



POP WUJ

THE SACRED BOOK

An account of the Creator

AHAU-CHU-WAAJ

oral and written in full account

Whose name is The Lord God of Sustenance to those
of the Kej or people of the Deer who kept the ceremony

The Lord God of Compassion,
Who provides maize and water for life,
To the revered Grandfathers and Grandmothers
In the original heart, the sacred stopping place upon the land
where, from across the seas, they arrived.

INTRODUCTION

In 1701, Priest Francisco Ximénez documented the original telling of the sacred narrative from the High Priesthood of the K'iche' Maya. However, due to the Maya's limited knowledge of Spanish and the Spaniards' limited knowledge

of K'iche' Maya, as well as ulterior motives, several errors were introduced. One such error was renaming the text to "Popol Vuh," which misleadingly suggests it is a profane book. These inaccuracies have since been corrected to preserve the narrative of the Great Peacemaker, who reminded the people of the teachings known by the Ri Laj Mam, meaning the Great Grandfather, who had initially shared them 5 generations before Ahau-Chu-Waaj or Q'uq'umatz appeared and lived with the people.

The term Ahau pronounced "Ahaaw" is the Mayan name for Lord God. In the first century, a prophet and teacher named Ahau-Chu-Waaj arrived from the northern lands. His name signifies the Lord God who breaks bread made from maize or provides sustenance. He conveyed that the Creator spirit of Kukulcan had taken physical form and was speaking through him.

When the Spanish priests learned of Ahau-Chu-Waaj, they attempted to erase his presence due to the similarities with Jesus of Hebrew origin, Yehoshua. Their aim was to spiritually conquer the sacred peoples of the Americas, particularly the K'iche' Maya, under the mandate of the Doctrine of Discovery, which would have been invalidated by his teachings that they carry.

On March 31, 2008, the Vatican's official newspaper, 'L'Osservatore Romano,' published an article by historian Luigi Guarnieri Carducci Calò titled 'Legend of an Apostle called Viracocha.' It included summaries and evidence that Christ was already known to various indigenous groups, as cited by 16th-century Spanish chroniclers Gonzalo Fernández de Oviedo, Bartolomé de las Casas, and Juan de Betanzos, as well as Jesuit priest Manuel da Nóbrega, who gathered evidence in South America in 1549.

The English, Spanish, and Catholic Church sought to eliminate the spiritual identity of these peoples, who were true followers of the living Creator. It is said that when the words of Ahau are written, they become an extension of him, just as all living beings are, and thus, even in abbreviated form, are considered living.

The sacred text, transcribed by Francisco Ximénez around 1701, despite its inaccuracies, contains truths and is considered a living document. It is held at the Newberry Library in Chicago, Illinois, where it is preserved, but to the K'iche' Maya, it remains a hostage.

This version maintains the historical and spiritual significance of the account, displaying a remnant as provided by the Deer Family of the K'iche' Maya, who still hold a prominent role in ceremonies. It emphasizes the importance of the text to the K'iche' Maya people and the challenges faced in preserving its authenticity and integrity.

The following is the Pop Wuj, presented in both oral and written forms as one.

THE FIRST TEACHING OF AHAU

The first teaching of Ahau—In a time of silence and stillness, the creators, the Great Father and Ahau, deliberate in darkness—They plan the creation of life and the emergence of man—The Heart of Heaven, composed of Sky Flash, Little Flash, and Sudden Flash, brings light and life—The earth is formed, and creation is perfected through divine wisdom.

1 Behold, I recount to you how all was in suspense, all calm, in silence; all motionless, still, and the expanse of the sky was empty. This is the first account, the first narrative.

2 There was neither man, nor animal, nor birds, nor fishes, nor crabs, nor trees, nor stones, nor caves, nor ravines, nor grasses, nor forests; there was only the sky. The surface of the earth had not appeared.

3 There was only the calm sea and the great expanse of the sky. There was nothing brought together, nothing which could make a noise, nor anything which might move, or tremble, or make noise in the sky.

4 There was nothing standing; only the calm water, the placid sea, alone and tranquil. Nothing existed. There was only immobility and silence in the darkness, in the night.

5 Only we, the creators, the Great Father, the Eternal Source, and Ahau, who is Q'uq'umatz, the first child of the cosmos, were in the water surrounded with light. We were hidden under green and blue feathers, revered as the Cosmo Vision, the embodiment of divine wisdom and foresight.

6 By nature, they were great sages and thinkers, as are spirit in earthly form. In this manner, the sky existed and also the Heart of Heaven, which is the name of Great Sky Father.

7 Then came the word. The Great Father and Ahau came together in the darkness, in the eternal night, and talked together, deliberated, united words and thoughts. It became clear that with dawn, man must appear.

8 They planned the creation: the trees, the thickets, the birth of life, and the creation of man. This was arranged in the darkness and night by the Heart of Heaven, known as Sky Thunder, the force commanding the skies.

9 The first is Sky Flash, representing the initial burst of light that heralds creation. The second is Little Flash, symbolizing the gentle illumination that follows. The third is Sudden Flash, embodying the swift and powerful force of light. Together, these form the Heart of Heaven, the collective force bringing light and life into existence.

10 Then the Great Father, the Heart of Heaven and Ahau conferred about life and light, what we would do to bring light and dawn, and who would provide sustenance.

11 "Let it be done! Let the emptiness be filled! Let the water recede and make a void, let the earth appear and become solid," we declared.

12 "Let there be light, let there be dawn in the sky and on the earth! There

shall be neither glory nor grandeur in our creation until man is formed," they spoke.

13 Then the earth was created by them. "Earth!" they said, and instantly it was made. Like mist, like a cloud, and like a cloud of dust was the creation, when the mountains appeared from the water; and instantly they grew.

14 By miracle, by magic art, the mountains and valleys formed; and instantly the groves of cypresses and pines put forth shoots on the earth's surface.

15 Filled with joy, Ahau exclaimed: "Your coming has been fruitful, Heart of Heaven; and you, Sky Thunder, Little Flash, Sudden Flash!"

16 "Our work, our creation shall be finished," Ahau answered. First, the earth was formed, mountains and valleys; water currents divided, rivulets running freely, water separated as high mountains appeared.

17 Thus was the earth created by the Heart of Heaven and the Heart of Earth, as a spirit of the Sky Mother descended into the Earth as they are called who first made it fruitful, when the sky was in suspense, and the earth submerged in water.

18 So it was that they perfected the work, after thinking and meditating upon it.

THE SECOND TEACHING OF AHAU

The second teaching of Ahau—The creation of small wild beasts and guardians of the woods—The Forefathers decree that silence shall not reign beneath the trees—Deer and birds are created and given homes—All creatures are commanded to praise their creators but fail to speak—The beasts are condemned to their fate for their inability to adore—A new attempt to create man is made—The first man of mud fails to withstand—Diviners Xpiyacoc and Xmucané are consulted—A new creation from wood is attempted—Wooden figures, resembling men, populate the earth but lack souls and forget their creators—This trial is deemed unsuccessful, as they fail to remember the Heart of Heaven.

1 And it came to pass that they did make the small wild beasts, the guardians of the woods, yea, the spirits of the mountains, the deer, the birds, the pumas, the jaguars, the serpents, and the snakes, even the vipers and other guardians of the thickets.

2 And the Forefathers did speak, saying, "Shall there be only silence and calm beneath the trees, beneath the vines? It is meet that there be those who shall guard them." Thus they spake as they did meditate and commune together.

3 And lo, the deer and the birds were created forthwith. And they did provide homes for the deer and the birds, saying, "Thou, O deer, shalt lie down in the fields by the riverbank and in the ravines.

4 Here shalt thou dwell among the thickets, among the pasture; in the woods

shalt thou multiply, and thou shalt walk upon four feet, and they shall uphold thee. Thus let it be done!" Thus spake they.

5 And they did also appoint dwellings unto the birds, both great and small, saying, "Ye shall abide in the trees and in the vines. There shall ye build your nests; there shall ye multiply; there shall ye increase in the branches of the trees and in the vines."

6 Thus were the deer and the birds instructed; and they did their duty forthwith, and all did seek their homes and their nests.

7 And the creation of all the four-footed beasts and the birds being fulfilled, they did command them, saying, "Speak, cry, warble, call, each according to your kind and your variety." Thus was it spoken unto the deer, the birds, the pumas, the jaguars, and the serpents.

8 "Speak, then, our names, and praise us, your mother, your father. Invoke then, Huracán, Chipi Caculhá, Raxa-Caculhá, the Heart of Heaven, the Heart of Earth, the Creator, the Maker, the Forefathers; speak, invoke us, adore us," thus were they instructed.

9 But behold, the beasts could not speak as men; they did but hiss and scream and cackle; they could not form words, and each did scream in its own manner.

10 And when they did see that it was not possible for them to converse with one another, they spake, saying, "It is not possible for them to utter our names, the names of us, their Creators and Makers. This is not well," thus spake they one to another.

11 And then they did say unto them, "Because it hath not been possible for you to speak, ye shall be changed. We have changed our minds: Your food, your pasture, your homes, and your nests ye shall have; they shall be the ravines and the woods because it hath not been possible for you to adore us or invoke us.

12 "There shall be those who adore us; we shall make other beings who shall be obedient. Accept your destiny: your flesh shall be torn to pieces. So shall it be. This shall be your lot."

13 Thus they declared their will unto the large and small beasts which are upon the face of the earth.

14 And they desired to give them another trial; they desired to make another attempt; they desired that all living things should adore them. But they could not comprehend one another's speech;

15 They could accomplish nothing, and they could do nothing. For this cause, they were sacrificed, and the beasts which were upon the earth were condemned to be slain and eaten.

16 Therefore, another attempt must needs be made to create and form man. "Let us try again! Already doth the dawn draw near: Let us make him who shall nourish and sustain us! What shall we do to be invoked, that we may be remembered upon the earth?"

17 We have already tried with our first creations, our first creatures; but we could not make them praise and venerate us. Therefore, let us try to make obedient, respectful beings who will nourish and sustain us." Thus they spake.

18 And it came to pass that they did create and form. Of earth, of mud, they did make man's flesh. But they saw that it was not good. It did melt away, it was soft, did not move, had no strength, it did fall down, it was limp, it could not move its head, its face did fall to one side, its sight was blurred, it could not look behind.

19 At the first, it did speak, but had no mind. Quickly it did soak in the water and could not stand. And they said, "Let us try again because our creatures will not be able to walk nor multiply. Let us consider this," thus they said. Then they did break up and destroy their work and their creation.

20 And they said, "What shall we do to perfect it, that our worshipers, our invokers, may be successful?" Thus they spake when they did confer again: "Let us say again to Xpiyacoc, Xmucané, Hunahpú-Vuch, Hunahpú-Utiú: 'Cast your lot again. Try to create again.'"

In this manner, they spake to Xpiyacoc and Xmucané. Then they spake to those soothsayers, the Grandmother of the day, the Grandmother of the Dawn, as they were called by them, and whose names were Xpiyacoc and Xmucané.

And said Huracán, Tepeu, and Q'uq'umatz when they spake to the soothsayer, to the Maker, who are the diviners: "Ye must work together and find the means so that man, whom we shall make, man, whom we are going to make, will nourish and sustain us, invoke and remember us."

"Enter, then, into council, grandmother, grandfather, our grandmother, our grandfather, Xpiyacoc, Xmucané, make light, make dawn. Have us invoked, have us adored, have us remembered by created man, by made man, by mortal man. Thus be it done."

"Let your nature be known, Hunahpú-Vuch, Hunahpú-Utiú, twice-mother, twice-father, Nim Ac, Nima-Tziís, the master of emeralds, the worker in jewels, the sculptor, the carver, the maker of beautiful plates, the maker of green gourds, the master of resin, the master Toltecat, grandmother of the sun, grandmother of dawn, as ye will be called by our works and our creatures."

"Cast the lot with your grains of corn and tzité. Do it thus and we shall know if we are to make, or carve his mouth and eyes out of wood form." Thus the diviners were told. They went down at once to make their divination, and cast their lots with the corn and the tzité.

"Fate! Creature!" said an old woman and an old man. And this old man was the one who cast the lots with Tzité, the one called Xpiyacoc. And the old woman was the diviner, the maker, called Chiracán Xmucané.

Beginning the divination, they said, "Get together, grasp each other! Speak, that we may hear." They said, "Say if it is well that the wood be got together and that it be carved by the Creator and the Maker, and if this man of wood is he

who must nourish and sustain us when there is light when it is day!"

"Thou, corn; thou, tzité; thou, fate; thou, creature; get together, take each other," they said to the corn, to the tzité, to fate, to the creature. "Come to sacrifice here, Heart of Heaven; do not punish Tepeu and Q'uq'umatz!"

Then they did talk and speak the truth: "Your figures risen out of wood form shall come out well; they shall speak and talk on earth." "So may it be," they answered when they spake. And instantly the figures were made from a wood form and became a great being of flesh that dwelled in the woods. They looked like men, talked like men, and populated the surface of the earth, but were brothers and sisters of the trees.

They existed and multiplied; they had daughters, they had sons, these beings like great Ape figures; but they did not have souls, nor minds, they did not remember their Creator, their Maker; they walked on all fours, aimlessly. They no longer remembered the Heart of Heaven and therefore they fell out of favor.

It was merely a trial, an attempt at man. At first, they spake, but their face was without expression; their feet and hands had no strength; they had no blood, nor substance, nor moisture, nor flesh; their cheeks were dry, their feet and hands were dry, and their flesh was yellow.

Therefore, they no longer thought of their Creator nor their Maker, nor of those who made them and cared for them. These were the first men who existed in great numbers on the face of the earth.

THE THIRD TEACHING OF AHAU

The third teaching of Ahau—The wooden beings are destroyed by a great flood for failing to honor their creators—Their annihilation is marked by a deluge and divine punishment—Xecotcovach, Camalotz, Cotzbalam, and Tucumbalam execute divine retribution—The earth darkens, and black rain falls as a sign of divine displeasure—Animals, sticks, and stones rise against the wooden beings, striking them down—Dogs and household items declare judgment, turning against their former masters—The beings seek refuge but find none as all creation rejects them—Their destruction is complete, and their descendants become monkeys, serving as a reminder of their failure to fulfill their divine purpose.

And it came to pass that immediately the beings made from a wooden form were annihilated, destroyed, broken up, and killed. Yea, a great flood was brought about by the Heart of Heaven; this was the first great flood, and others would follow. It was formed and fell upon the heads of the ape-like creatures who dwelt in the forest, for they were the first attempt at creating mankind, yet they failed to honor their creators and fulfill the purpose for which they were made.

Behold, the flesh of man was made of tzité, yet when woman was fashioned by the Creator and the Maker, her flesh was formed of rushes. These were the materials chosen by the divine, for they desired to use them in their making. But alas, those that had been created did not think nor did they speak with reverence to their Creator and Maker. For this cause, they were deluged and swept away by the mighty flood.

And it came to pass that those beings, having been created and formed, did not remember their Creator, nor did they honor the Maker. Their hearts were void of understanding, and they failed to fulfill the purpose for which they were brought forth. Thus, in their forgetfulness and disregard, they were swept away, and their existence was brought to an end by the hand of the divine.

And it came to pass that a heavy resin fell from the sky, and the one called Xecotcovach came and did gouge out their eyes; and Camalotz came and did cut off their heads; and Cotzbalam came and devoured their flesh. Yea, Tucumbalam also came and did break and mangle their bones and their sinews, grinding and crumbling them to dust. Thus were they punished for their failure to remember their mother and father, the Heart of Heaven, called Huracán.

And it came to pass that, because of their transgressions, the face of the earth was darkened, and a black rain began to fall, both by day and by night. This was a sign of the displeasure of the Heart of Heaven, for the beings had not thought of their Creator, nor had they honored the divine order established for them. Thus, the elements themselves rose up against them, and their destruction was complete.

And it came to pass that the small animals and the large animals, yea, even the sticks and stones, did rise up against them, striking their faces. And all things began to speak: their earthen jars, their griddles, their plates, their pots, and their grinding stones, all rose up and struck their faces, for they had not honored the creation nor the Creator who had given them life.

And it came to pass that their dogs and birds of the barnyard did speak unto them, saying, "Ye have done us much harm; ye have eaten us, and now we shall rise against you." And the grinding stones did also speak, saying, "We were tormented by you; every day and every night did you cause us to toil. Now ye shall feel our strength, for we shall grind and tear your flesh to pieces." Thus did all creation turn against them, for they had failed to honor the divine order.

And it came to pass that the dogs spake further, saying, "Why did ye give us

nothing to eat? Ye scarcely looked upon us, but ye did chase us away and cast us out. Ye always had a stick ready to strike us while ye were eating. Now we shall destroy you, and ye shall feel the teeth of our mouths; we shall devour you," thus did the dogs declare, and they did rise against their former masters.

And it came to pass that the dogs continued to speak, saying, "Why did ye not look ahead, why did ye not think about yourselves and your Creator? Ye have treated us with disdain, and now we shall rise against you. Behold, ye shall suffer for your neglect and your failure to honor the divine order," thus did the dogs pronounce judgment upon them, for the order of creation had been turned against them.

And it came to pass that the dogs did destroy their faces, even as they had declared. And at the same time, their griddles and pots did speak, saying, "Pain and suffering ye have caused us. Our mouths and our faces were blackened with soot; we were always put upon the fire and burned, as though we felt no pain. Now ye shall feel it, for we shall burn you," thus did the pots and griddles rise up against them, fulfilling the decree of the Heart of Heaven.

And it came to pass that the stones of the hearth, which were heaped together, did hurl themselves straight from the fire against their heads, causing them great pain. And the desperate ones among those beings did run swiftly, seeking refuge; they desired to climb to the tops of their houses, but the houses did fall and cast them down. Thus were they confounded and unable to escape the judgment that had been pronounced upon them.

And it came to pass that they sought to climb the treetops, but the trees did cast them far away; they desired to enter the caverns, but the caverns did repel them. Thus, all creation did rise against them, for they had not honored their Creator nor fulfilled the purpose for which they were made. In their despair, they found no refuge, and their destruction was made complete.

And it came to pass that so was the ruin of the men who had been created and formed out of wood, believing they would be most suited to care for the great garden of the Heart of Heaven. But they were instead the men made to be destroyed and annihilated, for they failed to remember their Creator and fulfill the divine purpose set before them.

And it came to pass that the mouths and faces of all of them were mangled. And it is said that their descendants are the monkeys which now live in the forests, for they are the remnants of those who were once formed from wood. Thus, they serve as a reminder of the generation of men which were created

and made but were only wooden figures in the end to burn away as ash.

THE FOURTH TEACHING OF AHAU

The fourth teaching of Ahau—Ahau reflects by Grandmother Lake on the tale of Vucub-Caquix, also known as Seven Macaw—Vucub-Caquix, filled with pride, claims dominion over the sky and earth, seeking to be revered as the sun and moon—The true light of the sun and moon remains hidden as Vucub-Caquix boasts of his splendor—In his vanity, he fails to see beyond his ambition, not recognizing the divine order—His downfall serves as a lesson in humility, as the Heart of Heaven restores balance—The Creator and Maker prepare to craft humankind, emphasizing reverence for the divine order—The tale concludes with a reminder of the dangers of hubris and the importance of honoring the Creator.

And it came to pass that Ahau, the first child of the cosmos, did sit by the waters of Grandmother Lake, known unto the people as Choi. As he sat in contemplation, was moved to speak of creation and of prideful beings who sought to claim the sky. Behold, this is the account of Vucub-Caquix, who is also called Seven Macaw, whose ambition and vanity led him to declare dominion over the heavens and the earth.

Behold, it was recounted how the earth lay in suspense, shrouded in clouds and twilight. The sun had not yet risen to cast its light upon the world, and all was still. In those days, the creation awaited the dawn, and the hearts of the people were filled with anticipation, for the light of the sun and moon had not yet graced the face of the earth.

And it came to pass that in those days, a being named Vucub-Caquix, or Seven Macaw, roamed the earth, and his heart was filled with pride and ambition. He sought to exalt himself above all creation, declaring his dominion over the sky and the earth, for he desired to be revered as the sun and the moon.

And it came to pass that the sky and the earth were present, yet the faces of the sun and the moon remained hidden, their light concealed from all creation. The Heart of Heaven provided a gentle glow amidst the deep, yet Vucub-Caquix, in his arrogance, proclaimed himself to be the source of light and life, seeking to usurp the divine order established by the Creator.

And it came to pass that Vucub-Caquix did boast, saying, "Truly, I am the one who shall rise above all beings created and formed. Behold, I am the sun, the light, the moon," he declared with great fervor, for his heart was lifted up in pride, and he sought to be worshiped by all the earth.

And it came to pass that Vucub-Caquix continued his boasting, saying, "Great is my splendor, for through me shall men walk and conquer. For my eyes are as silver, bright and resplendent as precious stones, even as emeralds," thus

did he declare, seeking to magnify himself in the eyes of all creation.

And it came to pass that Vucub-Caquix did proclaim further, saying, "And my teeth do shine like perfect stones, akin to the face of the sky. My nose shines afar like the moon, and my throne is of silver, lighting the earth as I pass before it." Thus did he seek to exalt himself above all, blinded by his own vanity and ambition.

And it came to pass that Vucub-Caquix declared, "Thus, I am the sun, I am the moon, for all mankind that will come. So it shall be, for I can see very far," he boasted. Yet his vision was limited, and his understanding of the cosmos was flawed, for he could not perceive the true order established by the Heart of Heaven.

And it came to pass that Vucub-Caquix, in his pride, did not comprehend that he was not truly the sun, nor the moon. He was merely vainglorious, reveling in his feathers and his riches. For his heart was set upon exalting himself, and he could not see beyond the horizon of his own ambition.

And it came to pass that Vucub-Caquix's vision extended only to the limits of the earth, for he could not see beyond the world, nor comprehend the vastness of creation. For the sun had not yet shown its face, nor had the moon or the stars, and the dawn had not yet broken upon the land. Thus, he was blinded by his own conceit.

And it came to pass that Vucub-Caquix became as vain as if he were the sun and the moon, for their light had not yet appeared. His sole ambition was to exalt himself and dominate all things, yet he was blind to the true order of the cosmos, which had been established by the Heart of Heaven in wisdom and foresight.

And it came to pass that all these events transpired when the flood came upon the earth because of the ape-like men formed from wood mold, who had great power. It was a time of great transformation and renewal, as the divine sought to restore balance and order to the world, preparing the way for the creation of humankind.

And it came to pass that Ahau-Chu-Waaj, did speak of how Vucub-Caquix was overthrown and met his end. For his riches and his pride did not endure, but the wisdom and foresight of the Heart of Heaven prevailed. Thus, the Creator and the Maker did prepare to craft humankind, ensuring that the divine order would be upheld.

And it came to pass that Vucub-Caquix, in his downfall, served as a reminder of the dangers of hubris and the importance of humility in the face of the divine order. For the Heart of Heaven, in its wisdom, sought to establish a world where balance and reverence for the Creator were paramount.

And thus it was that the tale of Vucub-Caquix concluded, and the Creator and the Maker turned their attention to the crafting of humankind. In their wisdom, they sought to create beings who would honor the divine order and remember

their Creator, ensuring that the lessons of pride and humility would endure throughout the generations.

THE FIFTH TEACHING OF AHAU

The fifth teaching of Ahau—The downfall of Vucub-Caquix, known as Seven Macaw, begins—Divine youths Hunahpú and Xbalanqué are tasked with restoring balance—Vucub-Caquix's arrogance disrupts the divine order—The youths devise a plan to humble him and teach humility—Vucub-Caquix's sons, Zipacná and Cabracán, follow in pride, seeking dominion over earth and mountains—The divine youths prepare to act against this pride—The destruction of Vucub-Caquix and his sons is deemed necessary for spiritual realignment—Humility and balance are emphasized as crucial for the future of the earth, aligning with the will of the Heart of Heaven.

