689
		u q'ab'.	1690
Ma b'i chi-kowi-n chik <sup>129</sup>	r-umal ri ulew x-k'u'l	chi-r-ij tz'ikin x-u-ti'o.	1691-1694
Ma k'u ja b'i' chik	naqi la' x-u-b'an <sup>130</sup> chik	chi-r-e juyub'.	1695-1696
Mawi x-utzin-ik	x-wuli-j-taj.		1697-1698
Ta xim k'ut <sup>131</sup>	k-umal k'ajol-ab'.		1699
Chi-r-ij xim wi <sup>132</sup> u q'ab'.			1700
X-r-il-ij u q'ab'	k-umal k'ajol-ab'.		1701
Xim k'ut u qul r-aqan u kab' ichal.			1702
K'ate k'ut	x-ki-tari-j qaj-oq p-ulew,		1703
	x-ki-muqu.		1704
Keje' k'ut u ch'aka-taj-ik Kab'-r-aqan ri',			1705
xa wi xere	Junajpu,		1706-1707
	X-b'alan-ke.		1708
Mawi ajila-n ki b'ano-j	waral ch-u-wach ulew.		1709-1710
Are' chi k'ut <sup>133</sup> xchi-qa-b'ij chik	k-ala-xik	Junajpu,	1711-1713
		X-b'alan-ke.	1714
Are' nab'e mi x-qa-b'ij	ri ki ch'aka-taj-ik	Wuqub' Kaqix	1715-1716
		r-uk' Sipakna,	1717
		r-uk' Kab'-r-aqan	1718-1720
		waral ch-u-wach ulew.	

<sup>127</sup> (LA) The particles *chi k'ut* signal the story moving on, rendered in English by 'then' ('again' would also be possible).

<sup>128</sup> (LA) The particle *chik* is here translated as “by then”, like “now” signaling a difference of then vs. earlier.

<sup>129</sup> (LA) Here *chik* is translated “again”, referring to a change from now to later, one which will not occur.

<sup>130</sup> (AC) The manuscript reads *xubban*, likely a scribal error.

<sup>131</sup> (LA) Here *ta...k'ut* is translated “so then”.

<sup>132</sup> (LA) The particle *wi* appears here because the locative appears before the verb.

<sup>133</sup> (LA) The particles *chi k'ut* signal that the next section will soon begin, here rendered as English 'Now...!'.