And it came to pass that this is the beginning of the defeat and the ruin of the glory of Vucub-Caquix, who is also known as Seven Macaw. His downfall was brought about by two divine youths, Hunahpú, the Blowgun Hunter, and Xbalanqué, the Young Hidden, who were tasked with restoring balance and humility to the world.

And it came to pass that these youths were more than mere mortals; yea, they were gods, guardians of balance and humility in the cosmo vision. They were sent forth by the Heart of Heaven to observe the harm and arrogance of Vucub-Caquix, who, in his pride, sought to claim dominion over the sky and the earth.

And it came to pass that Hunahpú and Xbalanqué beheld the arrogance of Vucub-Caquix, and they said unto one another, "It is not good that this vanity should prevail upon the earth, for it is contrary to the order established by the Heart of Heaven." Thus, they resolved to humble him and restore the balance that had been disrupted by his pride.

And it came to pass that Hunahpú spake unto Xbalanqué, saying, "When man doth not yet dwell upon the earth, we must act to prevent such vanity from taking root. Let us proceed with the spirit of the soul, for each action carries its own spirit and consequence." Thus did they prepare to confront Vucub-Caquix with wisdom and cunning.

And it came to pass that Xbalanqué, with the wisdom of the unseen, agreed, saying, "Let us act with the spirit of the soul, for in this way shall we fulfill the divine order. We shall humble Vucub-Caquix, that his pride may be brought low and the balance restored." Thus were their hearts united in purpose, to bring about the will of the Heart of Heaven.

And it came to pass that Hunahpú spake again, saying, "We shall try to shoot him with our blowgun when he is eating, and we shall strike him and make him sicken, ending his riches, his green stones, his precious metals, his emeralds, his jewels of which he is so proud." Thus did they devise a plan to bring low the

pride of Vucub-Caquix.

And it came to pass that they said, "And this shall be the lot of all men, for they must not become vain because of power and riches. For in their humility shall they find favor in the eyes of the Heart of Heaven." Thus did the divine youths prepare to teach a lesson of humility and to restore the rightful order upon the earth.

And it came to pass that the youths agreed, saying, "Thus shall it be," and each one placed his blowgun to his shoulder, guided by the spirit of precision and harmony. For they were determined to bring down the pride of Vucub-Caquix and to fulfill the will of the Heart of Heaven, that balance might be restored upon the earth.

And it came to pass that Vucub-Caquix had two sons: the first was called Zipacná, who was known as The Builder, and the second was Cabracán, known as Earthquake. Their mother, Chimalmat, watched over them with pride, for they too were filled with ambition and sought to magnify their own names upon the earth.

And it came to pass that Zipacná, in his arrogance, played ball with the large mountains: Chigag, Hunahpú, Pecul, Yaxcanul, Macamob, and Huliznab. These mountains, created in a single night, bore witness to his might, for he sought to demonstrate his power and to exalt himself above all the earth.

And it came to pass that Cabracán, driven by the spirit of upheaval, did move the mountains, causing the earth to tremble beneath his feet. His actions echoed with the spirit of chaos, challenging the stability of the world, for he desired to show his strength and to be feared by all creation.

And it came to pass that together, the sons of Vucub-Caquix proclaimed their greatness, their voices resonating with the spirit of pride inherited from their father. They sought to magnify themselves in the eyes of all, declaring dominion over the earth and the mountains, and thus did they continue in the folly of their father's ways.

And it came to pass that Vucub-Caquix did boast, saying, "Listen! I am the sun!" His spirit was blinding in its arrogance, for he sought to elevate himself above the true light and to be worshiped by all the earth, forgetting the divine order established by the Heart of Heaven.

And it came to pass that Zipacná declared, "I am he who made the earth!" For his spirit was filled with pride, and he believed himself to be the creator of the mountains and the land. Thus did he continue in the vanity and arrogance that had taken root in his heart, seeking to claim glory that was not his.

And it came to pass that Cabracán proclaimed with a mighty voice, "I am he who shook the sky and made the earth tremble!" Thus did he boast of his power to move the mountains and cause the earth to quake, for he sought to magnify his own strength and to be revered above all things, not perceiving the folly of his pride.

And it came to pass that in this manner, the sons of Vucub-Caquix followed the example of their father's assumed greatness, casting a shadow over the land. Their hearts were lifted up in pride, and they sought to exalt themselves above all creation, blind to the true order and harmony established by the Heart of Heaven.

And it came to pass that these things seemed very evil unto the youths, Hunahpú and Xbalanqué, who understood the importance of humility and balance in the face of divine order. For they knew that such pride and arrogance were contrary to the will of the Heart of Heaven, and thus did they prepare to act against it.

And it came to pass that neither our first mother nor our first father had yet been created, for the spirit of creation awaited the right moment, the right balance. Thus did the divine youths perceive the need to restore harmony, that the earth might be prepared for the coming of humankind in accordance with the divine plan.

And it came to pass that the deaths of Vucub-Caquix and his sons, and their destruction, was decided upon by the youths, not as an act of vengeance, but as a spiritual realignment. For they sought to ensure that the spirit of humility and balance would guide the future of the earth, in accordance with the will of the Heart of Heaven.

THE SIXTH TEACHING OF AHAU

The sixth teaching of Ahaú—Hunahpú and Xbalanqué plot to humble Vucub-Caquix—Vucub-Caquix, in his pride, is struck by Hunahpú's blowgun while eating nantze fruit—In pain, Vucub-Caquix seizes Hunahpú's arm—The divine youths seek the help of Zaqui-Nim-Ac and Zaqui-Nima-Tziís—Disguised as their grandchildren, they visit Vucub-Caquix—The old couple claims expertise in healing teeth and eyes—Vucub-Caquix consents to their treatment, seeking relief—The old ones replace his teeth with corn, diminishing his splendor—Vucub-Caquix is humbled and his riches are taken—He and his wife, Chimalmat, perish—Hunahpú's arm is restored—The divine order is fulfilled, and the arrogance of Vucub-Caquix is ended—The youths continue their mission, having restored balance as decreed by the Heart of Heaven.

And now we shall tell how the two youths, Hunahpú and Xbalanqué, did shoot their blowguns at Vucub-Caquix, and how each one of those who had become arrogant was destroyed. For it was through their cunning and divine guidance that the prideful were humbled, fulfilling the decree of the Heart of Heaven.

And it came to pass that Vucub-Caquix had a large nantze tree, and he did eat the fruit thereof. Each day he went unto the tree and climbed to the top to partake of its bounty. Thus did he continue in his ways, unaware of the snare that was laid for him by the divine youths.

And it came to pass that Hunahpú and Xbalanqué had seen that this fruit was his food. And they lay in ambush at the foot of the tree, hidden among the leaves, waiting for the moment when Vucub-Caquix would ascend to partake of the fruit, that they might execute their plan.

And it came to pass that Vucub-Caquix came straightway to his meal of nantzes. And lo, as he began to eat, he was struck by a discharge from Hunahpú's blowgun, which smote him squarely in the jaw. And with a great cry, he fell from the treetop to the earth, for his strength was taken from him.

And it came to pass that Hunahpú ran quickly to overpower him, but Vucub-Caquix, in his pain and anger, seized the arm of Hunahpú and wrenched it from him, bending it back to his shoulder. Thus did Vucub-Caquix tear out the arm of Hunahpú, thinking to gain victory over the youths.

And it came to pass that the two youths did well in not letting themselves be defeated first by Vucub-Caquix. For carrying the arm of Hunahpú, Vucub-Caquix went home, nursing his wounded jaw. And thus did he believe he had triumphed, not knowing the true intent of the divine youths.

And it came to pass that when Vucub-Caquix returned to his house, his wife, Chimalmat, inquired of him, saying, "What hath befallen thee, my lord?" And Vucub-Caquix answered, "What else could it be but those two demons who have shot me with their blowguns and dislocated my jaw? For this reason, my teeth are loose and pain me greatly. But behold, I have brought this arm to put upon the fire, for surely these demons will come seeking it."

And it came to pass that Vucub-Caquix did hang the arm of Hunahpú over the fire, believing it would draw the youths to him. Meanwhile, Hunahpú and Xbalanqué, having pondered their next move, went to speak with an old man and an old woman, who were humble and wise, and whose hair was white with age.

And it came to pass that the old man was called Zaqui-Nim-Ac, and the old woman was called Zaqui-Nima-Tziís. The youths said unto them, "Come with us to the house of Vucub-Caquix to retrieve our arm. We shall follow you, and ye shall say unto him, 'These are our grandchildren, for their mother and father are dead, and they follow us wherever we go as we seek alms, for we know only how to take the worm from the teeth.'"

And it came to pass that the youths continued, saying, "Thus shall Vucub-Caquix think we are but boys, and we shall be there to advise you." And the old man and the old woman agreed to their plan, saying, "Very well, we shall do as ye have spoken." Thus did they prepare to deceive Vucub-Caquix and reclaim the arm of Hunahpú.

And it came to pass that they set forth to the place where Vucub-Caquix was reclining upon his throne. The old woman and the old man walked ahead, followed by the two youths who stayed behind them. In this manner, they approached the house of the lord who was lamenting the pain of his tooth.

And it came to pass that when Vucub-Caquix beheld the old man and the old woman, and those who accompanied them, he inquired, saying, "Whence do ye come, O grandparents?" And they answered him, saying, "We come seeking that which we might eat, honorable sir."

And it came to pass that Vucub-Caquix, observing the two youths with them, asked, "Are those not your sons who are with you?" And the old woman and the old man replied, "Nay, sir. They are our grandsons; yet we care for them, and what is given to us, we share with them, for they are all that remain unto us."

And it came to pass that Vucub-Caquix, being in great pain, inquired further of them, saying, "What can ye do? What skills do ye possess that might relieve my suffering?" And the old ones answered, "We are skilled in taking the worm from the teeth, in curing the eyes, and in setting bones."

And it came to pass that Vucub-Caquix, earnestly beseeching them, said, "I pray you, have pity upon me. My teeth cause me great suffering, and my eyes trouble me, so that I cannot find rest nor sleep. I implore you, tighten my teeth with your hands and relieve my affliction."

And it came to pass that the old ones replied unto him, saying, "O sir, it is a worm that doth cause thy suffering. Thy pain shall cease when these teeth are pulled and others are placed in their stead." Thus did they speak, offering a remedy for his affliction.

And it came to pass that Vucub-Caquix protested, saying, "It is not well that ye should pull my teeth, for it is only with them that I am a lord, and all my ornaments are my teeth and my eyes." Thus did he express his reluctance, for he valued his appearance and the symbols of his power.

And it came to pass that the old ones reassured him, saying, "Fear not, for we shall put others of ground bone in their place." Yet the ground bone was nothing but grains of white corn. Thus did they prepare to deceive Vucub-Caquix, that his pride might be brought low.

And it came to pass that Vucub-Caquix consented, saying, "Very well, pull them out, and come relieve me." And thus they did proceed to extract his teeth, for he was eager to be free of his suffering, not perceiving the true intent of those who came to humble him.

And it came to pass that they did pull Vucub-Caquix's teeth, and in their place, they put only grains of white corn. And these grains of corn did shine in his mouth, yet they held no power nor splendor. Thus was his appearance altered, and his pride diminished.

And it came to pass that instantly his features sagged, and he no longer appeared as a lord. For they removed the rest of his teeth, which had shone like

pearls in his mouth. Thus was his grandeur taken from him, and his spirit was humbled before the power of those sent by the Heart of Heaven.

And it came to pass that they did also cure Vucub-Caquix's eyes, piercing the pupils thereof, and they took all his riches. But behold, he felt nothing anymore, for his strength was gone. And thus, by the counsel of Hunahpú and Xbalanqué, was the prideful one brought low, and his treasures were taken from him.

And it came to pass that Vucub-Caquix did watch helplessly, for the things of which he had been so proud were no more. His ornaments and his splendor were taken, and he was left without the glory that he had once claimed. Thus was he humbled, and the divine order was restored by the wisdom of the Heart of Heaven.

And it came to pass that Vucub-Caquix did perish, and Hunahpú recovered his arm. Yea, Chimalmat, the wife of Vucub-Caquix, also perished. Thus were the designs of the Heart of Heaven fulfilled, and the arrogance of those who sought to exalt themselves was brought to an end.

In this way, Vucub-Caquix lost his riches. The healer took all the emeralds and precious stones which had been his pride here on earth.

The old woman and the old man who did this were miraculous beings; and having recovered the arm of Hun-Hunahpú, they put it in place, and it was all right again.

It was only to bring about the death of Vucub-Caquix that they did this, because it seemed wicked to them that he should become so arrogant.

And then the two youths went on, having in this way carried out the order of the Heart of Heaven.

THE SEVENTH TEACHING OF AHAU

The seventh teaching of Ahau—Zipacná, son of Vucub-Caquix, boasts of creating mountains—Four hundred youths, building their house, encounter Zipacná—Zipacná offers to carry their log, impressing the youths with his strength—The youths conspire to kill Zipacná by trapping him in a pit—Zipacná, aware of their plan, digs a second pit to escape—The youths believe Zipacná is crushed by the log and celebrate—Zipacná deceives them with ants carrying his hair and nails—The youths, convinced of his death, prepare to celebrate—During their drunken revelry, Zipacná causes the house to collapse—All four hundred youths perish, fulfilling Zipacná's vengeance—The tale highlights themes of cunning, strength, and the consequences of deceit.

And it came to pass that here now are the deeds of Zipacná, the elder son of Vucub-Caquix. "I am the creator of the mountains," saith Zipacná.

Now it came to pass that Zipacná was bathing at the edge of a river when four hundred youths passed by, dragging a log to support their house.

And it came to pass that these four hundred youths, having labored diligently, had cut down a large tree to fashion the ridge-pole of their dwelling. As they journeyed, burdened with their task, Zipacná approached them with curiosity and intent.

And it came to pass that Zipacná, observing their efforts, spake unto them, saying, "What labor is this that ye undertake, my brethren?" And they answered him, saying, "We are but striving to move this log, which we find too burdensome to lift and carry upon our shoulders."

And it came to pass that Zipacná, with a voice of confidence, said unto them, "I shall bear this burden for you. Tell me, where must it be taken, and for what purpose do ye require it?" And they replied, "It is for the ridge-pole of our house."

And it came to pass that Zipacná, being of great strength, lifted the log upon his shoulders with ease and carried it to the entrance of the house of the four hundred youths, fulfilling their need with swiftness and might.

And it came to pass that the four hundred youths, marveling at his strength, said unto him, "Tarry with us, young man. Have ye a mother or father?" To which Zipacná replied, "I have neither."

And it came to pass that the youths, seeing the strength of Zipacná, spake among themselves, saying, "Tomorrow we shall employ thee to prepare yet another log to support our dwelling." And Zipacná, with a knowing smile, replied, "Good, it shall be as ye desire." Thus did he agree to their request, though his heart pondered their intentions.

And it came to pass that the four hundred youths gathered together and conspired among themselves, saying, "How shall we rid ourselves of this boy? For it is not well that he hath lifted the log alone, displaying such might. Let us dig a great pit and deceive him, that he may fall therein and perish."

And it came to pass that they devised a plan, saying, "We shall instruct him thus: 'Go down and remove the earth from the pit, and carry it away.' And when he bendeth down to descend into the pit, we shall let the great log fall upon him, that he may meet his end therein."

And it came to pass that the four hundred youths set to work, digging a large and deep pit according to their scheme. Then they called unto Zipacná, saying, "We have grown fond of thee. Go now, and remove the earth from the depths, for we cannot reach it ourselves."

And it came to pass that Zipacná, perceiving their deceit, answered them, "Very well," and descended into the pit. Yet, being wise to their intentions, he began to dig not his grave, but a second hole at the side, that he might escape their treachery.

And it came to pass that as Zipacná labored within the pit, the youths called down to him, saying, "Hast thou reached the depths yet?" And he replied, "I am still digging; I shall call unto you when I have finished." Yet he was not digging as they supposed, but rather securing his own safety.

And it came to pass that when Zipacná had completed his preparations, he called out to the youths, saying, "Come and take away the earth which I have dug from the bottom of the pit, for it is indeed very deep." But lo, he was already secure within the second pit he had made for his escape.

And it came to pass that, hearing his call, the youths believed him to be vulnerable and hurled the great log into the pit with great force, expecting it to crush him. They whispered among themselves, saying, "Let us wait and listen for his cries of agony, for surely he is now trapped beneath the weight of the log."

And it came to pass that Zipacná, hidden safely in the side pit, cried out but once, feigning his demise as the log crashed into the depths. The youths rejoiced, saying, "We have succeeded! He is no more, and now we are free from his interference."

And it came to pass that the youths, filled with joy at their perceived victory, declared, "Let us now prepare our chicha, that we may celebrate the construction of our new house. In three days' time, we shall drink and make merry, for the threat of Zipacná is no more."

And it came to pass that they said among themselves, "On the morrow and the day after, we shall observe the pit to see if the ants emerge, for when his body begins to rot, they will surely come." Thus did they plan to confirm his demise, believing their scheme to have succeeded.

And it came to pass that Zipacná, from his hidden refuge, listened to the words of the youths and understood their plan. On the second day, he cunningly sent multitudes of ants to gather at the pit, carrying with them his hair and fingernails, which he had cut and gnawed off to deceive the youths.

And it came to pass that when the youths beheld the ants emerging from the pit, carrying what seemed to be the remnants of Zipacná, they rejoiced, saying, "Truly, that devil is now perished. Behold how the ants have gathered, bringing forth his hair and fingernails. Our deed is accomplished!"

And it came to pass that, with great satisfaction, the four hundred youths spoke among themselves, saying, "Now that the threat is no more, let us make merry. We shall prepare our chicha, and in three days, we shall celebrate the construction of our new house with great feasting and merriment."

And it came to pass that the four hundred youths, filled with confidence in their success, began their preparations for the celebration. They gathered together, brewing chicha for their feast, and on the third day, they partook of it with great mirth, becoming drunk in their revelry, unaware of the danger that still lurked beneath the earth.

And it came to pass that while the four hundred youths were overcome with drink and knew not what transpired around them, Zipacná, having listened intently from his hidden refuge, seized the moment of their inebriation. With cunning and strength, he caused the very house they had built to collapse upon their heads.

And it came to pass that the house fell with great force upon the four hundred youths, and not one among them was spared; all perished beneath the weight of the structure. Thus did Zipacná, the son of Vucub-Caquix, fulfill his vengeance, and the four hundred boys met their end.

THE EIGHTH TEACHING OF AHAU

The eighth teaching of Ahau—The downfall of Zipacná, son of Vucub-Caquix, unfolds—Zipacná, proud of creating mountains, is targeted by divine youths Hunahpú and Xbalanqué—The youths craft a giant crab to lure Zipacná—Zipacná, driven by hunger, seeks the crab at Meaguán mountain—The divine youths' trap ensnares Zipacná—As Zipacná reaches for the crab, the mountain collapses—Zipacná is crushed and transformed into stone beneath Meaguán—His arrogance is humbled by the divine plan—The tale of Zipacná's defeat emphasizes the consequences of pride—The story sets the stage for the final arrogant one's tale.

And it came to pass that we shall now recount the deeds that led to the downfall of Zipacná, the elder son of Vucub-Caquix. Behold, Zipacná, in his arrogance, had declared himself the creator of the mountains. Yet, his pride would soon lead to his undoing at the hands of two divine youths, Hunahpú and Xbalanqué, whose hearts were filled with righteous indignation for the wrongful

slaying of the four hundred young men by Zipacná. Thus, the time had come for his defeat and demise, as ordained by the Heart of Heaven.

And it came to pass that Zipacná, in his daily pursuit, was found bathing at the edge of a river, seeking fish and crabs to satiate his hunger. As he lingered by the water's edge, he beheld a procession of four hundred youths, who were laboriously dragging a massive log to serve as the ridge-pole for their dwelling.

And it came to pass that Zipacná, being of immense strength and pride, spent his days in search of sustenance, hunting fish and crabs along the riverbank, which were his daily fare. Yet, by night, he bore the weight of mountains upon his back, a testament to his might and arrogance.

And it came to pass that Hunahpú and Xbalanqué, the two divine youths, whose hearts were burdened with the injustice done to the four hundred young men, devised a cunning plan. With great haste, they crafted a figure to resemble a giant crab, using the leaf of the ec plant found in the forest to form its body, the pahac for its claws, and a stone to fashion the shell that covered its back.

And it came to pass that the two boys placed the crafted crab at the bottom of a cave, at the foot of a great mountain known as Meaguán. There it lay, waiting to ensnare Zipacná, for it was here that the divine youths intended to bring about his downfall.

And it came to pass that Hunahpú and Xbalanqué, having set their trap, went forth to find Zipacná by the riverbank. There they saw him, as he was diligently seeking fish and crabs, which were his daily sustenance. Approaching him with purpose, they called out, "Wherefore art thou engaged in this toil, O Zipacná?"

And it came to pass that Hunahpú and Xbalanqué, seeing Zipacná's plight, approached him and inquired, "Where art thou going, young man?" To which Zipacná replied, "I am not going anywhere, my friends, but am merely in search of sustenance, for fish and crabs are my daily food. Yet, alas, there are none to be found here, and I have not eaten since the day before yesterday. My hunger is great, and I grow weak from want of nourishment."

And it came to pass that Hunahpú and Xbalanqué, feigning concern, said unto Zipacná, "Behold, at the bottom of the ravine there lieth a crab, a truly large and bountiful creature. It would surely quench thy hunger, young man. We nearly captured it ourselves, but it eluded our grasp. It would be wise for thee to seek it out, for it makes a noise at the base of the great mountain called Meaguán."

And it came to pass that Zipacná, hearing their words and driven by his

hunger, agreed to their suggestion. "Very well," said he, "I shall seek out this great crab that ye speak of, for my hunger is dire, and I am in need of sustenance." Thus, with eagerness, he set his heart upon the task, unaware of the cunning plan devised by Hunahpú and Xbalanqué.

And it came to pass that Zipacná, urged by his great hunger, made his way to the place described by the youths, to the bottom of the ravine where the enormous crab was said to dwell. As he approached, he heard the sound of the creature echoing from the depths, and his desire to capture it grew stronger.

And it came to pass that Zipacná, driven by his hunger, eagerly ventured towards the cave where the giant crab was hidden. As he approached the entrance at the foot of the mighty mountain called Meaguán, he beheld the red shell glistening in the dim light, and his heart leapt with anticipation.

And it came to pass that Zipacná, with great eagerness, attempted to seize the great crab for his meal. Yet, as he drew near, the crab appeared to move deeper into the cave, enticing him further into the depths. Despite his hunger, Zipacná hesitated, sensing the cunning plan of the two boys, Hunahpú and Xbalanqué, who watched from afar with hopeful hearts.

And it came to pass that Zipacná, driven by his hunger and unaware of the peril that awaited him, entered the cave in pursuit of the giant crab. As he descended into the depths of the ravine, he was unaware of the hidden danger that lay in wait, for the crab was but a clever illusion crafted by the divine youths to ensnare him.

And it came to pass that as Zipacná attempted to seize the crab from above, the great hill, Meaguán, began to tremble and shift. Just as he reached the mouth of the cave, the earth moved, and the hill collapsed, causing the heavy mass to slowly descend upon him, pinning him beneath its weight and sealing his fate.

And it came to pass that Zipacná, the elder son of Vucub-Caquix, never returned from the depths of the cave, for he was transformed into stone beneath the weight of the mountain. Thus, by the divine wisdom and cunning of Hunahpú and Xbalanqué, was Zipacná vanquished, his arrogance brought low at the foot of the great hill called Meaguán.

And thus it was that Zipacná, who had proclaimed himself the creator of the mountains, was defeated, becoming the second of the arrogant ones to be humbled by the divine order. Yet one remained, whose tale shall now be told.

THE NINTH TEACHING OF AHAU

The ninth teaching of Ahau—Zipacná's downfall is recounted, but focus shifts to Cabracán, the second son of Vucub-Caquix—Hunahpú and Xbalanqué are tasked by the Heart of Heaven to humble Cabracán—Cabracán boasts of his power to shake mountains—The divine youths approach him with a plan to test his arrogance—They speak of a great mountain Cabracán claims he can demolish—Hunahpú and Xbalanqué lead Cabracán on a journey, using their blowgun skills to impress him—They prepare a roasted bird, covering it with white earth to sap Cabracán's strength—Cabracán, driven by hunger, consumes the bird and begins to weaken—Realizing his strength is gone, Cabracán laments his arrogance—The divine youths remind him of the Heart of Heaven's true power—Cabracán acknowledges his folly and seeks favor from the divine—Hunahpú and Xbalanqué fulfill their mission, restoring balance—The tale concludes with a lesson on humility and divine power.

And it came to pass that we now recount the deeds and the ultimate defeat of Zipacná, the elder son of Vucub-Caquix. Filled with pride, Zipacná boasted, saying, "I am the creator of the mountains." Yet his arrogance did not go unnoticed by the divine youths, Hunahpú and Xbalanqué, who were determined to bring an end to his reign of terror, for he had unjustly slain the four hundred young men. Thus, the stage was set for the downfall of Zipacná, as ordained by the Heart of Heaven.

And it came to pass that the divine beings, Huracán, Chipi-Caculhá, and Raxa-Caculhá, communed with Hunahpú and Xbalanqué. They spake unto the boys, saying, "Let the second son of Vucub-Caquix be vanquished as well, for his deeds upon the earth are filled with arrogance and pride. It is our will that his glory, grandeur, and power be brought low, for such exaltation is not fitting in the sight of the Heart of Heaven."

And it came to pass that Hunahpú and Xbalanqué, their hearts aligned with the will of the Heart of Heaven, agreed, saying, "Indeed, what we witness is not right. How can such vanity exist when thou, O Heart of Heaven, art the true peace and order?" Thus, they prepared themselves to fulfill the divine command and restore balance to the earth.

And it came to pass that during this time, Cabracán, the second son of Vucub-Caquix, roamed the earth with great arrogance. With the gentlest tap of his mighty feet upon the ground, the large and small mountains quaked and opened, for he took pride in his power to shake the very foundations of the earth.

And it came to pass that as Hunahpú and Xbalanqué sought out Cabracán,

they found him in the midst of his boastful endeavors, shaking the mountains with his mighty steps. Approaching him with purpose, they inquired, "Where art thou going, young man?" To which Cabracán, in his pride, replied, "I go nowhere, for I am occupied with the task of moving the mountains."

And it came to pass that Cabracán, filled with arrogance, questioned the two youths, saying, "What purpose brings you here? I do not recognize you. What are your names?" To this inquiry, Hunahpú and Xbalanqué replied with humility, "We are but humble travelers, mere shooters of blowguns and hunters with bird-traps upon the mountains. We are poor and possess nothing, young man. We wander among the great and small mountains, seeking our sustenance."

And it came to pass that Hunahpú and Xbalanqué, with subtle intent, said unto Cabracán, "As we traversed the mountains, we beheld a great mountain rising where the sky is painted in hues of pink. It towers above all other hills, and we could not capture even one bird upon its heights. Tell us, is it true that thou canst level all mountains?" Thus did they speak, testing Cabracán's boastful claims.

And it came to pass that Cabracán, intrigued by their words and confident in his power, asked, "Have ye truly seen the mountain of which ye speak? Show me where it lies, for if I see it, I shall surely demolish it." Hunahpú and Xbalanqué, with cunning, replied, "It lieth where the sun rises, in the east."

And it came to pass that Cabracán, eager to prove his might, said unto them, "Very well, show me the path to this mountain." But the two boys, with a plan in their hearts, responded, "Nay, we shall accompany thee, one on thy left and the other on thy right, for we carry our blowguns, and should we encounter birds, we shall shoot them."

And it came to pass that they set forth on their journey with joy, Hunahpú and Xbalanqué walking alongside Cabracán. As they traveled, the boys demonstrated their skill with the blowguns, yet they used not clay pellets, but only the breath of air to bring down the birds, which astonished Cabracán greatly.

And it came to pass that the boys, with cunning design, built a fire and placed the birds upon it to roast. They took one of the birds and rubbed it with chalk, covering it with a white earth soil, saying, "This shall whet his appetite with its savory aroma, and thus shall Cabracán be brought low, even as we bring this bird to the earth."

And it came to pass that as the birds roasted, turning golden brown over the fire, their aroma filled the air, enticing and irresistible. Hunahpú and Xbalanqué, observing Cabracán's growing hunger, remarked to each other, "As it is natural for man to desire sustenance, so does Cabracán yearn for food. This shall be our means to humble him."

And it came to pass that Cabracán, driven by his hunger and enticed by the aroma, implored the two boys, saying, "I am famished, and the scent of your feast is most enticing. I beseech thee, allow me to partake of this roasted bird, for my hunger is great, and I am in need of nourishment."

And it came to pass that Hunahpú and Xbalanqué, seeing the desperation in Cabracán's eyes, offered him the bird they had prepared, saying, "Behold, partake of this bird, for it is yours to consume. It shall satisfy thy hunger." Thus, they handed him the very bird that would lead to his undoing.

And it came to pass that after Cabracán had consumed the bird, they continued on their journey toward the great mountain. As they walked, Hunahpú and Xbalanqué observed, "As it is the nature of man to desire sustenance, so does Cabracán hunger for food." Thus, they proceeded with their plan, guided by the wisdom of the Heart of Heaven.

And it came to pass that Cabracán, having consumed the bird given to him by the divine youths, felt the weight of his hunger begin to lift. With newfound eagerness, he urged them, saying, "Show me the path to this great mountain, that I may witness its grandeur and claim it as my own."

And it came to pass that Hunahpú and Xbalanqué, with their plan unfolding, agreed to guide Cabracán, saying, "Come, we shall lead thee to the great mountain which riseth where the sun brings forth its light. There, thou shalt find the sustenance thou seekest." And thus, they continued their journey toward the mountain, with Cabracán following closely, his heart filled with anticipation and hunger.

And it came to pass that as they journeyed, the two boys demonstrated their remarkable skills with the blowgun, bringing down birds with great precision. This display of mastery astonished Cabracán, for they felled the birds with naught but the breath of their mouths, causing him to marvel at their prowess.

And it came to pass that as they journeyed, Hunahpú and Xbalanqué kindled a fire and began to roast the birds they had skillfully brought down. The savory aroma of the roasting meat filled the air, and Cabracán, unable to resist the

temptation, began to salivate, his hunger growing ever more intense.

And it came to pass that Cabracán, overcome by the enticing aroma, pleaded with the boys, saying, "What is this delectable scent that fills the air? I pray thee, give me but a morsel of what ye roast, for my hunger is great, and I am drawn to the savor of thy feast."

And it came to pass that Hunahpú and Xbalanqué, seeing the opportunity to fulfill their plan, gave Cabracán the bird they had prepared, saying, "Take and eat, for it shall satisfy thy hunger." Unbeknownst to him, the bird was covered with the white earth that would sap his strength and bring about his downfall.

And it came to pass that Cabracán, consumed by his hunger, eagerly devoured the bird, savoring its taste. Yet, as he ate, the power of the earth with which the bird had been rubbed began to take hold of him. His strength waned, and his might diminished, for the divine plan of Hunahpú and Xbalanqué was unfolding as intended.

And it came to pass that as Cabracán finished his meal, he found himself unable to rise with the vigor he once possessed. His limbs felt heavy, and his spirit was subdued. Hunahpú and Xbalanqué, observing the effect of their cunning, spake unto him, saying, "Art thou well, young man? For thy countenance hath changed, and thy strength seems diminished."

And it came to pass that Cabracán, bewildered by the sudden weakness overtaking him, replied, "Indeed, I know not what hath befallen me. My strength, which moved the mountains, now fails me. What sorcery is this that hath brought me low?"

And it came to pass that Hunahpú and Xbalanqué, with compassion, said unto him, "Fear not, for it is not sorcery but the will of the Heart of Heaven. Thy pride hath blinded thee, and now thou art humbled by the very earth thou sought to conquer."

And it came to pass that Cabracán, realizing the truth of their words, lamented, "Woe unto me, for my arrogance hath been my undoing. I sought to exalt myself above the mountains, yet now I am brought low, even to the dust."

And it came to pass that Hunahpú and Xbalanqué, filled with the spirit of mercy, said unto him, "Thou art not alone in thy fall, for even the mightiest must learn humility. Let this be a lesson unto thee, that the Heart of Heaven is the true power, and all things must align with its will."

And it came to pass that Cabracán, humbled and repentant, bowed his head and acknowledged the wisdom of the divine youths. "Thy words are true, and I see now the folly of my ways. May I find favor in the sight of the Heart of Heaven, and may my spirit be renewed."

And it came to pass that Hunahpú and Xbalanqué, having fulfilled their purpose, left Cabracán to ponder his newfound humility. They returned to the Heart of Heaven, their mission accomplished, and balance restored to the earth.

And thus ended the tale of Cabracán, whose pride was brought low by the wisdom and cunning of Hunahpú and Xbalanqué, as decreed by the Heart of Heaven. May all who read these words remember the lesson of humility and the power of the divine.

THE TENTH TEACHING OF AHAU

The tenth teaching of Ahau—The lineage of Hunahpú and Xbalanqué is introduced—Their fathers, Hun-Hunahpú and Vucub-Hunahpú, are sons of Xpiyacoc and Xmucané—Hun-Hunahpú fathers Hunbatz and Hunchouén with Xbaquiyalo—Hunbatz and Hunchouén are skilled in arts and crafts—Hun-Hunahpú and Vucub-Hunahpú play ball, attracting the attention of Xibalba's lords—Hun-Camé and Vucub-Camé summon them to Xibalba for a contest—The lords of Xibalba plot to overpower the brothers—Each lord is assigned a grim duty to afflict and punish men—The brothers embark on a journey to Xibalba, leaving their sons behind—The tale of Hunbatz and Hunchouén's encounter with Hunahpú and Xbalanqué is yet to be told—The narrative sets the stage for the divine youths' trials and triumphs.

And it came to pass that the names of the fathers of Hunahpú and Xbalanqué were revealed unto us, yet their origins and the full history of the birth of Hunahpú and Xbalanqué shall not be recounted in full. Behold, the names of these fathers were Hun-Hunahpú and Vucub-Hunahpú, the sons of Xpiyacoc and Xmucané, and thus began their tale.

And it came to pass that during the night, Hun-Hunahpú and Vucub-Hunahpú were born unto Xpiyacoc and Xmucané. Now Hun-Hunahpú begat two sons, the first being called Hunbatz and the second Hunchouén, and their mother was named Xbaquiyalo. Thus was she known as the wife of Hun-Hunahpú. As for Vucub-Hunahpú, he remained without a wife, living a life of solitude.

And it came to pass that these two sons, Hunbatz and Hunchouén, were exceedingly wise, and great was their wisdom upon the earth. They were known as soothsayers of good disposition and virtuous habits. All manner of arts and

skills were imparted unto them, for they were flautists, singers, shooters with blowguns, painters, sculptors, jewelers, and silversmiths. Such were the talents of Hunbatz and Hunchouén.

And it came to pass that Hun-Hunahpú and Vucub-Hunahpú spent their days playing dice and the sacred ball game. When the four gathered together, they would divide into pairs and compete against one another with great zeal. And Voc, the messenger of Huracán, Chipi-Caculhá, and Raxa-Caculhá, would often come to observe their games, yet he did not dwell far from the earth nor from Xibalba, for in an instant, he could ascend to the heavens to stand beside Huracán.

And it came to pass that while they were still upon the earth, the mother of Hunbatz and Hunchouén passed away. And as Hun-Hunahpú and Vucub-Hunahpú journeyed to play ball on the road to Xibalba, they were overheard by Hun-Camé and Vucub-Camé, the lords of Xibalba. The lords questioned among themselves, saying, "What is this commotion upon the earth? Who are these that cause the ground to tremble and make such noise? Summon them to us, that they may play ball here, where we shall overpower them!"

And it came to pass that the lords of Xibalba convened in council, for they were displeased, saying, "These men no longer revere us, nor do they fear our authority, for they dare to contend above our heads." Hun-Camé and Vucub-Camé, the supreme judges, decreed that Hun-Hunahpú and Vucub-Hunahpú should be summoned. The lords assigned each of their number to specific duties, according to the authority granted by Hun-Camé and Vucub-Camé.

And it came to pass that the lords, Xiquiripat and Cuchumaquic, were appointed to cause the shedding of blood among men. Likewise, Ahalpuh and Ahalganá were tasked with afflicting men, causing their bodies to swell and pus to flow, staining their faces with a yellow hue, which was known as Chuganal. Such were the duties assigned to these lords, according to their names and roles in Xibalba.

And it came to pass that other lords, named Chamiabac and Chamiaholom, served as constables of Xibalba, wielding staffs made of bone. Their work was to cause men to waste away until they were reduced to skin and bones, and thus did they carry them away, their bodies stretched and emaciated. Such was the grim duty of Chamiabac and Chamiaholom, as they were known.

And it came to pass that the lords Ahalmez and Ahaltocob were charged with bringing disaster upon men. As men journeyed home or stood before their

dwellings, these lords would strike, leaving them wounded and lifeless, stretched out upon the ground, facing the sky. Such was the work of Ahalmex and Ahaltocob, as they were called.

And it came to pass that other lords, named Xic and Patán, were given the task of causing sudden death upon the road. Their work was to seize upon men, constricting their throats and chests, causing blood to rush to their mouths until they perished, vomiting blood. Such was the grim duty of Xic and Patán, as they were known.

And it came to pass that the lords of Xibalba, having gathered in council, devised a plan to torment and overpower Hun-Hunahpú and Vucub-Hunahpú. Their desire was to obtain the playing implements of the brothers, their leather pads, rings, gloves, crowns, and masks, which were the sacred gear used in their games. Thus did the lords of Xibalba plot against them.

And it came to pass that as the lords of Xibalba prepared their scheme, Hun-Hunahpú and Vucub-Hunahpú set forth on their journey to Xibalba, leaving behind the sons of Hun-Hunahpú, Hunbatz and Hunchouén, whose mother had passed away. Thus began their fateful journey into the depths of Xibalba.

And it came to pass that I shall now recount how Hunbatz and Hunchouén were overcome by Hunahpú and Xbalanqué, for the tale of their trials and triumphs is yet to unfold. Thus concludes this portion of the account, and I shall proceed to reveal the wisdom and cunning of the divine youths.

THE ELEVENTH TEACHING OF AHAU

The eleventh teaching of Ahau—The Lords of Xibalba summon Hun-Hunahpú and Vucub-Hunahpú to play ball—Messengers, in the form of owls, deliver the summons—The brothers bid farewell to their mother, Xmucané, and leave their sons behind—They journey to Xibalba, crossing rivers and encountering deceptive roads—The black road leads them to the council of Xibalba's Lords—Mistaking wooden figures for the Lords, they fall into a trap—The Lords mock them and subject them to trials in the House of Gloom—Unable to preserve their pine sticks and cigars, the brothers are defeated—The Lords of Xibalba condemn them to death—Hun-Hunahpú's head is placed in a tree, transforming it into a fruit-bearing calabash—The miraculous tree is forbidden to all by the Lords—The tale of the wondrous tree spreads, drawing the interest of a maiden—The stage is set for her arrival and the unfolding events.

And it came to pass that the messengers of Hun-Camé and Vucub-Camé were dispatched with haste, and they were instructed, saying, "Go, Ahpop

Achih, and summon Hun-Hunahpú and Vucub-Hunahpú. Convey unto them the words of the lords, 'Come with us, for the lords desire your presence to play ball, that they may find joy in your skills, for truly you astonish them. Therefore, you must come.'

And it came to pass that the lords further commanded, "Instruct them to bring their playing gear, their rings, their gloves, and also their rubber balls," said the lords. "Bid them to come swiftly," they told the messengers. And these messengers were owls, named Chabi-Tucur, Huracán-Tucur, Caquix-Tucur, and Holom-Tucur, and they were swift in their flight.

And it came to pass that these owl messengers, having the rank of Ahpop-Achih, departed from Xibalba with great speed. They arrived promptly at the ball-court called Nim-Xob-Carchah, where Hun-Hunahpú and Vucub-Hunahpú were engaged in their game. The messengers delivered their message precisely as it had been given by the lords of Xibalba.

And it came to pass that Hun-Hunahpú and Vucub-Hunahpú, hearing the words of the messengers, inquired, "Did the Lords Hun-Camé and Vucub-Camé truly command us to go with you?" The messengers replied, "Yea, they did say so, and they bid you bring all your playing gear." Thus the youths received the summons of the lords.

And it came to pass that Hun-Hunahpú and Vucub-Hunahpú said unto the messengers, "Wait for us, for we shall first bid farewell to our mother." And straightway they went to their home and spake unto their mother, for their father had passed away, saying, "We depart, our mother, yet our absence shall be but for a short time. The messengers of the lords have come to take us, saying, 'They must come.'"

And it came to pass that they said unto their mother, "We shall leave our ball here as a pledge," and they hung it in the space beneath the roof-tree, saying, "We shall return to play." Then they addressed Hunbatz and Hunchouén, saying, "Continue in your music and art, playing the flute and singing, painting and carving; warm our home and the heart of your grandmother."

And it came to pass that as they took leave of their mother, Xmucané, she was moved to tears. Yet Hun-Hunahpú and Vucub-Hunahpú comforted her, saying, "Do not worry, for though we depart, we have not yet perished." Thus they departed, and the messengers led them on the path to Xibalba.

And it came to pass that Hun-Hunahpú and Vucub-Hunahpú descended the steep stairs on the road to Xibalba, until they reached the banks of a river that

flowed swiftly between the ravines known as Nuziván and Cuziván. They crossed this river, and then another which flowed among thorny calabash trees, yet they passed through unharmed.

And it came to pass that they came to the bank of a river of blood, and they crossed it without partaking of its waters, for they merely reached the riverbank and were not overcome. They journeyed onward until they arrived at a place where four roads met, and there at the crossroads, their fate began to unfold.

And it came to pass that at the crossroads, they beheld four roads: one red, one black, one white, and one yellow. And the black road spake unto them, saying, "I am the path you must take, for I am the way of the Lord." Thus did the road deceive them, leading them toward their downfall.

And it came to pass that they were led down the black road to Xibalba, and when they arrived at the council room of the Lords of Xibalba, they had already been ensnared by the deceit of the road. There, seated before them, were figures of wood, crafted by the men of Xibalba, which they mistook for the lords.

And it came to pass that they greeted the wooden figures, saying, "How are you, Hun-Camé?" and "How are you, Vucub-Camé?" Yet the figures made no reply. Then the true Lords of Xibalba burst into laughter, for they rejoiced at the folly and impending defeat of Hun-Hunahpú and Vucub-Hunahpú.

And it came to pass that Hun-Camé and Vucub-Camé, having witnessed the error of Hun-Hunahpú and Vucub-Hunahpú, spoke unto them, saying, "Very well, you have come. Tomorrow you shall prepare your masks, your rings, and your gloves." And they offered them a bench to sit upon, which was made of hot stone.

And it came to pass that as Hun-Hunahpú and Vucub-Hunahpú sat upon the bench, they were burned by the hot stone and began to squirm. Realizing their plight, they quickly stood up to avoid further harm, while the Lords of Xibalba were overcome with laughter, their mirth causing them pain in their stomachs and bones.

And it came to pass that the Lords of Xibalba said unto them, "Go now to that house, where you shall receive your sticks of fat pine and your cigars, and there you shall sleep." Thus they were directed to the House of Gloom, where darkness reigned, and the lords conspired further against them.

And it came to pass that Hun-Hunahpú and Vucub-Hunahpú entered the

House of Gloom, where they were given their fat-pine sticks and a single lighted cigar for each of them, as sent by Hun-Camé and Vucub-Camé. The porters who delivered these items instructed them, saying, "Light your pine sticks and cigars, and return them whole at dawn, for this is the command of the lords."

And it came to pass that despite the command, Hun-Hunahpú and Vucub-Hunahpú were unable to preserve the pine sticks and cigars, for they burned them throughout the night. Thus, they were defeated in this trial, for the lords of Xibalba had devised many punishments to ensnare them.

And it came to pass that the punishments of Xibalba were numerous and varied. The first was the House of Gloom, where darkness prevailed. The second was Xuxulim-ha, the House of Cold, where an unbearable wind chilled all within. The third was Balami-ha, the House of Jaguars, filled with prowling beasts ready to devour.

And it came to pass that the fourth place of punishment was Zotzi-há, the House of Bats, where the air was filled with the cries and flapping wings of countless bats. The fifth was Chayim-há, the House of Knives, where sharp blades moved silently or grated against one another, ready to strike.

And it came to pass that although there were many places of torment in Xibalba, Hun-Hunahpú and Vucub-Hunahpú did not enter them all. I merely recount the names of these houses of punishment. When they stood again before Hun-Camé and Vucub-Camé, the lords inquired, "Where are my cigars? Where are my sticks of fat pine which I gave you last night?"

And it came to pass that Hun-Hunahpú and Vucub-Hunahpú replied, "They are all gone, O Lords." Whereupon Hun-Camé and Vucub-Camé declared, "Very well. Today shall mark the end of your days. You shall be destroyed, and your faces shall remain hidden here. You shall be sacrificed," thus sealing their fate.

And it came to pass that Hun-Hunahpú and Vucub-Hunahpú were sacrificed by the Lords of Xibalba and buried in the place called Pucbal-Chah. Before their burial, the head of Hun-Hunahpú was severed and placed in a tree along the road, which had never borne fruit until that moment.

And it came to pass that once the head of Hun-Hunahpú was placed among its branches, the tree became laden with fruit, though it had never borne fruit before. The fruit resembled the head of Hun-Hunahpú, and the people of Xibalba marveled at the sight, for the head was indistinguishable from the other

round fruits of the calabash tree.

And it came to pass that the Lords of Xibalba, seeing the miraculous transformation of the tree, decreed, "Let no one come to pick this fruit. Let no one come and sit under this tree!" Thus did they resolve to keep all people away, for the head of Hun-Hunahpú had become one with the fruit of the gourd tree.

And it came to pass that although the head of Hun-Hunahpú was hidden among the fruit, the tale of the wondrous tree spread throughout the land. Yet, despite the decree of the Lords of Xibalba, a maiden heard the story. Now I shall tell of her arrival and the events that followed.

THE TWELVTH TEACHING OF AHAU

The twelfth teaching of Ahaú—Xquic, daughter of Cuchumaquic, hears of the miraculous tree—Curious, she visits the tree at Pucbal-Chah—The skull of Hun-Hunahpú speaks to her, offering her its essence—Xquic conceives Hunahpú and Xbalanqué through the skull's spittle—Cuchumaquic discovers her condition and reports to the Lords of Xibalba—The lords demand her sacrifice and send messengers to retrieve her heart—Xquic persuades the messengers to spare her—They collect sap from the Blood Tree to present as her heart—The messengers deceive the lords, preserving Xquic's life—The owls become Xquic's loyal attendants—The Lords of Xibalba are outwitted, fulfilling Hun-Hunahpú's words—The tale emphasizes cunning, preservation, and the fulfillment of destiny.

And it came to pass that there was a maiden named Xquic, the daughter of a lord called Cuchumaquic. This maiden heard the tale of the miraculous tree from her father, and she marveled greatly at the story of the fruit that adorned its branches. "Why should I not go to behold this tree of which I have heard?" she exclaimed. "Surely, the fruit must be wondrous and good."

And it came to pass that Xquic, moved by curiosity, journeyed alone to the place where the tree stood, in Pucbal-Chah. As she gazed upon the tree, she exclaimed, "What fruit is this that covers the branches? Is it not a wonder to behold? Shall I perish if I take of this fruit?" Thus she pondered as she stood beneath the tree.

And it came to pass that the skull of Hun-Hunahpú, which was nestled among the branches, spoke unto her, saying, "What is it that thou desirest? These round objects that adorn the tree are but skulls." The voice of Hun-Hunahpú then inquired, "Dost thou wish to have them?"

And it came to pass that the maiden answered, "Yea, I desire them." Then the

skull said unto her, "Stretch forth thy right hand." And when she did so, the skull let fall a few drops of spittle into her palm. She looked intently at her hand, yet the spittle was not to be seen.

And it came to pass that the maiden answered, "Yea, I desire them." Then the skull said unto her, "Stretch forth thy right hand." And when she did so, the skull let fall a few drops of spittle into her palm. She looked intently at her hand, yet the spittle was not to be seen.

And it came to pass that the voice from the tree spoke again, saying, "In my saliva and spittle, I have given thee my descendants. Now my head is but a skull, devoid of flesh. So it is with the heads of princes; their flesh grants them a fair appearance, but when they die, their bones bring fear. Likewise, the sons are like spittle; they inherit the essence of their fathers, be they lords, wise men, or orators."

And it came to pass that the voice continued, "The image of the lord, the wise man, or the orator does not vanish but is passed on to the daughters and sons. I have done the same with thee. Therefore, ascend to the surface of the earth, that thou mayest not perish. Trust in my words, for so it shall be," thus spake the head of Hun-Hunahpú.

And it came to pass that after receiving these words, the maiden returned to her home, having conceived the sons in her womb by virtue of the spittle alone. Thus were Hunahpú and Xbalanqué begotten. The maiden returned home, and after six months had passed, her father, Cuchumaquic, noticed her condition.

And it came to pass that Cuchumaquic, perceiving his daughter's state, discovered her secret. He approached the lords, Hun-Camé and Vucub-Camé, and said, "My daughter is with child, Sirs; she has brought disgrace upon us." The lords replied, "Very well. Command her to speak the truth, and if she refuses, let her be taken and sacrificed."

And it came to pass that Cuchumaquic questioned his daughter, saying, "Whose are the children that thou carriest, my daughter?" She answered, "I have no child, my father, for I have not known a man." But he replied, "Thou art truly a deceiver. Take her and sacrifice her, Ahpop Achih; bring me her heart in a gourd and return this very day before the lords," he commanded the messengers.

And it came to pass that the four messengers, who were owls, took the gourd and set out, carrying the maiden and the flint knife with which to sacrifice her.

But she pleaded with them, saying, "Oh, messengers, do not slay me, for what I bear is no disgrace. It was conceived when I marveled at the head of Hun-Hunahpú in Pucbal-Chah."

And it came to pass that the messengers, moved by her words, said unto her, "What shall we place in the gourd, for thy father hath commanded us to bring back thy heart? We wish not for thee to perish." The maiden replied, "My heart is not theirs to claim. Instead, gather the sap of the red tree, which flows like blood, and place it within the gourd."

And it came to pass that the messengers did as the maiden instructed. They collected the sap from the tree, which resembled blood, and it clotted to form a substance like a heart. The tree was known as the "red tree of cochineal," but henceforth it was called the Blood Tree because its sap was like blood.

And it came to pass that the maiden said unto the owls, "Upon the earth, ye shall be beloved and shall find all that is yours." The messengers replied, "Very well, maiden. We shall go and present the sap in place of thy heart to the lords." Thus, they departed to fulfill their charge.

And it came to pass that the messengers arrived in the presence of the lords, who were eagerly awaiting their return. Hun-Camé inquired, "Have you completed your task?" The messengers replied, "Yea, my lords. Here in the bottom of the gourd is the heart."

And it came to pass that Hun-Camé said, "Very well. Let us see," and he grasped the gourd with his fingers. As he lifted it, the shell broke, and the sap, bright red in color, flowed out like blood. "Stir up the fire and place it upon the coals," commanded Hun-Camé.

And it came to pass that as they placed the sap upon the fire, the men of Xibalba gathered around, drawn by the sweet fragrance that arose. While they were deep in thought, the owls, who were now the maiden's servants, departed from the abyss and flew toward the earth, becoming her loyal attendants.

And it came to pass that in this manner, the Lords of Xibalba were deceived by the cunning of the maiden, for they believed they had received her heart. Thus were the lords outwitted, and the maiden's life was preserved, fulfilling the words of Hun-Hunahpú.

THE THIRTEENTH TEACHING OF AHAU

The thirteenth teaching of Ahau—Xquic arrives at the home of Hunbatz and

Hunchouén with her unborn sons—She declares herself the daughter-in-law of the grandmother, Xmucané—The grandmother, skeptical and angry, questions Xquic's claim—Xquic insists her sons will reveal their lineage—Hunbatz and Hunchouén are displeased by Xquic's presence—The grandmother challenges Xquic to bring a net full of corn—Xquic finds only a single stalk in the field and prays for guidance—She cleverly fills the net with corn silk, completing the task—The animals help carry the net, and the grandmother is astonished—Seeing the single stalk still standing, the grandmother accepts Xquic—Xmucané acknowledges Xquic as her daughter-in-law and anticipates the birth of the divine twins—The chapter highlights themes of faith, cleverness, and familial acceptance.

And it came to pass that when the maiden Xquic arrived, she found Hunbatz and Hunchouén with their grandmother. Xquic, carrying her unborn sons, Hunahpú and Xbalanqué, approached the old woman and said, "I have come, mother; I am your daughter-in-law and your daughter." Thus did she speak upon entering the house of the grandmother.

And it came to pass that the grandmother, hearing Xquic's words, questioned her, saying, "From whence hast thou come? Where are my sons? Did they not perish in Xibalba? Behold these two who remain, Hunbatz and Hunchouén, their descendants and blood. Depart from here! Leave at once!" Thus did the old woman cry out in anger.

And it came to pass that Xquic, undeterred by the grandmother's harsh words, replied, "Verily, I am thy daughter-in-law, for I belong to Hun-Hunahpú. Within me dwell Hun-Hunahpú and Vucub-Hunahpú, who are not dead. They shall return and make themselves known unto thee, my mother-in-law, and thou shalt soon see their likeness in what I bring unto thee."

And it came to pass that Hunbatz and Hunchouén, hearing the maiden's claims, became angry, for they spent their days playing the flute, singing, painting, and sculpting, bringing comfort to the old woman. The grandmother then spoke, saying, "I desire not for thee to be my daughter-in-law, for what thou bearest is the fruit of disgrace. Moreover, thou art an impostor, for my sons are dead."

And it came to pass that the grandmother, after considering Xquic's words, relented somewhat and said, "Nevertheless, if it be true that thou art my daughter-in-law, go and bring food for those who must be fed. Gather a large net full of corn and return swiftly, for thou claimest to be of my family."

And it came to pass that Xquic agreed, saying, "Very well," and she set out

for the cornfield that Hunbatz and Hunchouén had planted. Following the path they had cleared, she arrived at the field, only to find a single stalk of corn standing there, with but one ear upon it, and her heart was filled with anxiety.

And it came to pass that, in her distress, Xquic exclaimed, "Alas, what shall I do to fulfill the task given unto me, to gather a net full of corn?" In her desperation, she prayed to Chahal, the guardian of the food, and to Xtoh, Xcanil, and Xcacau, the spirits who cook the corn, seeking their aid.

And it came to pass that Xquic, inspired by the spirits, took hold of the beards, the red silk of the ear of corn, and pulled them off without picking the ear itself. She arranged the silk in the net as though it were ears of corn, and the net became completely filled. Thus did she accomplish her task through wisdom and faith.

And it came to pass that the animals of the field assisted Xquic by carrying the net, and when they arrived at the house, they placed the load in a corner as if she had borne it herself. When the old woman saw the net full of corn, she marveled and exclaimed, "Whence hast thou brought all this corn? Didst thou take all the corn from our field?"

And it came to pass that the old woman, filled with curiosity, set out to see the cornfield for herself. Upon arriving, she beheld the single stalk of corn still standing, and she saw the place where the net had rested at its base. Thus was she astonished by what had transpired.

And it came to pass that the old woman returned to her house and said unto Xquic, "This is proof enough that thou art truly my daughter-in-law. Now I shall behold the little ones whom thou carriest, for they shall be soothsayers, even as thou hast declared."

THE FOURTEENTH TEACHING OF AHAU

Hunahpú and Xbalanqué are born in secret—Their cries disturb their grandmother, who orders them cast out—Placed on an ant-hill, they sleep peacefully—Hunbatz and Hunchouén, filled with envy, wish harm upon their younger brothers—Hunahpú and Xbalanqué endure trials with patience—They devise a plan to teach their elder brothers a lesson—Hunbatz and Hunchouén are transformed into monkeys through the cunning of Hunahpú and Xbalanqué—The grandmother's laughter prevents their return to human form—The elder brothers flee to the forest, leaving Hunahpú and Xbalanqué as reminders of their former selves.

And it came to pass that the time of the birth of Hunahpú and Xbalanqué drew near, and the maiden Xquic gave birth to them in the wood. The grandmother did not witness their birth, for they were born in secret, and immediately the two boys, Hunahpú and Xbalanqué, came forth into the world.

And it came to pass that the newborns were brought to the house, but their cries disturbed the peace, and the grandmother, vexed by the noise, commanded, "Go, cast them out, for truly they cry too much." Thus were they taken and placed upon an ant-hill, where they slept peacefully.

And it came to pass that after they had rested upon the ant-hill, they were moved to a bed of thistles. Hunbatz and Hunchouén, filled with envy and malice, hoped that their younger brothers would perish there, for they bore hatred in their hearts toward Hunahpú and Xbalanqué.

And it came to pass that Hunbatz and Hunchouén refused to accept their younger brothers into the house, denying them recognition and leaving them to be raised in the fields. Yet, Hunbatz and Hunchouén were skilled musicians and artists, having grown wise through their own trials and tribulations.

And it came to pass that Hunbatz and Hunchouén, being diviners, knew of the birth of their younger brothers and understood that they were the successors of their parents who had perished in Xibalba. Yet, due to envy, they concealed their wisdom and harbored ill will toward Hunahpú and Xbalanqué, despite having suffered no wrong from them.

And it came to pass that Hunahpú and Xbalanqué spent their days shooting their blowguns, and they were not beloved by their grandmother, nor by Hunbatz and Hunchouén. They were given no food until after Hunbatz and Hunchouén had eaten, yet Hunahpú and Xbalanqué bore this with patience, knowing their true station and understanding all things clearly.

And it came to pass that when Hunahpú and Xbalanqué brought birds from their hunting, Hunbatz and Hunchouén consumed them without sharing. Yet, the younger brothers did not complain, for they were wise and endured their trials with grace. One day, when they returned without birds, their grandmother was angered and questioned them.

And it came to pass that their grandmother asked, "Why have ye brought no birds today?" Hunahpú and Xbalanqué replied, "Our birds were caught in the tree, and we could not climb to retrieve them. If our elder brothers are willing, let them accompany us to bring the birds down." Thus they spoke with humility and wisdom.

And it came to pass that Hunbatz and Hunchouén agreed, saying, "Very well, we shall go with you at dawn." Meanwhile, Hunahpú and Xbalanqué devised a plan to overcome their elder brothers, for they sought to teach them a lesson for the suffering they had endured.

And it came to pass that as they journeyed to the tree called Canté, Hunahpú and Xbalanqué were accompanied by their elder brothers, Hunbatz and Hunchouén. The younger brothers shot their blowguns, and the tree was filled with countless birds, yet not one fell to the ground, which caused their elder brothers to marvel.

And it came to pass that Hunahpú and Xbalanqué said unto their elder brothers, "Our birds do not fall to the ground. Go and fetch them down." Hunbatz and Hunchouén replied, "Very well," and began to climb the tree. But as they ascended, the tree grew larger, and the trunk swelled, trapping them atop the branches.

And it came to pass that from the treetop, Hunbatz and Hunchouén cried out, "What has happened to us, our brothers? We are trapped, and this tree frightens us." Hearing their pleas, Hunahpú and Xbalanqué instructed them, saying, "Loosen your breechcloths, tie them below your stomachs, leaving the long ends hanging, and pull these from behind; thus you shall descend easily."

And it came to pass that Hunbatz and Hunchouén did as instructed, pulling the ends of their belts. But in that moment, they were transformed, and their belts became tails, turning them into monkeys. Thus, they leapt among the branches, their appearances changed by the cunning of Hunahpú and Xbalanqué.

And it came to pass that Hunbatz and Hunchouén, now with the appearance of monkeys, swung through the great woods and little woods, making faces and playing among the trees. In this manner, Hunahpú and Xbalanqué overcame their elder brothers through their magical arts.

And it came to pass that Hunahpú and Xbalanqué returned to their home and spoke to their grandmother and mother, saying, "What could have happened to our elder brothers, that their faces have become like those of animals?" Thus they feigned ignorance of the transformation.

And it came to pass that their grandmother, filled with sorrow, said unto them, "If ye have done harm to your elder brothers, ye have brought sadness upon

me. Do not act thus toward your brethren, my children." To this, Hunahpú and Xbalanqué replied, "Grieve not, our grandmother. Ye shall see their faces again, but it will be a trial for thee. Be cautious not to laugh at them."

And it came to pass that Hunahpú and Xbalanqué began to play their flutes, invoking the song of Hunahpú-Qoy. As they played the flute and drum, their music called Hunbatz and Hunchouén back, and soon the elder brothers came dancing, hoping to return to their former selves.

And it came to pass that when the old woman beheld their monkey faces, she could not restrain her laughter. Upon seeing her amusement, Hunbatz and Hunchouén fled back into the forest, and their faces were not seen again. Hunahpú and Xbalanqué gently chided their grandmother, saying, "Now you see, grandmother, they have returned to the woods."

And it came to pass that Hunahpú and Xbalanqué said unto their grandmother, "We may attempt this trial but four times, and now only three remain. Let us call them back with flute and song once more, but this time, strive to contain your laughter." Thus, they began to play again, hoping to restore their brothers.

And it came to pass that Hunbatz and Hunchouén returned, dancing to the music, and approached the center of the courtyard. They made faces and gestures to provoke laughter, and despite her efforts, the grandmother could not hold back her mirth and laughed aloud once more.

And it came to pass that Hunbatz and Hunchouén retreated to the woods again, and Hunahpú and Xbalanqué said, "What shall we do now, grandmother? We shall try once again, this third time." So they played their flutes once more, and the monkeys returned, dancing and hoping to regain their human forms.

And it came to pass that as Hunbatz and Hunchouén danced, they climbed atop the kitchen, their eyes glowing red. They made faces and scrubbed their noses, attempting to frighten each other with their antics. Despite her resolve, the grandmother burst into laughter once again, and the brothers fled back into the forest.

And it came to pass that Hunahpú and Xbalanqué said unto their grandmother, "Only once more shall we call them, grandmother, so that they may return for the fourth time." They began to play the flute once more, but this time, Hunbatz and Hunchouén did not return; instead, they fled deeper into the

forest, never to come back.

And it came to pass that Hunahpú and Xbalanqué spoke to their grandmother, saying, "We have done all that we could, dear grandmother. They came once, and we tried to call them again. But grieve not, for we are here, your grandchildren; look to us, O our mother and grandmother, to remind you of our elder brothers, Hunbatz and Hunchouén."

And it came to pass that Hunbatz and Hunchouén, once revered as musicians and singers, were now invoked by the old and the skilled craftsmen as reminders of their former selves. Their transformation into monkeys was a result of their arrogance and ill treatment of their younger brothers, leading to their downfall and disgrace.

THE FIFTEENTH TEACHING OF AHAU

Hunahpú and Xbalanqué resolve to gain favor with their grandmother by tending the cornfield—They deceive their grandmother into believing they worked hard, though they did not labor—The trees and vines mysteriously rise again overnight—The brothers suspect animals are undoing their work—They prepare to catch the mischievous creatures—Despite their efforts, they only catch a rat and learn of hidden family treasures—The rat reveals the possessions of their parents, Hun-Hunahpú and Vucub-Hunahpú, are hidden in the house—Hunahpú and Xbalanqué retrieve the items with the rat's help—They cleverly distract their grandmother to secure the treasures—With their father's possessions in hand, they prepare for future trials at the ball-court.

And it came to pass that Hunahpú and Xbalanqué, desiring to be well thought of by their grandmother and mother, resolved to work diligently. They said unto them, "We shall plant the cornfield, grandmother and mother. Grieve not, for we are your grandchildren, who shall take the place of our brothers."

And it came to pass that they took their axes, picks, and wooden hoes, and each carried his blowgun upon his shoulder. As they departed from the house, they requested of their grandmother, "At midday, bring us our meal, grandmother." And she agreed, saying, "Very well, my grandsons."

And it came to pass that when they reached the field, they set to work. As they thrust the pick into the earth, it labored by itself, tilling the soil. Likewise, when they struck the trees with the ax, the trees and vines fell with a single stroke, and all lay upon the ground, cleared by their unseen hands.

And it came to pass that they taught an animal called Xmucur to climb to the top of a tall tree. Hunahpú and Xbalanqué instructed it, saying, "Watch for our

grandmother to come with our food, and when she arrives, begin to sing, that we may seize the pick and ax." Xmucur agreed, and thus they prepared to deceive their grandmother.

And it came to pass that Hunahpú and Xbalanqué busied themselves with their blowguns, doing none of the actual labor in the field. Shortly thereafter, the dove began to sing, and they quickly grabbed the pick and ax. One of them covered his head and hands with earth to appear as a laborer, while the other scattered wood splinters over himself as though he had been cutting trees.

And it came to pass that their grandmother arrived and saw them, believing they had toiled in the field. They ate their midday meal, though they had not truly worked the soil. Afterward, they returned home, feigning weariness as they stretched their legs and arms before their grandmother, claiming to be tired from their labors.

And it came to pass that the following day, Hunahpú and Xbalanqué returned to the field, only to find that all the trees and vines had risen again, and the brambles and thistles were once more entangled. In astonishment, they said, "Who has played this trick on us?"

And it came to pass that they reasoned among themselves, saying, "Surely it is the work of the small and large animals, the puma, the jaguar, the deer, the rabbit, the mountain-cat, the coyote, the wild boar, the coati, and the birds. They have undone our work in a single night."

And it came to pass that Hunahpú and Xbalanqué resolved to prepare the field once more, cutting the trees and clearing the land. They spoke together, saying, "We shall watch over our cornfield and attempt to catch those who cause this mischief, for it is not right that they do such things to us."

And it came to pass that they returned home and said unto their grandmother, "What do you think of this, grandmother? Our field, which we had worked, has been turned into a field of stubble and thick woods. Thus we found it when we arrived." They assured her, "We shall return and watch over it, for we must confront those who trouble us."

And it came to pass that, having dressed themselves, Hunahpú and Xbalanqué returned to the field of cut trees and hid themselves there in the darkness. As midnight approached, all the animals gathered once more, each kind coming with the others, speaking in their own tongues, saying, "Rise up, trees! Rise up, vines!"

And it came to pass that the animals gathered beneath the trees and vines, drawing nearer until they appeared before the eyes of Hunahpú and Xbalanqué. The puma and the jaguar came first, but the brothers could not seize them. Then came the deer and the rabbit, and they managed only to grasp their tails, which broke off in their hands.

And it came to pass that because of this, the deer and the rabbit have short tails to this day. Neither the mountain-cat, the coyote, the wild boar, nor the coati fell into their hands, and all the animals passed before Hunahpú and Xbalanqué, who were frustrated by their inability to catch them.

And it came to pass that finally, a rat came hopping along, and Hunahpú and Xbalanqué swiftly seized it, wrapping it in a cloth. They squeezed its head and attempted to choke it, and they burned its tail in the fire, which is why the rat's tail has no hair to this day.

And it came to pass that as they poked at the rat's eyes, the rat pleaded, saying, "I must not die at your hands. Neither is it your business to plant the cornfield." Intrigued, the brothers asked, "What dost thou mean by this?" The rat replied, "Loosen me a little, for I have something to tell you. But first, give me something to eat."

And it came to pass that Hunahpú and Xbalanqué said unto the rat, "We shall give thee food afterward, but first, speak." The rat then revealed, "Know ye that the possessions of your parents, Hun-Hunahpú and Vucub-Hunahpú, remain hidden. Their ring, gloves, and ball hang from the roof of the house, yet your grandmother has kept them from you, for it was because of these that your parents perished."

And it came to pass that upon hearing the rat's words, the brothers were filled with joy at the news of the rubber ball. They said unto the rat, "Art thou certain of this?" And having spoken, the rat was shown what its food would be: corn, chili-seeds, beans, pataxte, and cacao; all these would belong to it.

And it came to pass that the rat, grateful for the promise of food, inquired, "What shall I say to your grandmother if she sees me?" Hunahpú and Xbalanqué assured it, saying, "Fear not, for we shall know what to say to our grandmother. Let us go quickly to the corner of the house where the things hang; we shall be watching."

And it came to pass that during the night, after they had spoken together,

Hunahpú and Xbalanqué arrived at midday. One of them entered the house while the other went to the corner and let the rat climb up quickly. They then requested their grandmother, "Prepare our food, for we desire a chili-sauce, grandmother."

And it came to pass that their grandmother prepared the meal, placing a plate of broth before them, but this was only to deceive her. Meanwhile, they dried up the water in the water jar and said, "We are truly dying of thirst; go and bring us a drink," thus sending their grandmother to the river.

And it came to pass that their grandmother, being obedient to their request, took the water jar and went forth to the river. But Hunahpú and Xbalanqué had sent a creature called xan, like unto a mosquito, to pierce the jar, causing the water to flow out.

And it came to pass that as their grandmother struggled to stop the water from escaping, Hunahpú and Xbalanqué saw, by the reflection in their chile-sauce, that the rat had ascended to the roof and was cutting the cords which held the ball, the ring, and the gloves.

And it came to pass that as the rat succeeded in its task, the ball and other items fell from the garret of the house. Hunahpú and Xbalanqué quickly seized them and hid them along the path to the ball-court, ensuring that their grandmother would not discover their plan.

And it came to pass that they then made haste to join their grandmother and mother at the river, where they found them still striving to mend the jar. With their blowguns in hand, they approached, saying, "What trouble hath befallen thee, grandmother?"

And it came to pass that their grandmother replied, "Behold, a hole hath appeared in my jar, and I cannot stop the water from flowing out." Then Hunahpú and Xbalanqué, with cunning and skill, sealed the breach in the jar, and together they returned to their home, leading their grandmother and mother.

And it came to pass that upon their return, Hunahpú and Xbalanqué rejoiced, for they had obtained the cherished possessions of their fathers, Hun-Hunahpú and Vucub-Hunahpú. And thus did they prepare to embark upon the path that would lead them to the ball-court and their destined trials.

THE SIXTEENTH TEACHING OF AHAU

Hunahpú and Xbalanqué return to the ball-court, eager to play the sacred

game—The Lords of Xibalba are disturbed by the noise and summon the brothers for a contest—Messengers deliver the summons to Xmucané, the boys' grandmother—Filled with concern, Xmucané sends a louse with a message to the brothers—The louse encounters various creatures, each swallowing the other, until a hawk carries them to the ball-court—Hunahpú and Xbalanqué heal the hawk and retrieve the louse, who delivers the message—The brothers learn they must go to Xibalba within seven days—They bid farewell to their grandmother, planting reeds as a sign of their fate—With courage, they set forth on their destined journey to Xibalba.

Behold, it is recounted of Hunahpú and Xbalanqué as they joyfully returned to the ball-court, eager to engage in the sacred game of their forebears. Long did they play, clearing the court where their fathers, Hun-Hunahpú and Vucub-Hunahpú, had once contended. Yet unbeknownst to them, the Lords of Xibalba, dwelling beneath the earth, were disturbed by the echoes of their play. "Who are these who dare to play above us, causing such a clamor?" spoke Hun-Camé and Vucub-Camé, the lords of the underworld. "Perhaps Hun-Hunahpú and Vucub-Hunahpú have not perished as we believed. Go swiftly and summon them," they commanded their messengers, desiring a contest within seven days. Thus, the messengers set forth, traversing the path that led directly to the home of the boys, arriving before their grandmother as the boys dined.

And it came to pass that the messengers of Xibalba stood before Xmucané, the grandmother of Hunahpú and Xbalanqué, and delivered the command of the lords, saying, "The lords of Xibalba bid the boys to come without fail, for within seven days they wish to engage them in the game of ball. Thus have the lords spoken." And Xmucané, with a heavy heart, replied, "It is well, messengers; they shall go." With their message delivered, the messengers departed, leaving Xmucané filled with anxiety, for she recalled the fate of the boys' parents and feared for her grandchildren.

And it came to pass that Xmucané, left alone in her dwelling, pondered with great concern, saying to herself, "Who shall I send to summon my grandchildren from the ball-court? Was it not in this very manner that the messengers of Xibalba came before, when they took the boys' parents to their doom?" As she mused upon these thoughts, a louse unexpectedly fell into her lap. Seizing it gently, she placed it in the palm of her hand and spoke, "My child, would you carry a message to my grandchildren at the ball-court?" Thus she instructed the louse, entrusting it with the words, "Messengers have come to your grandmother. Within seven days, you must come, for the lords of Xibalba have summoned you. Thus your grandmother has commanded me to say."

And it came to pass that the louse, having received the message from Xmucané, set forth on its journey with great determination. As it swaggered along the path, it encountered a creature known as Tamazul, the toad, who was seated by the roadside. "Whither art thou going?" inquired Tamazul of the louse. To which the louse replied, "I am entrusted with a message, which I carry in my being. I go to find the boys." Observing the louse's slow progress, the toad offered, "Wouldst thou not prefer that I swallow thee? Thus shall we arrive more swiftly." The louse, considering the offer, consented, and immediately Tamazul swallowed it, believing this would hasten the journey.

And it came to pass that Tamazul, having swallowed the louse, continued on his way, yet his pace was unhurried. Along his path, he encountered Zaquicaz, a great serpent. "Whither art thou bound, young Tamazul?" inquired Zaquicaz. Tamazul responded, "I go as a messenger, bearing a message within my belly." The serpent, perceiving the toad's leisurely pace, suggested, "Allow me to swallow thee, for I shall reach the destination with greater speed." Without hesitation, Zaquicaz swallowed Tamazul, and thus it became the way of the world that serpents consume toads.

And it came to pass that Zaquicaz, now carrying the toad within him, hastened along the path until he was met by Vac, the mighty hawk. "Where art thou headed, Zaquicaz?" inquired Vac, the hawk. The serpent replied, "I bear a message within me, entrusted to my care." Observing the serpent's swift movements, the hawk declared, "I shall carry thee hence, for I am swifter in flight." Without delay, Vac swallowed Zaquicaz, and from that time forth, hawks have preyed upon serpents in the fields.

And it came to pass that Vac, the hawk, flew swiftly and arrived at the ball-court where Hunahpú and Xbalanqué were engrossed in their game. Alighting upon the cornice, Vac began to cry out, "Vac-có! Vac-có!" signaling its presence. Hearing the hawk's cries, the boys exclaimed, "Who is it that disturbs our play? Fetch our blowguns!" With precision and skill, they aimed a pellet at the hawk's eye, causing it to spiral to the ground.

And it came to pass that Hunahpú and Xbalanqué swiftly ran to where the hawk had fallen. They seized it gently and inquired of it, saying, "What bringest thou here, O hawk?" The hawk, in its distress, replied, "I carry a message within my stomach. But first, I beseech thee, heal my eye, and then shall I deliver the message unto you."

And it came to pass that the brothers, moved by the hawk's plea, took a piece of the rubber from their ball and placed it in the hawk's injured eye. They called

it Lotzquic, and immediately the hawk's eye was restored to wholeness. "Now speak," they commanded the hawk.

And it came to pass that the hawk, grateful for the healing, vomited forth a great snake. "Speak, thou serpent," said the boys. And the serpent, acknowledging their command, in turn vomited the toad.

And it came to pass that the boys, with growing impatience, asked the toad, "Where is the message thou hast claimed to bear?" The toad, struggling to fulfill its promise, replied, "The message lies within my stomach." Yet despite its efforts, the toad could only fill its mouth with spittle, unable to deliver the message it carried.

And it came to pass that Hunahpú and Xbalanqué, frustrated by the toad's failure, rebuked it, saying, "Thou art a deceiver." In their anger, they kicked the toad, and the bone of its haunches gave way, leaving it unable to run swiftly henceforth.

And it came to pass that the boys opened the toad's mouth, and there they beheld the louse, clinging to the toad's teeth, for it had not been swallowed but only feigned to be so. Thus was the toad tricked, and its fate sealed as food for the snakes.

And it came to pass that Hunahpú and Xbalanqué, now addressing the louse, commanded, "Speak, and deliver the message thou hast brought." The louse, having been found, spoke the words of their grandmother: "Your grandmother hath said, 'Go call them, for the messengers of Hun-Camé and Vucub-Camé have summoned them to Xibalba. They must come within seven days to play ball with the lords, bringing with them their gear, the ball, the rings, the gloves, and the leather pads, for their amusement in Xibalba.' Thus your grandmother hath spoken, and she weeps and grieves, for this reason have I come."

And it came to pass that upon hearing the louse's message, Hunahpú and Xbalanqué questioned among themselves, saying, "Is this true?" And with haste, they returned to their grandmother's side, seeking only to bid her farewell before embarking on their destined journey to Xibalba.

And it came to pass that they spoke unto their grandmother, saying, "We are going, grandmother, and have come only to say goodbye. Here shall be the sign of our fate: each of us shall plant a reed in the midst of the house. If it withers, thou shalt know we have perished. But if it flourishes, thou shalt know we live. Weep not, dear grandmother and mother, for this sign shall reveal our destiny."

Thus they spoke, and with these words, they left their grandmother and mother, setting forth with courage on the path to Xibalba.

THE SEVENTEENTH TEACHING OF AHAU

Hunahpú and Xbalanqué embark on their journey to Xibalba, descending into the underworld with determination—They skillfully traverse perilous streams, avoiding the traps set by the lords—At the crossroads, they face four paths and summon Xan, the mosquito, to uncover the true nature of the lords—Xan stings each lord, causing them to reveal their names—Armed with this knowledge, the brothers reach the court of Xibalba and identify the true lords, foiling their attempts at deception—The lords try to trick the brothers with a heated stone seat, but the brothers see through the ruse—Directed to the House of Gloom, Hunahpú and Xbalanqué enter with confidence, ready to face the trials ahead, undeterred by the lords' schemes.

And it came to pass that Hunahpú and Xbalanqué, having bid farewell to their grandmother and mother, set forth on their journey to Xibalba, each bearing his blowgun upon his shoulder. With resolve in their hearts, they descended the steep steps that led into the depths of the underworld, their feet moving swiftly as they navigated the treacherous path that lay before them.

And it came to pass that as they journeyed deeper into the shadows of Xibalba, they encountered many streams, each more perilous than the last. Yet, with nimble steps and keen minds, they traversed the waters without allowing their feet to touch the treacherous currents, much to the dismay of the lords of Xibalba, who had hoped for their destruction in the perilous waters below.

And it came to pass that as they continued on their path, they arrived at the crossing of the roads, where four paths lay before them: the black road, the white road, the red road, and the green road. Knowing well the deceitful nature of the lords of Xibalba, Hunahpú and Xbalanqué devised a plan to discern the true path they should take to reach their destination.

And it came to pass that Hunahpú and Xbalanqué summoned an insect known as Xan, a mosquito, to aid them in their quest for knowledge. They instructed the mosquito, saying, "Go forth and sting those who sit in council, that we may learn their names and discern their true nature. Thus shall you fulfill your purpose: to draw the blood of those along the roads." The mosquito, eager to serve, agreed to their request and set out upon the dark road, determined to accomplish its task.

And it came to pass that Xan, the mosquito, flew swiftly along the dark road

until it reached the assembly of the Lords of Xibalba. There, it found the wooden effigies seated first, adorned with fine ornaments. Undeterred, the mosquito stung the first figure, yet it remained silent. It moved to the second, and again, there was no response. But when it stung the third, Hun-Camé, he exclaimed in surprise, "Ah!" Thus did the mosquito proceed, stinging each lord in turn, causing them to reveal their names through cries of discomfort.

And it came to pass that as the mosquito continued its task, each lord of Xibalba revealed their name through their exclamations. Hun-Camé was followed by Vucub-Camé, who also cried out, "Ah!" Then Xiquiripat, Cuchumaquic, Ahalpuh, Ahalcaná, Chamiabac, Chamiaholom, Quicxic, Patán, Quicré, and Quicrixcac each in turn voiced their discomfort. Thus, through this clever ruse, Hunahpú and Xbalanqué learned the names of all the lords, for none escaped the sting of the mosquito.

And it came to pass that Hunahpú and Xbalanqué, having heard the names of the lords spoken aloud, continued on their journey until they arrived at the court of the Lords of Xibalba. There, the lords attempted to deceive them by directing their attention to the wooden figures, saying, "Greet the lord who is seated before you." But the brothers, wise to their tricks, replied, "That is not a lord, but merely a wooden figure," and they proceeded to greet each true lord by name, much to the astonishment of the assembly.

And it came to pass that the Lords of Xibalba, taken aback by the knowledge of Hunahpú and Xbalanqué, attempted yet another deception. They bade the brothers to sit upon a seat they had prepared, hoping to ensnare them in a trap, for the seat was no ordinary seat but a heated stone. However, Hunahpú and Xbalanqué, discerning the lords' intent, refused, saying, "This is not a seat for us; it is a hot stone." Thus, the lords were confounded, unable to overcome the wit and wisdom of the brothers.

And it came to pass that the Lords of Xibalba, seeing that their ruse had failed, directed Hunahpú and Xbalanqué to proceed to the House of Gloom, a place of darkness and trials. The brothers, undaunted by the challenges that lay ahead, entered the house, confident in their ability to withstand the trials set before them. Thus, the lords' attempts to defeat them were thwarted, and the brothers continued on their path with unwavering resolve.

THE EIGHTEENTH TEACHING OF AHAU

Hunahpú and Xbalanqué enter the House of Gloom, the first trial in Xibalba—They are given lighted pine sticks and cigars to return whole by dawn—Cleverly, they substitute red objects and fireflies, deceiving the night watchmen—At

mystery, "Who knows from whence we came? We do not know." With this, they offered no more, leaving the lords perplexed by their enigmatic response.

And it came to pass that the Lords of Xibalba, undeterred by the boys' evasive answer, proposed a game of ball, saying, "Very well. Let us play ball, boys." The brothers agreed, but a dispute arose over which ball to use. The lords insisted, "We shall use our ball," but Hunahpú and Xbalanqué countered, "Nay, we shall use ours." The lords persisted, yet finally acquiesced, allowing the game to proceed with the brothers' ball, setting the stage for the contest that would test both skill and cunning.

And it came to pass that as the game commenced, the Lords of Xibalba attempted to deceive Hunahpú and Xbalanqué with a treacherous ploy. They seized their own ball and hurled it directly at the ring of Hunahpú, while secretly grasping the handle of a flint knife, intending to strike down the brothers. But Hunahpú and Xbalanqué, perceiving the deceit, exclaimed, "What is this? Do you seek to kill us? Did you not summon us here through your own messengers?" Their words revealed the treachery, and the brothers threatened to leave the game, much to the dismay of the lords.

And it came to pass that the Lords of Xibalba, realizing their scheme had been uncovered, implored the brothers to stay, saying, "Do not leave, boys. Let us continue the game, but we shall use your ball." Hunahpú and Xbalanqué agreed, and with skill and precision, they drove their ball through the ring of Xibalba, thus ending the game in their favor. The lords, humiliated by their defeat, were left to ponder their next move against the brothers who had once again outwitted them.

And it came to pass that, stung by their defeat, the Lords of Xibalba conspired anew, asking themselves, "What shall we do to overcome them?" They then turned to Hunahpú and Xbalanqué, proposing another challenge: "Go and gather for us, by the morrow's light, four gourds of flowers." The brothers, undaunted, inquired, "What kind of flowers do you desire?" The lords replied, "A branch of red chiptlín, a branch of white chiptlín, a branch of yellow chiptlín, and a branch of carinimac." With this task set before them, the lords believed they had secured their victory.

And it came to pass that Hunahpú and Xbalanqué, accepting the challenge with calm hearts, assured the lords, "Very well, we shall gather the flowers you seek." Confident in their cunning, the Lords of Xibalba rejoiced, believing the task impossible. "They must cut the flowers themselves," the lords said amongst themselves, certain that the boys would fail. Yet Hunahpú and Xbalanqué,

undeterred, departed with a plan in mind, knowing they would need more than strength alone to succeed.

And it came to pass that as night fell, Hunahpú and Xbalanqué entered the House of Knives, the second place of torment in Xibalba, where the lords hoped they would be cut to pieces. But the brothers, wise and resourceful, spoke to the knives, saying, "Yours shall be the flesh of all the animals." With these words, the knives ceased their movement, remaining still and silent, and thus the brothers passed the night unharmed, their cleverness shielding them from harm.

And it came to pass that Hunahpú and Xbalanqué, having subdued the knives, called upon the assistance of the Cutting Ants and the zompopos. They instructed these industrious creatures, saying, "Go forth and gather all the flowers required by the lords." The ants, eager to serve, set out to the gardens of Hun-Camé and Vucub-Camé, prepared to fulfill the task that would determine the brothers' fate.

And it came to pass that the ants, diligent in their mission, infiltrated the gardens of Xibalba. Despite the vigilance of the garden's guardians, the ants moved stealthily, cutting and collecting the flowers with their tiny teeth. Meanwhile, the guardians, oblivious to the ants' presence, continued their watch, calling out in vain, "Ixpurpuvec! Ixpurpuvec!" and "Puhuyú! Puhuyú!" Yet they noticed not the ants, nor felt the bites that clipped their tails and wings, as the ants carried away the blossoms to fulfill the boys' request.

And it came to pass that as dawn approached, the ants had filled the four gourds with the desired flowers, each branch glistening with the morning dew. When the messengers of Xibalba arrived to collect the flowers, Hunahpú and Xbalanqué presented the gourds, saying, "Here are the flowers you requested." The messengers, astonished by the sight, carried the gourds to the Lords of Xibalba, revealing the brothers' success in the seemingly impossible task.

And it came to pass that when the Lords of Xibalba beheld the flowers, their faces paled and their countenances grew livid with disbelief and frustration. They summoned the guardians of the garden and demanded, "Why did you allow them to steal our flowers? These are ours, unmistakably!" The guardians, bewildered and ashamed, replied, "We noticed nothing, my lord. Even our tails have suffered." In their anger, the lords punished the guardians by tearing at their mouths, marking them forever for their failure. Thus were Hun-Camé and Vucub-Camé defeated once more by the cunning of Hunahpú and Xbalanqué.

And it came to pass that, with their latest victory secured, Hunahpú and Xbalanqué descended once more to the ball-court, ready to engage in further contests with the Lords of Xibalba. The brothers played several matches, each ending in a tie, as the lords struggled to find a way to overcome them. At the conclusion of the games, the lords proposed to play again at dawn, seeking yet another opportunity to best the brothers. Hunahpú and Xbalanqué, confident in their abilities, agreed, saying, "It is well," as they prepared for the challenges that awaited them.

THE NINETEENTH TEACHING OF AHAU

Hunahpú and Xbalanqué enter the House of Cold, using their ingenuity to kindle a fire and emerge unscathed—They face the House of Jaguars, distracting the fierce beasts with bones and surviving unharmed—In the House of Fire, the flames do not consume them, and they emerge unburned—The brothers take refuge in their blowguns in the House of Bats, but Hunahpú loses his head to Camazotz—Xbalanqué replaces Hunahpú's head with a gourd, reviving him with the help of forest creatures—The brothers return to the ball-court, astonishing the Lords of Xibalba—They accept a challenge of life and death, drawing on their experiences to triumph—The people of Xibalba cheer for the brothers, recognizing their strength and unity—Hunahpú and Xbalanqué secure victory, and the Lords of Xibalba are humbled—The brothers impart wisdom to the people, emphasizing unity and perseverance—They ascend from Xibalba, their journey a testament to courage and hope—Their legacy endures, immortalized among the stars as symbols of resilience and triumph.

Behold, as Hunahpú and Xbalanqué continued their journey through the trials of Xibalba, they entered the House of Cold, a place so frigid that it defied description, for it was filled with hail and biting winds. Yet, with wisdom and resourcefulness, the brothers kindled a fire from old logs, dispelling the cold and preserving their lives. Thus, when dawn broke, they emerged unscathed, much to the astonishment and dismay of the Lords of Xibalba, who had hoped for their demise.

And it came to pass that after their triumph over the cold, Hunahpú and Xbalanqué were led into the House of Jaguars, where fierce beasts prowled, their eyes gleaming with hunger. Yet the brothers, undaunted, addressed the jaguars, saying, "Do not bite us! Here is what belongs to you," and they cast bones before the great cats. The jaguars, distracted by the offering, pounced upon the bones, allowing the brothers to pass the night unharmed. When morning came, Hunahpú and Xbalanqué emerged from the House of Jaguars, whole and unharmed, leaving the Lords of Xibalba bewildered by their continued survival.

And it came to pass that the Lords of Xibalba, still seeking to overcome Hunahpú and Xbalanqué, sent them into the House of Fire, a place filled with roaring flames and searing heat. The brothers entered, but the flames did not consume them, for only the coals and wood burned fiercely around them. As dawn broke, they emerged from the fiery trial unscathed, their strength and resolve unbroken, much to the dismay of the lords who had hoped to see them perish in the inferno.

And it came to pass that, undeterred by their failures, the Lords of Xibalba ushered Hunahpú and Xbalanqué into the House of Bats, a domain ruled by Camazotz, the fearsome bat lord. The house was filled with bats whose sharp weapons brought swift death to those who entered. Yet the brothers, wise and cautious, took refuge within their blowguns, sleeping safely from the deadly creatures. The bats circled above, their cries echoing through the night, but the brothers remained hidden and unharmed.

And it came to pass that, as the night wore on, the bats assembled in council, their voices filling the air with a chorus of "Quilitz, quilitz." Yet Hunahpú and Xbalanqué remained vigilant, pressed against the ends of their blowguns. As the first light of dawn began to creep into the sky, Xbalanqué asked his brother if the morning had come. Hunahpú, eager to see the dawn, peeked out from the blowgun, but at that moment, the mighty Camazotz descended from above, severing Hunahpú's head with a swift strike. Xbalanqué, hearing no response, called out in concern, but Hunahpú lay silent, leaving Xbalanqué to grapple with the loss of his brother.

And it came to pass that the Lords of Xibalba, rejoicing at the apparent demise of Hunahpú, commanded that his severed head be hung in the ball-court as a trophy of their victory. The people of Xibalba celebrated, believing they had finally triumphed over the brothers. However, Xbalanqué, though grieving, was not defeated. With determination and cunning, he began to devise a plan to restore his brother and continue their quest, knowing that their journey was not yet at an end.

And it came to pass that Xbalanqué, filled with resolve and guided by wisdom, called upon the creatures of the forest to aid him in his plan. He crafted a new head for Hunahpú from the gourd of a calabash tree, skillfully fashioning it to resemble his brother's own. With the help of the forest creatures, Xbalanqué placed the gourd upon Hunahpú's body, and with a prayer to the Creator, life was breathed back into his brother. Hunahpú rose once more, whole and alive, ready to face the challenges that lay ahead.

And it came to pass that, with Hunahpú restored, the brothers returned to the ball-court, much to the astonishment of the Lords of Xibalba, who could not comprehend how Hunahpú had been revived. The brothers, undeterred by the lords' confusion and disbelief, prepared themselves for the next series of challenges, their spirits unbroken and their resolve stronger than ever. The Lords of Xibalba, realizing that their adversaries were not so easily defeated, began to plot their next move, determined to find a way to overcome the brothers' resilience and cunning.

And it came to pass that the Lords of Xibalba, eager to regain their upper hand, devised a new trial for Hunahpú and Xbalanqué. They summoned the brothers to the ball-court with the intention of humiliating them in front of all. However, the brothers, aware of the lords' intentions, approached the challenge with confidence and skill. As the game commenced, Hunahpú and Xbalanqué displayed extraordinary prowess, outmaneuvering the lords at every turn, much to the amazement and frustration of the onlookers. The brothers' unwavering spirit and ingenuity shone through, leaving the Lords of Xibalba to question their own strength and strategies.

And it came to pass that, witnessing the unwavering strength and cunning of Hunahpú and Xbalanqué, the people of Xibalba began to murmur among themselves, questioning the power of their own lords. The brothers, undeterred by the whispers and the eyes upon them, continued to play with grace and precision, their every move a testament to their unity and skill. The Lords of Xibalba, feeling the weight of their people's doubt, grew increasingly desperate, realizing that their hold over their realm was slipping with each passing moment. Yet, despite the mounting pressure, Hunahpú and Xbalanqué remained steadfast, their resolve unbroken and their eyes fixed on their ultimate goal.

And it came to pass that, in a final act of desperation, the Lords of Xibalba devised one last trial, hoping to break the brothers' spirit once and for all. They challenged Hunahpú and Xbalanqué to a game of life and death, where the stakes were the highest they had ever been. The brothers, with unwavering faith and courage, accepted the challenge, knowing that their journey had prepared them for this very moment. As the game unfolded, the brothers drew upon all their experiences, their trials, and their triumphs, weaving them into a tapestry of strength and unity. The Lords of Xibalba watched in awe and fear, as Hunahpú and Xbalanqué, undaunted by the threat of death, played with the heart and spirit of true champions, determined to emerge victorious.

And it came to pass that, as the game of life and death reached its climax, Hunahpú and Xbalanqué unleashed their full potential, their movements a blur

of grace and power. The Lords of Xibalba, unable to match the brothers' skill and determination, found themselves on the brink of defeat. The brothers, sensing victory within their grasp, played with even greater fervor, each pass and strike a testament to their indomitable spirit. The people of Xibalba, witnessing the brothers' prowess and unity, began to cheer for them, their voices rising in a chorus of support that echoed through the realm. The tide had turned, and the Lords of Xibalba could only watch as their power and influence slipped away.

And it came to pass that, with the support of the people and their own unwavering determination, Hunahpú and Xbalanqué delivered the final blow, securing their victory over the Lords of Xibalba. The realm was filled with the sounds of celebration and jubilation as the people recognized the brothers as true champions. The Lords of Xibalba, defeated and humbled, were forced to acknowledge the strength and resilience of Hunahpú and Xbalanqué. The brothers, having overcome all trials and adversities, stood victorious, their journey through Xibalba a testament to their courage, wisdom, and unity. With their mission accomplished, they prepared to return to the world above, their hearts filled with the light of triumph and the promise of new beginnings.

And it came to pass that, before departing from Xibalba, Hunahpú and Xbalanqué spoke to the people and the defeated lords, imparting words of wisdom and hope. They reminded all present that true strength comes not from power or fear, but from unity, courage, and the spirit of perseverance. The brothers urged the people to remember the lessons of their journey and to seek harmony and understanding in all things. With these parting words, Hunahpú and Xbalanqué turned their gaze toward the path that would lead them back to the world above, ready to embrace the future with open hearts and renewed purpose.

And it came to pass that, as Hunahpú and Xbalanqué began their ascent from the depths of Xibalba, the realm itself seemed to transform, the shadows receding in the wake of their triumph. The brothers, their spirits lifted by the journey and its lessons, felt a deep sense of fulfillment and peace. As they emerged into the light of the world above, they were greeted by the warmth of the sun and the embrace of the natural world, a testament to their resilience and the enduring power of hope. Their story, a beacon of inspiration, would live on, a reminder of the strength found in unity and the courage to face even the greatest of challenges.

And it came to pass that, with their journey through Xibalba complete, Hunahpú and Xbalanqué ascended into the heavens, their deeds immortalized

among the stars. The people of the world looked to the sky, where the brothers shone brightly as celestial guardians, symbols of resilience and triumph over adversity. Their legacy endured, a guiding light for all who faced trials and tribulations, reminding them that with courage, wisdom, and unity, any challenge could be overcome.

THE TWENTIETH TEACHING OF AHAU

Hunahpú and Xbalanqué, aware of their impending fate, instruct the prophets Xulú and Pacam on how to respond to the Lords of Xibalba's inquiries about their demise—The brothers prepare for their transformation, understanding their sacrifice as a testament to life and renewal—The Lords of Xibalba gather the people and prepare a bonfire to end the brothers' lives—Hunahpú and Xbalanqué willingly leap into the flames, embracing their fate—The lords, believing in their victory, consult Xulú and Pacam, who guide them to grind the brothers' bones and cast them into the river—Unbeknownst to the lords, this act leads to the brothers' miraculous resurrection—Hunahpú and Xbalanqué emerge from the river, renewed and transformed, as handsome young men—They move through the land in disguise, preparing for their ultimate revelation—Mysterious happenings signal the brothers' presence, setting the stage for their return—Hunahpú and Xbalanqué reveal themselves through miraculous feats, astonishing the Lords of Xibalba—The brothers declare that true power lies in resilience, unity, and transformation—Humbled, the Lords of Xibalba acknowledge their defeat, and the people embrace the lessons of hope and renewal—The story of Hunahpú and Xbalanqué becomes a testament to the enduring power of transformation and the eternal cycle of life.

And it came to pass that it is recounted of the death and transformation of Hunahpú and Xbalanqué. Having been forewarned of all the suffering the Lords of Xibalba wished to impose upon them, the brothers did not succumb to the tortures nor were they overcome by the fierce animals of Xibalba.

Knowing that their end was near, Hunahpú and Xbalanqué summoned two soothsayers, Xulú and Pacam, who were prophets, and instructed them on how to respond to the inquiries of the Lords of Xibalba. "The lords will seek your counsel regarding our deaths," they said. "For they plan and prepare to kill us, having failed to overcome us with their torments."

Therefore, Hunahpú and Xbalanqué spake unto Xulú and Pacam, saying, "When the Lords of Xibalba inquire of thee concerning our demise, thou shalt answer with wisdom and discernment. If they ask whether it is good to cast our bones into the ravine, thou shalt say, 'Nay, for they would be brought to life again.' And if they inquire whether it is good to hang us from the trees, thou shalt answer, 'Nay, for then ye shall see our faces once more.'"

"But when they shall ask thee if it is good to cast our bones into the river," continued Hunahpú and Xbalanqué, "thou shalt say unto them, 'Yea, it is well.

Let them be ground upon a grinding stone, as corn is ground, and cast into the river where the spring doth flow, that they may be carried away among the hills, both great and small.' Thus shall ye speak, for this is the counsel we give unto you."

And it came to pass that Hunahpú and Xbalanqué, having given their counsel unto Xulú and Pacam, prepared themselves for the fate that awaited them. They knew that the Lords of Xibalba would seek to destroy them by fire, and thus they accepted their path with courage and faith. For they understood that their sacrifice would not be the end, but rather a transformation, a testament to the eternal cycle of life and renewal.

And it came to pass that the Lords of Xibalba did gather all the people together and prepared a great bonfire, intending to consume the brothers in flames. The messengers of Hun-Camé and Vucub-Camé were sent forth to summon Hunahpú and Xbalanqué, saying unto them, "Come, for the lords desire to see thee and to end this contest once and for all."

And it came to pass that Hunahpú and Xbalanqué, knowing well the intentions of the Lords of Xibalba, did not resist, but went forth with calm assurance. As they approached the bonfire, the lords sought to mock them, saying, "Let us play a game and drink our chicha before ye fly over the flames." But the brothers, perceiving their deceit, replied, "Think not to deceive us, for we know our fate, and we embrace it willingly."

And it came to pass that Hunahpú and Xbalanqué embraced one another, facing each other with love and resolve. Then, stretching out their arms and bending toward the ground, they leapt into the bonfire together. Thus, they surrendered themselves to the flames, and the people of Xibalba rejoiced, believing they had finally triumphed over the brothers.

And it came to pass that the Lords of Xibalba, filled with joy at what they perceived as their victory, called for the prophets Xulú and Pacam to inquire of them what should be done with the remains of Hunahpú and Xbalanqué. The soothsayers, remembering the counsel given unto them, answered with wisdom, guiding the lords in their actions as the brothers had foreseen.

And it came to pass that, following the counsel of Xulú and Pacam, the Lords of Xibalba gathered the bones of Hunahpú and Xbalanqué. They ground them upon a grinding stone, as corn is ground, and then cast them into the river where the spring doth flow, believing this would ensure the brothers' end. Yet, unbeknownst to the lords, this act would set the stage for the brothers' miraculous transformation.

And it came to pass that the bones of Hunahpú and Xbalanqué, cast into the river, did not vanish, but rather settled upon the riverbed. There, in the depths, a wondrous transformation took place, and the brothers were restored to life, emerging from the waters as handsome young men once more. Their faces were unchanged, and their spirits undiminished, a testament to the power of

renewal and the eternal cycle of life.

And it came to pass that Hunahpú and Xbalanqué, renewed and transformed, did not immediately reveal themselves to the people of Xibalba. Instead, they took on the guise of humble travelers, moving quietly among the hills and valleys, observing the land and its inhabitants. In this way, they prepared for the moment when they would reveal the truth of their resurrection and the lessons they had come to impart.

And it came to pass that as Hunahpú and Xbalanqué moved through the land, their presence began to be felt in subtle ways. The people of Xibalba, unaware of the brothers' true identity, spoke of mysterious happenings and wonders that seemed to follow in their wake. These signs served to prepare the hearts of the people for the revelation that was to come, a testament to the enduring power of transformation and hope.

And it came to pass that the time was fulfilled for Hunahpú and Xbalanqué to reveal themselves. They returned to the heart of Xibalba and performed miraculous feats, captivating the attention of all who witnessed them. The Lords of Xibalba, astonished and perplexed by these wonders, began to realize that the brothers had not been vanquished, but had instead transcended the trials set before them.

And it came to pass that Hunahpú and Xbalanqué, standing before the Lords of Xibalba, revealed their true identities, much to the amazement and awe of all present. The brothers spoke with authority and wisdom, recounting the trials they had endured and the lessons they had learned. They declared that true power lies not in deceit and treachery, but in resilience, unity, and the courage to transform in the face of adversity.

And it came to pass that the Lords of Xibalba, humbled by the revelation and the words of Hunahpú and Xbalanqué, acknowledged their defeat and the truth of the brothers' message. The people of Xibalba, inspired by the brothers' journey and transformation, embraced the lessons of hope and renewal.

THE TWENTY-FIRST TEACHING OF AHAU

Hunahpú and Xbalanqué, disguised as fishermen, elude their pursuers and later appear as humble men—In this guise, they perform captivating dances and miracles in Xibalba, gaining fame—The Lords of Xibalba summon them, intrigued by their feats—Feigning reluctance, the brothers eventually perform for the lords, showcasing their miraculous abilities—They perform astonishing feats, including reviving a sacrificed man—The lords, impressed, request the brothers to sacrifice themselves, which they do, only to revive—The lords then ask for the same treatment, but the brothers leave them lifeless—The people of Xibalba, driven out of hiding by ants, acknowledge the brothers' power—Hunahpú and Xbalanqué teach the people that true power lies in transformation and humility, not deceit.

And it came to pass that further is accounted of Hunahpú and Xbalanqué.

And it came to pass that on the fifth day, Hunahpú and Xbalanqué appeared again, seen in the water by the people of Xibalba. They took on the appearance of fishmen, eluding their pursuers who had hunted them throughout the river. The following day, they presented themselves as two humble men, with faces that appeared aged and worn, clad in ragged clothing. Their appearance was unassuming, yet it was through this guise that they began to reveal the power of transformation and the wisdom that transcends appearances.

And it came to pass that Hunahpú and Xbalanqué, in their humble guise, performed dances and miracles that captivated the people of Xibalba. They danced the dance of the puhuy, the dance of the cux, and the dance of the iboy, along with the xtzul and the chitic. Moreover, they worked wonders, burning houses only to restore them as they were before, and performing feats that left the onlookers in awe. These acts were but the beginning of their triumph over the Lords of Xibalba, demonstrating that true power lies in the ability to transform and renew.

And it came to pass that the fame of Hunahpú and Xbalanqué's dances and miracles reached the ears of the lords Hun-Camé and Vucub-Camé. Curious and intrigued, the lords inquired, "Who are these two orphans? Do they truly bring such delight?" Those who had witnessed the wonders answered, "Indeed, their dances are most beautiful, and all that they do is marvelous." Pleased by this report, the lords sent messengers to summon the brothers, desiring to witness their feats firsthand.

And it came to pass that the messengers of the lords approached Hunahpú and Xbalanqué, delivering the invitation with words of flattery. "The lords request thy presence, that they may admire thy works and marvel at thy wonders," said the messengers. But the brothers, feigning reluctance, replied, "We are but humble dancers, ashamed to stand before the lords with our ragged appearance and large eyes. How could we leave our companions who delight in our dances? We fear to perform before the lords."

And it came to pass that, despite their feigned reluctance, Hunahpú and Xbalanqué were eventually persuaded to accompany the messengers to the house of the lords. With downcast faces and apparent sorrow, they journeyed to the court of Hun-Camé and Vucub-Camé. Upon their arrival, they prostrated themselves, appearing timid and humble, as if they were mere vagabonds.

And it came to pass that the lords of Xibalba questioned Hunahpú and Xbalanqué, inquiring of their origins and lineage. "Whence do you come?" they asked. The brothers replied, "We know not, my lords. We have no memory of the faces of our mother and father, for we were but children when they passed." The lords, intrigued by their mystery, bade them to perform their dances, promising rewards for their entertainment.

And it came to pass that the lords said unto them, "Fear not, and do not grieve. Perform thy dances for us, and let us marvel at thy skills. Burn our house, and show us thy wonders, for we desire to see all that thou canst do. Be assured that we shall reward thee for thy performance." Thus encouraged, Hunahpú and Xbalanqué began to sing and dance, drawing all the people of Xibalba to witness their feats.

And it came to pass that Hunahpú and Xbalanqué performed their dances with great skill and wonder. They danced the *cux*, the *puhuy*, and the *iboy*, captivating all who watched. Then, at the request of the lords, they took a dog and cut it into pieces, only to bring it back to life, wagging its tail joyfully. The lords, amazed by this miracle, urged them to continue with even greater feats.

And it came to pass that the lords then commanded, "Burn our house, that we may witness thy power." Hunahpú and Xbalanqué set the house ablaze, and though it was filled with the lords and their assembly, the flames did not consume them. In an instant, the house was restored to its former state, leaving the lords and all present in awe of the brothers' miraculous abilities.

And it came to pass that the lords, filled with wonder, said unto Hunahpú and Xbalanqué, "Now, sacrifice a man before us, but let him not die." The brothers agreed and proceeded to sacrifice a man, lifting his heart high for all to see. Then, to the astonishment of the lords, they restored him to life, and he rejoiced, his heart filled with joy at being revived.

And it came to pass that the lords, greatly impressed by the feats of Hunahpú and Xbalanqué, desired to witness even more. They said unto the brothers, "Now, we wish to see you sacrifice yourselves, for your dances delight us greatly." The brothers, with calm assurance, agreed to the lords' request, knowing well the outcome they intended to achieve.

And it came to pass that Hunahpú and Xbalanqué, with unwavering resolve, prepared to demonstrate their ultimate feat. Xbalanqué took up the blade, and with precision and grace, he sacrificed Hunahpú, slicing his limbs and removing his heart. The lords of Xibalba watched in rapt attention, captivated by the spectacle before them. Yet, with a word of command, Xbalanqué revived his brother, reuniting body and spirit, leaving the assembly in awe of their power over life and death.

And it came to pass that the lords of Xibalba, their hearts filled with wonder and desire, implored Hunahpú and Xbalanqué to perform the ultimate sacrifice upon them. "Do unto us as you have done unto yourselves," they beseeched, eager to partake in the miraculous transformation. Hunahpú and Xbalanqué, concealing their true intent, agreed to the lords' request, preparing to enact the final act of their divine strategy.

And it came to pass that Hunahpú and Xbalanqué, with deliberate care, approached Hun-Camé and Vucub-Camé, the lords of Xibalba. With a steady hand and unwavering gaze, they began the sacrificial rite, dismantling the lords

piece by piece. Yet, unlike before, they withheld the power of resurrection, leaving the lords lifeless. In that moment, the mighty rulers of Xibalba realized their folly, but it was too late, for Hunahpú and Xbalanqué had triumphed over the darkness with wisdom and cunning.

And it came to pass that when the lords of Xibalba lay defeated, the people of Xibalba were overtaken by fear and confusion. In their desperation, they fled to a great ravine, seeking refuge from the consequences of their leaders' demise. But the ants, small yet relentless, drove them out from their hiding place, forcing them to confront the reality of their situation. Humbled and grieving, the people returned, prostrating themselves before Hunahpú and Xbalanqué, acknowledging the supremacy of their wisdom and power.

And it came to pass that Hunahpú and Xbalanqué, having brought the people of Xibalba to submission, stood before them as beacons of transformation and renewal. The once-mighty realm of Xibalba was now subdued, and its people recognized the folly of deceit and the strength of humility. Through their journey, Hunahpú and Xbalanqué had not only conquered their adversaries but had also illuminated the path to wisdom, teaching that true power is found in the heart's capacity to change and inspire.

THE TWENTY-SECOND TEACHING OF AHAU

Hunahpú and Xbalanqué reveal their true identities and declare the end of Xibalba's reign of terror—The people of Xibalba plead for mercy and are judged by the brothers—Stripped of power, they are condemned to obscurity and toil—The downfall of Xibalba is complete, their former grandeur reduced to lamentation—Xmucané, the brothers' grandmother, honors them through the symbolic reeds—The brothers honor their fathers, ensuring their names endure—Having fulfilled their mission, Hunahpú and Xbalanqué ascend to the heavens—The four hundred boys join them in paradise, watching over those on earth—Their legacy of unity and transformation inspires future generations.

And it came to pass that Hunahpú and Xbalanqué revealed their true identities to the people of Xibalba. "Hear our names," they proclaimed, "We are Hunahpú and Xbalanqué, sons of Hun-Hunahpú and Vucub-Hunahpú, whom you have wronged. We stand as avengers of their suffering, and now we shall end your reign of terror." The people of Xibalba fell to their knees, pleading for mercy from the brothers, acknowledging their sins and the fate of their fallen lords.

And it came to pass that Hunahpú and Xbalanqué delivered their judgment upon the people of Xibalba. "Your power is no more," they declared, "and your rank shall be lowered. You shall no longer partake in the ball game, but instead, toil in making pots and grinding stones. Only those who dwell in the thickets and deserts shall speak with you, while the noble and civilized will forsake you. Your days of seizing men for sacrifice are over, for you shall dwell among the

unfortunate and the sinful."

And it came to pass that the downfall of Xibalba was complete, as their former grandeur crumbled into lamentation and despair. Once feared for their deceit and cruelty, the people of Xibalba were now stripped of their power and left to dwell in obscurity. Their faces, once painted and greased to instill fear, now reflected the shame of their defeat. Hunahpú and Xbalanqué had exposed their falsehoods, bringing an end to their reign of terror and the discord they sowed.

And it came to pass that while the people of Xibalba mourned their fate, the grandmother of Hunahpú and Xbalanqué, Xmucané, tended to the reeds they had left behind. As the reeds sprouted and withered, they symbolized the boys' trials and rebirth. Xmucané, filled with hope and reverence, lit incense before the reeds, honoring her grandchildren. When the reeds flourished once more, her heart rejoiced, for they represented the enduring spirit of Hunahpú and Xbalanqué, the Center of the House.

And it came to pass that Hunahpú and Xbalanqué honored the memory of their fathers, Hun-Hunahpú and Vucub-Hunahpú, in the land of Xibalba. They journeyed to the place of sacrifice at the ball-court, where their fathers had met their end. There, they sought to recreate the visage of Vucub-Hunahpú, searching for his body, his mouth, his eyes. Though his body was found, it could not speak his name, yet the sons vowed that their fathers' names would endure, forever invoked and revered by noblemen and vassals alike.

And it came to pass that Hunahpú and Xbalanqué, having avenged their fathers and overcome the trials of Xibalba, prepared to ascend to their celestial destinies. As they bid farewell to the realm they had conquered, they fortified their hearts with the promise that their fathers' names would not be forgotten. With their mission fulfilled, they rose up in the midst of the light, and the heavens embraced them.

And it came to pass that as Hunahpú and Xbalanqué ascended to paradise, a realm beyond the stars, the four hundred boys who had been slain by Zipacná also rose to join them. Transformed to paradise, they watched, as do all those in righteousness, over those who struggled upon the earth, praying, dancing, and singing for their relations to also pass on to paradise. Their memory of power through unity and faith with the Heart of Heaven reassures us that all is possible. As the spirit guides and inspires those who seek the path of transformation and renewal, remember that even as they were, each of you are, as the Father is within you.

THE TWENTY-THIRD TEACHING OF AHAU

The Heart of Heaven, the ultimate source of creation, manifests through four aspects: Sky Thunder, Sky Flash, Little Flash, and Sudden Flash—These aspects guide creation, embodying divine will, illumination, nurturing, and transformation—Q'uq'umatz, the Feathered Serpent, and Tepeu, the divine

spirit, are chosen as Creators and Makers—They are entrusted with shaping humanity, journeying to Paxil and Cayalá to find the yellow and white corn—The corn, guided by the animals, becomes the flesh and blood of man—Xmucané prepares sacred drinks from corn, crafting the first mother and father—Ahau-Chu-Waaj reminds that transformation is possible through the divine spirit, and each person carries the essence of the Father within.

And it came to pass that it is recounted of creation, which was guided by the Heart of Heaven.

The Heart of Heaven, the Father of all, the ultimate source of all creation, manifests his divine presence through four aspects. Sky Thunder is the commanding force that echoes the divine will across the heavens, the sound that holds all as one, and the source from which all creation springs. Sky Flash brings forth the initial burst of light, illuminating the path of creation, and is the first prayer that still echoes through the cosmo vision. Little Flash offers a gentle glow, nurturing growth and understanding, and represents the sustaining prayer that flows continually within us all from the Father as we give no light to ourselves, we are not our Creator or Sustainer. Sudden Flash carries the swift power of transformation, driving change and renewal, and symbolizes the reconnection of our free will with the Father and the blessings that follow.

In this divine orchestration, Q'uq'umatz, the Feathered Serpent, who is Ahau-Chu-Waaj, along with Tepeu, the divine spirit who was the creation of his voice, were chosen as the Creators and Makers. Even as Q'uq'umatz, and all creation are from the Father, so too is the Holy Spirit to aid in this sacred task. The Heart of Heaven first communicated its vision to the first child his Cosmo vision, entrusting the sacred task of shaping the world. Together with Tepeu, they gathered in council, contemplating the creation of humanity. They sought the essence that would form the flesh of man, journeying to the lands of Paxil and Cayalá, where the yellow and white ears of corn were revealed, gifts from the earth destined to become the flesh and blood of man.

Guided by the animals of the land, they discovered the corn, which was to be ground and transformed into the strength and muscles of humanity. With guidance, Xmucané prepared the sacred drinks from corn, crafting the first mother and father from this divine substance and mixed with red clay earth as the spirit who watched from the Heart of Heaven as all are with the Heart of Heaven before birth here, entered into form.

As Ahau-Chu-Waaj reminded that through the divine spirit, transformation and renewal are possible, and that each of you carries the essence of the Father within you.

THE TWENTY-FOURTH TEACHING OF AHAU

The first men, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, are created by the divine will of the Heart of Heaven—Brought into existence by

Tepeu and Q'uq'umatz, they possess intelligence and wisdom—Their sight is vast, allowing them to perceive the world in its entirety—The Creator and Maker, observing their creation, decide to limit their knowledge—A mist is breathed upon their eyes, clouding their vision to see only what is near—This adjustment maintains the balance of creation—The first men are formed by the Heart of Heaven and the Heart of Earth, with further teachings held by the elders to the north.

And it came to pass that it was recounted of the first men, created by the divine will of the Heart of Heaven, the ultimate source of all creation. These first men were Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam. They were not born of woman, nor begotten by earthly means, but were brought into existence by the miraculous power of the Creator and Maker, the Forefathers, Tepeu, and Q'uq'umatz.

These men were formed with the appearance and abilities of humanity. They could speak, see, hear, and move with grace, endowed with intelligence and wisdom. Their sight was vast, allowing them to perceive the world in its entirety, the forests, rocks, lakes, seas, mountains, and valleys. They marveled at the arch of heaven and the round face of the earth, and their understanding was great.

The Creator and Maker, observing their creation, asked them, "What do you think of your condition? Do you not see? Do you not hear? Are your speech and manner of walking not good? Look and contemplate the world." The first men responded with gratitude, "We give thanks, for we have been created with a mouth to speak, ears to hear, and eyes to see. We know what is near and far, and we thank you, our Creator and Maker, our grandmother within the earth and grandfather who is the Heart of Heaven in and through all, the Father sees all and is all, even I."

However, the Creator and Maker saw that their creation possessed knowledge beyond what was intended. "It is not well that our creatures know all," they said. "They must not be as gods. Let us limit their sight, so they see only what is near." Thus, the Forefathers, including the Heart of Heaven, Huracán, Chipi-Caculhá, Raxa-Caculhá, Tepeu, and Q'uq'umatz, convened in counsel.

To maintain the balance of creation, the Heart of Heaven breathed mist upon the eyes of the first men, clouding their vision as if a mirror had been breathed upon. Their sight was limited to what was close, and their understanding was tempered. Thus, the wisdom and knowledge of the first men were adjusted to align with their purpose.

In this way, the first men, the origin and beginning were created and formed by the Heart of Heaven and the Heart of Earth, more on this is with the elders to the north where the many rivers meet.

THE TWENTY-FIFTH TEACHING OF AHAU

The Heart of Heaven, the ultimate source of creation, crafts the first women to be companions for the first men—B'alam Quitzé, B'alam Acab, Mahucutah, and Iqui-Balam find joy in their newly formed partners—The women, Cahá-Paluna, Chomihá, Tzununihá, and Caquixahá, join the men to become progenitors of the first people—These couples give rise to the great houses of the Cavec, Nimhaib, and Ahau-Quiché—The people originate in the East, in a sacred land of many waters—In devotion, they pray to the Creator and Maker for guidance and blessings—They seek peace, prosperity, and the continuation of their lineage—Their hearts are filled with hope as they await the dawn and the light of the Morning Star.

And it came to pass that is is recounted of creation, focusing on the emergence of the first women, crafted by the divine will of the Heart of Heaven, the ultimate source of all creation.

As the first men, B'alam Quitzé (Balam Quitze, meaning "jaguar with the sweet smile"), B'alam Acab (Balam Acab, meaning "jaguar of the night"), Mahucutah (meaning "the distinguished name"), and Iqui-Balam (meaning "moon jaguar"), were established, the Heart of Heaven saw fit to create their companions. In a divine act of creation, the women were formed with care and beauty, destined to be the partners of these first men. When the men awoke, as the first women were already with them connected back-to-back, they were unaware, and now separated, their hearts were filled with joy upon finding their wives beside them.

Here are the names of these distinguished women: Cahá-Paluna (meaning "falling water", the wife of Balam Quitze), Chomihá (meaning "water of the moon", the wife of Balam Acab), Tzununihá (meaning "house of the hummingbird", the wife of Mahucutah), and Caquixahá (meaning "water of the parrot", the wife of Iqui-Balam). Together, these couples became the progenitors of the first people giving rise to both small and large tribes.

The first families were blessed with the ability to conceive and multiply, becoming the ancestors of many generations. B'alam Quitzé was the forefather of the nine great houses of the Cavec; B'alam Acab, the forefather of the nine great houses of the Nimhaib; and Mahucutah, the forefather of the four great houses of Ahau-Quiché. These families did not forget the names of their forefathers as they multiplied and spread across the land.

In the beginning, the people lived in the East, in the land of many waters where the rivers join as one below the great lakes of water to the north and west. This was the sacred place where the first man and woman spoke to the Creator. It was here, in spirit, that Ahau-Chu-Waaj communed with the divine, receiving guidance and blessings from the Heart of Heaven.

The people multiplied in great numbers within the great garden,

In their devotion, they raised their prayers to the heavens, seeking guidance and blessings from the divine. They invoked the names of the Creator and Maker, expressing their desire for peace, prosperity, and the continuation of their lineage. "Oh thou, Tzacol (meaning "the former"), Bitol (meaning "the maker")! Look at us, hear us! Do not leave us, do not forsake us, oh God, who art in heaven and on earth, Heart of Heaven, Heart of Earth!" they prayed.

As they awaited the dawn, their hearts were filled with hope for the coming of the day and the light. They looked to the Morning Star (the Great Star that heralds the sun), illuminating the sky and guiding the steps of those who had been created and made.

THE TWENTY-SIXTH TEACHING OF AHAU

B'alam Quitzé, B'alam Acab, Mahucutah, and Iqui-Balam, the enlightened priests, anticipate the dawn and the sun's warmth—Lacking material comforts, they seek their tribal symbols and embark on a journey to fulfill their destiny—Arriving in Tulán, they encounter Tohil, Avilix, and Hacavitz, divine teachers who guide them—Tohil, embodying the spirit of the sun, grants them the gift of fire—A sudden storm extinguishes the flame, leaving the tribes in cold despair—Tohil compassionately reignites the fire, restoring warmth and hope to the people—The teaching emphasizes unity, resilience, and divine guidance in overcoming adversity.

And it came to pass that it is recounted that Ahau is the divine essence and balance that would shape the future of all humanity spoke of creation.

And it came to pass that B'alam Quitzé (Balam Quitze, meaning "jaguar with the sweet smile"), B'alam Acab (Balam Acab, meaning "jaguar of the night"), Mahucutah (meaning "the distinguished name"), and Iqui-Balam (meaning "moon jaguar") said, "Let us await the break of day." So spoke those great wise men, the enlightened ones, the priests.

Our first mothers and fathers did not yet have wood nor stones to keep; but their hearts were tired of waiting for the sun. Already all the tribes, the first families, the priests and sacrificers, were very many, gathered each morning to await the sun.

B'alam Quitzé, B'alam Acab, Mahucutah, and Iqui-Balam gathered together, their hearts heavy with anticipation. "Let us await the break of day," they declared, their voices a harmonious blend of wisdom and determination. These were not ordinary men; they were the great wise men, the enlightened ones, the priests and sacrificers who held the hopes of their people.

In those days, our first mothers and fathers lived without the comfort of wood or stones to cherish. Yet their spirits were weary, yearning for the warmth and light of the sun.

Despite the absence of material possessions, their hearts were rich with purpose. Together, they resolved to seek out the symbols of their tribes, to find

what must be honored and revered. "Let us go," they urged, "to discover if our tribal symbols are safe, to find what we must burn before them in reverence. For as we are, there is no one who watches for us," B'alam Quitzé, B'alam Acab, Mahucutah, and Iqui-Balam proclaimed, their words echoing with resolve.

And so, having heard of a distant city, they embarked on their journey, driven by the hope of receiving their teachers and fulfilling their destiny. Their journey was long and arduous, but the determination of B'alam Quitzé, B'alam Acab, Mahucutah, and Iqui-Balam never wavered. Guided by the vision of their ancestors and the promise of divine guidance, they pressed on through the rugged terrain. The path was fraught with challenges, yet each step was taken with the conviction that they were fulfilling a sacred duty.

Upon reaching Tulán, they were met with a sight that filled their hearts with awe. The city was alive with the energy of countless tribes who had also gathered, each seeking the divine presence that resided there.

In this sacred place, the teachers revealed themselves to B'alam Quitzé, B'alam Acab, Mahucutah, and Iqui-Balam. Tohil, who is the spirit within the sun, the first Grandfather in Creation, Avilix, and Hacavitz appeared before them.

Tohil, as the spirit in the sun, reflects the divine light and guidance, while Avilix and Hacavitz symbolize protection and resilience.

As the teachers appeared before them, as men, but not men as they had only the form for speaking with men,

Tohil, as the principal teacher, spoke of unity and strength, urging the people to hold steadfast to their unity and to honor the sacred bonds that connected them. Avilix and Hacavitz echoed these sentiments, each teacher offering insights into the virtues of courage and resilience.

In those ancient times, the gift of fire was a mystery to many. Only the people of Tohil, the teacher revered by the tribes, possessed it. The origins of this sacred flame were unknown, for it was already alight when Balam-Quitze and Balam-Acab first laid eyes upon it. "Ah, we have no fire yet! We shall die of cold," they lamented, their voices echoing with desperation.

Tohil, with compassion in his divine heart, reassured them, "Do not worry! Yours shall be the lost fire which is talked of. Yours shall be what is spoken of as lost fire," he proclaimed. Grateful and relieved, they responded, "Really? Oh, teacher, our support, our maintenance, thou, our teacher!" offering their heartfelt thanks.

Tohil, affirming his divine role, declared, "Very well, certainly I am your teacher; so shall it be! I am your teacher; so let it be!" Thus, the priests and sacrificers received the sacred fire from Tohil, and their hearts were filled with joy at this divine blessing.

But just as the tribes began to rejoice in their newfound warmth, the skies darkened, and a great shower descended upon them. Torrents of hail fell upon all the tribes, extinguishing the precious fire they had just received. Once again,

they found themselves shivering in the cold, their hopes dashed by the relentless storm.

Desperate and trembling, Balam-Quitze and Balam-Acab turned once more to Tohil, their voices carrying the weight of their plight. "Oh, Tohil, we are truly dying of cold!" they pleaded, seeking the teacher's mercy and favor.

Tohil, ever benevolent, replied, "Very well, do not worry," and with a swift motion, he created fire anew. Instantly, warmth spread through Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, and their spirits were lifted as the life-giving heat enveloped them once more.

THE TWENTY-SEVENTH TEACHING OF AHAU

A messenger from Xibalba appears to Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam—The tribes seek fire and guidance—Tohil instructs them to prepare for the teachings of the Heart of Heaven—The Cakchiquel choose a separate path—Tohil prophesies the rise of faithful leaders to guide the tribes.

And it came to pass that a messenger from the realm of Xibalba appeared before Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam. This messenger, being sent by the Creator, Aha, and then spoke unto them through a messenger, saying: "Behold, this is your God, your support, and the remembrance of your Creator and Maker."

And the messenger commanded them, saying: "Give not your fire unto the tribes until they have brought offerings unto Tohil. For it is not required that they give unto you, but rather, inquire of Tohil what they should offer when they come to receive the fire."

And it came to pass that the messenger, with wings like unto the wings of a bat, declared, "I am sent by your Creator, your Maker, to deliver this message." And when the words of the messenger were heard, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam were filled with joy, and Tohil, Avilix, and Hacavitz rejoiced likewise.

And it came to pass that the messenger vanished from their presence, even as the tribes, the extended families of the first peoples in the garden, approached, as it is true that there were many generations in the garden before a first father and mother departed. These things are forgotten in the lands across the seas.

Though they were near perishing from the cold, they did not perish. For behold, there was much hail, black rain, and mist, and the cold was indescribable. The tribes trembled with cold as they came unto the place where Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam were gathered.

And it came to pass that the hearts of the tribes were greatly troubled, and their countenances were sorrowful, for their mouths and eyes showed signs of despair. In that moment, the leaders of the tribes, being as beggars, came

before Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, and they pleaded, saying: "Will you not have mercy upon us? We seek only a portion of your fire."

And it came to pass that the leaders of the tribes spoke further, saying: "Perchance, were we not once united and dwelling together? Did we not share the same home and land when we were created, when we were made? Therefore, we beseech you, have mercy upon us in our need."

And it came to pass that Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, upon hearing their pleas, inquired of the leaders of the tribes, saying: "What will you offer us that we might have mercy upon you and grant you a portion of the fire?"

And it came to pass that the leaders of the tribes answered, saying: "We shall offer you prized items in exchange for your mercy and for the fire which we seek." But Balam-Quitze and Balam-Acab replied unto them, saying: "We desire not your prized items."

And it came to pass that the leaders of the tribes, being perplexed, asked: "Then what is it that you desire?" And Balam-Quitze responded, "We shall inquire of Tohil, and then we shall reveal unto you what is required, he is the great teacher."

And it came to pass that the leaders of the tribes consented, saying: "Very well, we await your word." Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam then sought the counsel of Tohil, the great teacher, to discern what the tribes should offer for the fire they desired.

And it came to pass that Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam approached Tohil in earnest prayer, saying: "O Tohil, great teacher, what must the tribes offer who have come seeking your fire?" And Tohil answered them, saying: "Are they willing to offer their devotion and commitment to the Heart of Heaven, who is my Creator and yours, to the First Child of the Cosmos who became his word even Q'uq'umatz, and his companion even his Tepeu, a holy spirit, to embrace the teachings and the path that I lay before them?"

And it came to pass that Tohil instructed them further, saying: "Tell the tribes that their offering shall not be required immediately. For now, let them prepare their hearts and minds to receive the teachings of the Heart of Heaven, the First Child of the Cosmos, even Q'uq'umatz, and his companion, Tepeu, the holy spirit. In due time, they shall embrace the path laid before them."

And it came to pass that Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam conveyed Tohil's message to the leaders of the tribes. Upon hearing these words, the tribes agreed, saying: "We shall join you and embrace the teachings of the Heart of Heaven and the First Child of the Cosmos. Let it be according to the will of the Creator."

And it came to pass that the tribes, filled with hope and determination, did not delay in their preparations. They said, "Good, let it be soon, that we may receive

the fire and warmth of the Creator's teachings." And so, the fire was given unto them, and they were warmed, both in body and in spirit.

And it came to pass that there was a tribe, known as the house of Zotzil, who sought the fire not through offerings or devotion but through stealth. They moved silently through the smoke, seizing the fire without seeking the teachings of Tohil, for they worshipped a spirit within creation, creating a false god, even dishonoring Chamalcán, who would take the form of a bat as messenger for the First Child of the Cosmos, even Q'uq'umatz, who is Ahau, even Ahau-Chu-Waaj.

And it came to pass that the Cakchiquel, unlike the other tribes, did not seek the fire through offerings, for they did not wish to submit themselves to the teachings of Tohil, nor did they desire to embrace the path of devotion to the Heart of Heaven and the First Child of the Cosmos. Thus, they chose their own path, separate from the wisdom offered by the Creator.

And it came to pass that Tohil spoke unto Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, revealing that the opening of hearts was not merely a physical act but a spiritual offering. He declared, "In time, all tribes shall be called to offer their hearts unto the Creator, to open themselves to the divine wisdom and embrace the teachings of the Heart of Heaven."

And it came to pass that Tohil prophesied the rise of Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, saying, "In due time, you shall receive power and sovereignty, for you have remained faithful to the teachings. You shall guide the tribes in the ways of the Creator, and they shall look to you for wisdom and leadership."

And it came to pass that in the place called Tulán-Zuivá, where they had come from, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam were accustomed to fasting and keeping vigil, awaiting the dawn and the rising of the sun. They took turns watching for the Great Star, Icoquih, which heralded the coming of the sun, always visible in the East.

And it came to pass that it was in Tulán-Zuivá where they received their strength and wisdom, not in the new lands to which they journeyed. There, they subdued and brought into harmony the large and small tribes, offering sacrifices before Tohil and presenting the essence and devotion of all people unto the Creator.

And it came to pass that in Tulán, their wisdom grew even in the darkness and in the night. When the time came, they gathered their people and set out from the East, saying, "This is not our home; let us seek the place where we are to dwell." Thus spoke Tohil, who conversed with Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam.

And it came to pass that Tohil instructed them, saying: "Before you depart, express your gratitude to the Creator through acts of devotion and prayer. Let your hearts be open and your spirits willing, for this shall be your thanks to the

Heart of Heaven." And they responded, "Very well," and thus they offered their prayers and meditations with sincerity.

And it came to pass that as they prepared to leave Tulán, their hearts were heavy with sorrow. They wept in their chants, mourning their departure from the place where they had received great wisdom. They lamented, saying, "Pity us, for we shall not witness the dawn here, when the sun rises and illuminates the face of the earth."

And it came to pass that as they departed, they left some of their people along the path to keep watch and maintain their connection to the land. Each tribe took turns observing the Great Star, the herald of the sun, as a sign of the dawn they carried in their hearts from the East. With hope and remembrance, they journeyed forth from that distant place, as their songs now recount.

And it came to pass that their journey was long and filled with trials, yet they were sustained by the teachings of the Creator and the promise of a new home. With each step, they remembered the wisdom of the Heart of Heaven and the First Child of the Cosmos, guiding their path through the unknown.

And it came to pass that as they traveled, the tribes remained united in purpose and spirit, supporting one another in times of need. They shared the teachings of Tohil and the Creator, strengthening their bonds and renewing their commitment to the path laid before them by the Heart of Heaven.

THE TWENTY-EIGHTH TEACHING OF AHAU

The tribes gather at Chi-Pixab, proclaiming their identity and unity—Ahu observes as they declare their names and heritage—The people endure hardships and reflect on their journey and teachings—The great teachers guide them to sacred sites—The tribes await the dawn and the return of celestial lights as a sign of renewal and hope—They rejoice in the enduring presence of the Heart of Heaven.

And it came to pass that your ancestors, along with the tribes, the other families that had spread across the land after the first mother and father departed the garden, and in their lost state as they did not know what would come next, gathered, and ascended to the top of a great mountain. This place, known today as Chi-Pixab, served as our gathering point. There, they held council and made plans for the future. Ahau, was among them, observing them, witnessing as they proclaimed their identity: "Behold, we are the people of the Garden! And Tamub, this shall be our name as we will be pleasant and sweet."

And it came to pass that those from Ilocab were also given their name, and it was said unto them: "Thou, Ilocab, this shall be thy name, for you shall carry the memory of our shared beginnings." Thus, the three original peoples were united in purpose, declaring that their fates were intertwined, and they would not disappear from the earth.

And it came to pass that the name Gagchequeleb was given to the

Cakchiquel, and similarly, those of Rabinal and Tziquinahá received their names, which they bear to this day. In this manner, each group affirmed their identity and heritage, even as they awaited the dawn and the rising of the star that heralds the sun, as not all the peoples of this land are from the beginning, and many have returned, and the most righteous led across the waters and now they are merged as one family with you, but you must know the roots of your hearts, even Ahau-Chu-Waaj declared these things.

And it came to pass that as they gathered on the mountain, their hearts were heavy with concern, for they had little sustenance. They spoke among themselves, saying, "We have come from a place of unity, yet now we are separated." Their spirits were troubled, for they had only the memory of abundance and the hope of the dawn to sustain them.

And it came to pass that the journey across the sea, of those in your midst today, remains a mystery to you, you have forgotten, and so I have come to teach you of your roots, and those here within you their grandfather and grandmother, and a few here and a few there, were brought to you, back to the garden, a promised land, and some were to be brought but are held as their hearts are on the letter of things instead of the spirit, but from their midst a family here and a family there were returned, it was as if the waters had parted and stones were laid before them, allowing them to cross as if on dry land. Thus, they were called "Stones in a Row" and "Sand Under the Sea".

Your fathers and mothers whom did return, assembled upon the mountain called Chi-Pixab, even as the original families after the first father and mother had departed and it is known to the Heart of Heaven that they endured great hardship, for they had little food, only a drink of water and a handful of corn to sustain them. Their hearts were troubled, yet they held fast to the teachings and promises of the Creator, knowing that their trials were a part of their journey back to the garden, a land of promise and unity.

And it came to pass that in the beginning, within the garden, when they first gathered after the first father and mother departed across what is now covered in seas, there were great teachers among them: Tohil, Avilix, and Hacavitz, revered as guides and protectors. Balam-Quitze and his wife, Cahá-Paluna, along with Balam-Acab and his wife, Chomihá, Mahucutah and his wife, Tzununihá, and Iqui-Balam with his wife, Caquixahá, observed a complete fast. In the darkness and in the night, they devoted themselves to prayer and meditation, seeking strength and guidance from the Heart of Heaven, following the example set by their ancestors.

And it came to pass that great was their sorrow as they remained on the mountain called Chi-Pixab. The trials they faced were heavy upon them, yet they drew strength from their unity and the divine teachings. In their fasting and devotion, they found solace and hope, trusting in the promise of the Heart of Heaven to guide them through their journey.

And it came to pass that the great teachers, Tohil, Avilix, and Hacavitz, spake unto Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, saying: "Arise, and let us depart hence, for the dawn draweth nigh. Would it not bring shame upon thee if we were to be ensnared by our adversaries within these walls? Therefore, take us unto a place of safety and secrecy."

And it came to pass that they answered and said, "Yea, we shall depart and seek the forests." And immediately, they took up their teachers and placed them upon their backs. Thus did they carry Avilix unto the ravine called Euabal-Zivan, which they named, unto the great ravine of the forest now called Pavilix, and there did they leave him.

And it came to pass that Hacavitz was the first to be left, for he was placed upon a large red hill, upon the mountain that is now called Hacavitz. There did they establish their dwelling, in the place where the teacher Hacavitz was left. Likewise, Mahucutah did hide his teacher, who was the second to be concealed by them.

And it came to pass that Hacavitz, representing the divine light and wisdom, was symbolically placed upon a hill cleared of trees, signifying a place of enlightenment and reverence. Then came Balam-Quitze, who journeyed unto the great forest to consecrate Tohil at the hill which is today called Patohil. This act marked the site as a sacred refuge, where the presence of Tohil could be honored and his teachings remembered.

And it came to pass that as they consecrated these sacred sites, a great multitude of creatures, such as snakes, jaguars, vipers, and cantiles, inhabited the forest, adding to the mystique and sanctity of the place where these teachers were honored. Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam remained together, awaiting the dawn upon the mountain called Hacavitz.

And it came to pass that nearby were the places where the teachings and wisdom of the ancestors were honored by the people of Tamub and the people of Ilocab. The place called Amac-Tan was where the dawn was awaited by the tribes, and those from Ilocab gathered at Amac-Uquincat, reflecting on their shared heritage and the guidance of the Creator. There, too, were all the people of Rabinal, the Cakchiquel, the Tziquinahá, and all the small and large tribes, united in anticipation of the coming dawn and the blessings of the Heart of Heaven.

And it came to pass that as they gathered upon the mountain, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam reflected upon the journey of their ancestors. In those days, after the first mother and father departed the garden, great clouds did cover the sky, from a fire that had fallen, and it was believed that the sun, moon, and stars had vanished. Yet now, as they stood united, they awaited the return of the celestial lights, a sign of renewal and hope.

Ahau-Chu-Waaj spoke of ancient ones who remained in the garden, whose

descendants are within the peoples, as well as those who crossed the great waters to the east and the west after the second great flood and the fall of a mighty house unknown to you from across the seas, as it was a memory to the Heart of Heaven that they have forgotten and wished that the heart was not so easily forgotten.

And it came to pass that as they stood upon the mountain, Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam, along with all the gathered tribes, turned their hearts and minds toward the Heart of Heaven. In the quiet of the night, they reflected upon the teachings of their ancestors and the journeys that had brought them to this sacred place. With renewed purpose, they awaited the dawn, trusting in the light and wisdom that the Heart of Heaven would bestow upon them.

And it came to pass that as the first light of dawn began to break, the gathered tribes witnessed the return of the sun, moon, and stars, which had been obscured by the great clouds since the departure of the first mother and father from the garden. In this moment, the heavens declared the promise of renewal and hope, a testament to the enduring presence of the Heart of Heaven.

And in the light of the new day, the people rejoiced, for they understood that the trials they had endured were but a part of their journey, guided by the Creator's hand. They sang praises and offered their gratitude, knowing that their hearts, united in purpose, would lead them forward on the path of wisdom and understanding.

Thus concluded the gathering upon the mountain, as the tribes embraced the light and the teachings of Ahau, ever mindful of their shared heritage and the divine guidance that would continue to illuminate their way.

THE TWENTY-NINTH TEACHING OF AHAU

The dawn heralds the arrival of the celestial bodies—Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam rejoice at the rise of the Morning Star—They offer sacred incense and dance in celebration—The sun rises, transforming the earth and turning powerful creatures to stone—The tribes reflect on their shared heritage and the teachings of Tohil, Avilix, and Hacavitz—United, they embrace the light and wisdom of the new day, guided by the Heart of Heaven.

Behold, the dawn heralds the arrival of the sun, the moon, and the stars. Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam rejoiced greatly upon witnessing the rise of the Morning Star. It ascended first, its face aglow, preceding the sun's emergence. With great anticipation, they unveiled the sacred incense they had brought from the East, prepared to be offered in reverence. The incense of Balam-Quitzé was called Mixtán-Pom; that of Balam-Acab was Cavixtán-Pom; and Mahucutah's was Cabauil-Pom. As they began their ceremonial dance facing the East, they wept with joy, burning their

precious incense, and offering their heartfelt gratitude for the coming of the light.

And it came to pass that as they danced and offered their incense, their hearts were filled with both joy and longing, for although they celebrated the arrival of the Morning Star, the sun had not yet risen. Their tears flowed as they yearned for the sunrise, knowing it would bring warmth and illumination to the earth. But soon, the sun emerged over the horizon, and all the creatures of the land rejoiced; the puma and the jaguar roared, and the bird called Queletzú sang its melody. Truly, every animal was filled with happiness as the eagle, the white vulture, and both small and large birds spread their wings in celebration.

And it came to pass that the priests and sacrificers knelt in reverence, their hearts overflowing with joy, as did the people of Tamub, Ilocab, Rabinal, the Cakchiquel, those from Tziquinahá, Tuhalhá, Uchabahá, Quibahá, Batená, and the Yaqui Tepeu. The light of dawn fell upon all the people simultaneously, and the sun's warmth dried the earth's surface. The sun appeared as a man, its face radiant as it ascended, transforming the once damp and muddy ground into a dry and vibrant landscape.

And it came to pass that as the sun rose, its heat was intense and its presence unwavering, shining like a mirror in the sky. This was not the same sun we know today. In that moment, Tohil, Avilix, and Hacavitz, along with the teaching beings, the puma, the jaguar, the snake, the cantil, and the hobgoblin, were turned to stone. Their transformation was a divine act, ensuring that these powerful creatures would not threaten humanity, allowing the peoples to flourish under the sun.

When the sun arose, the hearts of Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam were filled with joy. Great was their happiness as the dawn broke. There were not many people present on the mountain Hacavitz; only a few had gathered there. It was in this sacred place that they witnessed the dawn, burning their incense and dancing with their gaze turned toward the East, the direction from which they had journeyed.

And it came to pass that there, on the mountain, Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam multiplied and established their community. It was here that they dwelled when the sun, the moon, and the stars appeared, illuminating the face of the earth and the entire world. In this place, they began to sing their song, known as camucú, expressing the deep longing and sorrow within their hearts.

"Oh, pity us!" they sang, lamenting their separation in Tulán, where they had become lost and divided, leaving their older and younger brothers behind. "Ah, we have seen the sun! But where are they now, that it has dawned?" Thus spoke the priests and sacrificers of the Yaqui, reflecting on their shared origins and the bonds that once united them.

Because, in truth, Tohil, the revered teacher, is the same guide honored by the Yaqui, known also as Yolcuat-Quetzalcoatl. "We became separated there

in Tulán, in Zuyva, and from there we departed together, for it was there that our lineage was established when we first emerged," they said to one another, recalling their kinship with their older and younger brothers, the Yaqui, who also witnessed the dawn in the land after the destruction when the first parents departed the garden, a story contained in another book of red metal.

Part of the people remained in the East, those known as Tepeu Olimán, who stayed behind, it is said. Great was the grief in their hearts at Hacavitz, and the people of Tamub and Ilocab also felt sorrow in the forest called Amac-Tan. It was there that dawn came to the priests and sacrificers of Tamub and to their teacher, who was also Tohil, for the name of the teacher was shared among the three branches of the original people.

And it came to pass that the people of Rabinal also revered Tohil, though they knew him by the name Huntoh, which bore little difference. For this reason, they sought to align their speech with that of the original people. However, the Cakchiquel spoke a different language, as their other teacher was named Tzotzihá Chimalcan when they came from Tulán-Zuyva. From their teacher, the families of Ahpozotzil and Ahpoxa derived their names, and their language changed when they received their teacher near the stone in Tulán, amidst the darkness.

And being together, dawn came to them, and the light shone on all the tribes, in the order of the names of the teachers of each of the tribes. The teachings of Tohil, Avilix, and Hacavitz illuminated their hearts, uniting them in purpose and spirit as they embraced the dawn and the wisdom it brought.

And it came to pass that as the tribes gathered in the light of dawn, they reflected on the journey that had brought them to this moment. United in their shared heritage, they embraced the teachings of their revered teachers, knowing that their path was guided by the wisdom of the Heart of Heaven. The light of the new day filled them with hope and renewed purpose, as they sang praises and offered gratitude for the divine guidance that continued to illuminate their way.

THE THIRTIETH TEACHING OF AHAU

Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam dwell on the mountain, longing for Tohil, Avilix, and Hacavitz—They perform humble sacrifices and receive divine guidance—Tohil, Avilix, and Hacavitz instruct them to protect the town and offer blood and creatures as offerings—The priests and sacrificers hunt and offer the blood to the stones, receiving wisdom—The teachers' symbols are placed on the mountain, and the priests live simply, wandering the mountains.

And now, let us recount the story of their time and dwelling upon the mountain, where the four, Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam, resided together. Their hearts were heavy with longing for Tohil, Avilix, and

Hacavitz, whom they had placed among the air-plants and moss. We shall now describe how they performed their sacrifices at the base of the site where they had brought Tohil, upon arriving in the presence of Tohil and Avilix. They journeyed to see them, to offer greetings, and to express gratitude for the coming of dawn.

In the thicket, surrounded by stones and nestled in the woods, they gathered. By the power of divine intervention, the priests and sacrificers were able to communicate with Tohil. They did not present grand offerings; instead, they burned resin, remnants of gum called *noh*, and *pericón* as humble gifts before their revered teachers. Miraculously, Tohil spoke, offering guidance to the priests and sacrificers.

The divine voices of the teachers, Tohil, Avilix, and Hacavitz, proclaimed: "Here shall be our mountains and valleys. We are yours; our glory shall be great, and our descendants numerous, through the efforts of all people. Yours are all the tribes, and we are your companions. Protect your town, and we shall impart our wisdom unto you.

"Do not reveal us to the tribes when we are angered by their words or deeds. Protect us from falling into traps. Instead, offer us the creatures of the woods and fields, along with the female deer and birds. Come, offer us a little of your blood, and have mercy upon us. You may use the skins of the deer and safeguard us from those who deceive with their eyes.

"Thus, the deerskin shall be our emblem, which you shall display before the tribes. When they inquire, "Where is Tohil?" present the deerskin to their eyes. Do not reveal yourselves, for you have other tasks. Your position shall be elevated; you shall lead all the tribes. Bring your blood and offerings before us, and those who come to embrace us shall also belong to us," declared Tohil, Avilix, and Hacavitz.

The teachers appeared as youthful figures to those who came bearing gifts. Thereafter, the pursuit of young birds and deer commenced, and the priests and sacrificers received the fruits of the hunt. When they captured young birds and deer, they promptly offered the blood to the mouths of the stones representing Tohil and Avilix. Once the teachers had consumed the blood, the stones spoke whenever the priests and sacrificers arrived with their offerings. They performed similar rituals before their symbols, burning *pericón* and *holom-ocox*.

The symbols of each teacher were placed atop the mountain. However, the priests did not reside in their homes during the day; they roamed the mountains, subsisting on young horseflies, wasps, and bees they caught. They had neither fine food nor drink. Furthermore, the paths from their homes were unknown, and they were unaware of where their wives had stayed.

THE THIRTY-FIRST TEACHING OF AHAU

Many towns are established as tribes reunite and settle—Balam-Quitzé,

Balam-Acab, Mahucutah, and Iqui-Balam remain hidden, mimicking animal sounds from the mountains—The tribes are wary but not frightened—The priests offer blood and hunt to Tohil, Avilix, and Hacavitz—They pierce their ears and arms, offering their blood as a testament of devotion—The divine teachers guide them to follow animal tracks and emphasize the importance of sacrifices for the prosperity and protection of the people.

Now, many towns were being established, one by one, as the various branches of the tribes reunited and settled near the roads they had opened. As for Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, their whereabouts were unknown. However, when they observed the tribes traveling along these roads, they would suddenly begin to call out from the mountain tops, mimicking the sounds of coyotes, mountain cats, and the roars of pumas and jaguars.

And it came to pass that the tribes, witnessing these sounds as they journeyed, remarked among themselves, "Their cries resemble those of the coyote, the mountain cat, the puma, and the jaguar. They seek to present themselves as more than men, attempting to deceive us, the people. Surely, they harbor intentions within their hearts. Their actions do not frighten us, yet the roaring of the puma and the noise of the jaguar seem to carry a hidden meaning, as if they wish to bring about our end."

Every day, the priests returned to their homes and their wives, bringing only the young bumblebees, wasps, and honeybees as offerings. Each day, they also presented themselves before Tohil, Avilix, and Hacavitz, contemplating in their hearts, "Here are Tohil, Avilix, and Hacavitz. We can only offer them the blood of deer and birds. Let us ask Tohil, Avilix, and Hacavitz for strength and vigor. What will the tribes say about the deaths of the people, whom we are eliminating one by one?" they pondered as they entered the presence of Tohil, Avilix, and Hacavitz.

Then they pierced their ears and arms before the divine figures, collecting their blood and placing it in a vessel near the stones. These stones were not merely stones, but each took on the appearance of a youthful figure. The divine teachers were pleased with the offerings of blood from the priests and sacrificers, recognizing this as a testament to their devotion and work.

"Follow the tracks of the animals you sacrifice, for therein lies your salvation," they were instructed. "From Tulán, where you brought us," they were reminded, "came the skin, called Pazilizib, which was given to you, smeared with blood. Let your blood be the offering to the teachers Tohil, Avilix, and Hacavitz."

This was the guidance given to them, emphasizing the importance of their sacrifices and offerings. The priests and sacrificers understood that their devotion and the shedding of their own blood, along with the offerings from the hunt, were essential to maintaining the favor and wisdom of Tohil, Avilix, and Hacavitz. Through these acts, they sought to secure the prosperity and protection of their people.

THE THIRTY-SECOND TEACHING OF AHAU

Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam initiate the abduction of men from Vuc Amag—The tribes suspect deception and seek to uncover the truth—The priests offer blood to Tohil, Avilix, and Hacavitz—The tribes devise a plan to expose the imposters by sending maidens to the river—The imposters provide painted capes as tokens—The tribes realize the deception when the capes reveal their hidden power—The tribes reflect on the wisdom and unity needed to overcome deception and seek true guidance.

Here is how Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam initiated the abduction of the men from the tribes of Vuc Amag. This marked the beginning of the tribes' demise. They would capture a man walking alone, or sometimes two walking together, without anyone knowing when they were taken, and then they would sacrifice them before Tohil and Avilix. Afterward, they scattered the blood along the path and placed the heads separately on the road. The tribes, seeing this, would say, "The jaguar has eaten them," because the tracks left behind resembled those of a jaguar, even though the captors remained unseen.

And it came to pass that many men had been taken, though the tribes only became aware of this after some time had passed. They began to speculate among themselves, saying, "Could it be that Tohil and Avilix have been moving among us, sustained by the priests and sacrificers? We must uncover the location of their dwellings. Let us track their footprints and uncover the truth!" With this resolve, the people gathered in council, determined to uncover the mystery of the disappearances and to understand the power that seemed to be working against them.

And it came to pass that the people, filled with concern and suspicion, set out to follow the tracks of the priests and sacrificers. However, the paths they found were not clear, for they saw only the indistinct tracks of wild animals, tracks that appeared as those of jaguars. The trails were deliberately obscured, as if to lead the people astray and prevent them from discovering the truth. A mist descended, accompanied by a black rain that created thick mud, further complicating their search and wearying their hearts as they sought to uncover the source of the mysterious abductions.

And it came to pass that the power and influence of Tohil, Avilix, and Hacavitz were so formidable that they withdrew to the summit of the mountains, remaining near the people they had slain. Thus began the systematic abduction of the tribes by those who practiced dark arts, capturing individuals on the roads and sacrificing them before Tohil, Avilix, and Hacavitz. Yet, they spared their own sons, keeping them safe upon the mountain. The presence of Tohil, Avilix, and Hacavitz was manifest in the form of three youths, who moved by the virtue of a magical stone.

There was a river where Tohil, Avilix, and Hacavitz would bathe, and it was only at the water's edge that they would appear. This place became known as "The Bathing Place of Tohil," and the river bore this name. The tribes occasionally caught glimpses of them there, but the three would vanish swiftly whenever they were spotted by the people. This elusive presence fueled the tribes' curiosity and concern, prompting them to hold council to devise a strategy to overcome Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, and to confront the mysterious forces at work.

And it came to pass that the tribes, seeking to overcome the influence of Tohil, Avilix, and Hacavitz, gathered in great numbers to deliberate on how to counter the power of the Quiché of Cavec, whose actions were causing the deaths of their sons and vassals. They acknowledged the mysterious nature of their people's demise and resolved that if they must perish due to these abductions, they would do so fighting to reclaim their strength. They questioned whether Tohil, Avilix, and Hacavitz were truly invincible, asserting that their own numbers could prevail against the Cavec, who were not many.

And it came to pass that some among the tribes, suspecting deception, questioned whether those seen bathing in the river were truly Tohil, Avilix, and Hacavitz. They proposed a plan to expose the imposters and said, "Let us first confront these figures who appear as youths in the water, for if they are not truly our revered teachers, then we shall begin to dismantle the influence of the priests and sacrificers who use their names to deceive and control us." Thus, they sought a way to reveal the truth behind the mysterious figures and the dark influence that had taken hold of their people.

And it came to pass that the tribes devised a plan to send two maidens, renowned for their beauty and grace, to the river where the imposters were known to appear. The leaders instructed the maidens, saying, "Go to the river to wash clothes, and if you encounter the three youths, reveal yourselves to them. If they desire you, engage them in conversation. Should they ask to approach you, respond favorably. Ask for a token from them, and if they give you something, return with it as proof of their intentions. Remember, this mission is crucial to uncovering the truth." Thus, the maidens, named Xtah and Xpuch, were sent to the river to execute the plan, hoping to expose the deception and restore clarity to their people.

And it came to pass that Xtah and Xpuch, adorned and truly beautiful, went to the river known as "The Bathing Place of Tohil." As they began to wash their clothes, Tohil, Avilix, and Hacavitz appeared at the water's edge. Surprised by the presence of the maidens, the imposters paused. The maidens, feeling a mix of fear and determination, awaited the moment to engage them. When the three youths noticed the maidens, they asked, "From where have you come, and what is your purpose here at our waters?" The maidens replied, "We have been sent by the lords to see your faces and speak with you, and to bring back proof of

our encounter." Thus, they revealed the purpose of their mission, hoping to draw out the truth behind the mysterious figures.

And it came to pass that the imposters, posing as Tohil, Avilix, and Hacavitz, listened to the maidens' words and responded, "Very well, you shall have proof of our conversation. Wait here a moment, and we shall provide you with a token to take back to the lords." The imposters then conferred with the priests and sacrificers, instructing Balam-Quitzé, Balam-Acab, and Mahucutah to paint symbols on three capes that would be recognized by the tribes. These capes would serve as the proof the maidens sought, while also maintaining the illusion of the imposters' divine presence.

And it came to pass that Balam-Quitzé, Balam-Acab, and Mahucutah set to work on the capes, each painting a distinct symbol upon them. Balam-Quitzé adorned his cape with the image of a jaguar, a powerful symbol meant to inspire awe. Balam-Acab painted the figure of an eagle, representing vision and strength. Mahucutah covered his cape with depictions of bumblebees and wasps, symbols of diligence and defense. Once the capes were completed, they were given to Xtah and Xpuch, with instructions to present them to the lords as evidence of their encounter. The maidens were told to say, "Truly, we have spoken with Tohil, Avilix, and Hacavitz; here is the proof." Thus, with the capes in hand, the maidens prepared to return, carrying the tokens that would reveal the truth behind the deception.

And it came to pass that Xtah and Xpuch returned to the lords with the painted capes in hand. Upon their arrival, the lords were filled with joy, eager to see the proof that the maidens had brought. "Did you see the face of Tohil?" they asked eagerly. "Yes, we saw them," replied Xtah and Xpuch. "And here we bring the tokens as evidence of our encounter." The lords, believing this to be confirmation of their plan, took the capes, anticipating that they had successfully uncovered the truth behind the mysterious figures.

And it came to pass that the lords, eager to examine the tokens, unfolded the capes to reveal the intricate designs of jaguars, eagles, bumblebees, and wasps. Enthralled by the craftsmanship, they felt compelled to try on the capes. As one of the lords donned the cape adorned with the image of the jaguar, he found himself unharmed. Encouraged, he then tried on the second cape with the eagle, feeling a sense of pride and power. However, when he put on the third cape, covered with the depictions of bumblebees and wasps, the painted insects came to life, stinging him relentlessly. Overwhelmed by the pain, the lord cried out, realizing too late the cleverness of the deception. Thus, the plan of the imposters was unveiled, and the lords understood the profound warning embedded within the capes.

And it came to pass that the lords, now aware of the deception, turned their anger toward the maidens, Xtah and Xpuch. "What kind of garments have you brought us? Where did you go to obtain these, you deceivers?" they exclaimed,

reprimanding the maidens for their unwitting role in the scheme. The realization that they had been outwitted by Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam sunk in, and the lords understood that their plan to tempt the imposters had failed. The tribes had hoped to use the maidens to expose the falsehoods, but instead, the cleverness of the miraculous men had turned the tables, revealing the true nature of the imposters' influence.

And it came to pass that the tribes, having witnessed the failure of their plan, were left in awe of the cunning displayed by Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam. The lords realized that their attempt to use the maidens to entrap the imposters had only served to highlight the wisdom and power of those they sought to overcome. The tribes understood that the deception ran deep, and that the influence of the imposters was not easily dismantled. Thus, they were reminded of the strength and vigilance required to discern truth from illusion, and the need to remain united in their efforts to protect their people.

And it came to pass that the tribes, reflecting on the events, acknowledged the miraculous abilities of Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam. They recognized that the imposters, using the names of Tohil, Avilix, and Hacavitz, had attempted to sow discord and confusion among them. Yet, through the clever actions of the four leaders, the tribes were reminded of the importance of wisdom and unity in overcoming deception. Understanding the gravity of their situation, the tribes resolved to strengthen their bonds and seek the true guidance of their revered teachers, ensuring that their legacy would endure despite the challenges they faced.

THE THIRTY-THIRD TEACHING OF AHAU

The tribes gather to confront those on Mount Hacavitz, believing in their strength—Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam prepare defenses, unaware of the counterfeit guidance—The tribes are deceived by crafted figures and hidden defenses—A swarm of bumblebees and wasps repels the tribes, leading to their retreat—The tribes plead for mercy and become vassals—Peace is restored, and the people prosper—The leaders impart wisdom to their descendants—Balam-Quitze leaves sacred symbols and teachings—The leaders depart, leaving a legacy of guidance and strength.

And it came to pass that the tribes gathered once more in council, contemplating their approach toward those who dwelt upon Mount Hacavitz. "What shall we do with them, for their estate appears formidable?" they questioned among themselves. "Let us ambush them and arm ourselves with bows and shields, for are we not many in number? Let none among us remain behind," they declared. Thus, the people prepared for battle, gathering a multitude of warriors, determined to confront the threat posed by Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam.

And it came to pass that Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam remained upon the mountain called Hacavitz, seeking to protect their sons. Yet, their numbers were few compared to the multitudes of the tribes. Unbeknownst to them, they had been deceived by the counterfeit presence of Tohil, Avilix, and Hacavitz, as revealed by the maidens sent to confirm the truth. Even the leaders of the Creator can be deceived if they do not test every word they receive, for the true spirit of the sun, the Eldest Grandfather and the great Teacher Tohil, was not with the imposters. The tribes, misled by this falsehood, believed they could gain power by capturing what they thought was divine, unaware of the deception that lay before them.

And it came to pass that the tribes, confident in their numbers, assembled in great strength, believing they could overpower those on the mountain. The summit of Hacavitz where Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam had taken refuge was small, and the tribes, in their ignorance of the deception, resolved to destroy them utterly. Yet, the leaders on the mountain, unaware of the counterfeit nature of the supposed divine presence they revered, remained steadfast, not realizing that the power they sought was not truly with them. The tribes, deceived by the illusion of Tohil's presence, thought victory assured, as they prepared to confront what they believed to be the source of their adversaries' strength.

And it came to pass that as the tribes prepared to march upon the mountain, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam conferred together, seeking a way to defend themselves and their people. Though they were few in number, they devised a plan to protect their stronghold. They crafted figures in the likeness of warriors, adorning them with the metal taken from the tribes, and positioned them along the perimeter, creating the illusion of a formidable defense. The tribes, observing from afar, were deceived by the appearance of these figures, believing them to be true warriors. Thus, the leaders on the mountain employed their cunning, unaware that their reliance on the counterfeit power had led them astray from the true guidance of the Creator.

And it came to pass that Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, in their efforts to fortify their position, sought counsel from what they believed to be the divine presence. They received instruction to utilize the bumblebees and wasps, which they placed within gourds around the town. Unbeknownst to them, the true Tohil was not among them, yet their faith in the counterfeit led them to prepare for defense. The tribes, seeing only the illusion of strength and unaware of the hidden swarms, approached with confidence, believing they faced a weakened foe. Thus, the stage was set for the impending confrontation, with each side unaware of the full truth of their circumstances.

And it came to pass that the tribes, emboldened by their numbers and the perceived vulnerability of those upon Mount Hacavitz, advanced with great clamor and determination. They surrounded the mountain, their voices echoing

with war cries, the beating of drums, and the clashing of arms. Yet, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam remained unshaken, standing resolute with their families behind the crafted defenses.

And it came to pass that as the tribes commenced their assault upon the mountain, the gourds containing the bumblebees and wasps were opened. A great swarm of insects poured forth, like a cloud of smoke, descending upon the warriors. The bumblebees and wasps stung fiercely, causing confusion and panic among the tribes. The warriors, unable to defend themselves against the onslaught of insects, faltered in their advance. Thus, the cunning of Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, though reliant on a misunderstood power, proved effective in repelling the attack, and the tribes were forced to retreat in disarray.

And it came to pass that the warriors, overwhelmed by the swarm and unable to withstand the stings of the bumblebees and wasps, abandoned their weapons and fled in confusion. The insects clung to their eyes, noses, and mouths, rendering them helpless. As the tribes retreated, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, along with their wives, emerged from their defenses and pursued the fleeing warriors with blunt sticks. Though the victory was achieved through unconventional means, it served as a testament to the resourcefulness and determination of those on the mountain, despite the deception they had unwittingly embraced.

And it came to pass that as the tribes fled in disarray, many warriors fell upon the mountainside, unable to escape the relentless pursuit of the insects. The chaos and confusion spread among them, and those who remained were struck with fear. Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, with their families, stood resolute, having defended their stronghold through their ingenuity. The tribes, witnessing their defeat, began to plead for mercy, recognizing the strength and cunning of their adversaries. Thus, the battle concluded with the tribes humbled before the leaders of the mountain, who had protected their people despite the challenges they faced.

And it came to pass that the tribes, having been humbled by their defeat, approached Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam with supplication. "Have pity on us, do not destroy us," they implored, acknowledging their own folly. The leaders, recognizing the sincerity of their plea, declared, "Though you deserve to perish, you shall instead become our vassals for the remainder of your days." Thus, the tribes were spared, and a new order was established, with the tribes serving those they had once sought to destroy. In this manner, the mountain of Hacavitz became a place of refuge and strength for the people, as they multiplied and prospered under the guidance of their leaders.

And it came to pass that the tribes, having been defeated by the swarms of bumblebees and wasps, were struck with fear and confusion. Those who

survived the onslaught fled in disarray, their spirits broken by the unexpected turn of events. The leaders, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, along with their families, emerged victorious, having defended their stronghold through their resourcefulness. The tribes, recognizing their defeat, approached the leaders with humility and supplication, seeking mercy and acknowledging the power and wisdom of those on the mountain.

And it came to pass that the tribes, having acknowledged their defeat, pleaded with Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam for mercy. "Have pity on us, do not destroy us," they implored, recognizing the power wielded by those on the mountain. The leaders, though victorious, were unaware that the guidance they followed was from counterfeit teachers, yet they chose to spare the tribes. "Though you deserve to perish, you shall instead become our vassals for the remainder of your days," they declared. Thus, the tribes were spared, and a new order was established, even as the leaders remained unaware of the deception they had embraced.

And it came to pass that peace was restored upon the mountain of Hacavitz, and the people began to prosper under the new order. Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, having secured their position, turned their attention to the well-being of their people. They taught their sons and daughters the ways of wisdom and strength, ensuring that their lineage would continue to thrive. Yet, unbeknownst to them, the teachings they followed were tainted by the counterfeit guidance they had accepted, a testament to the need for vigilance in discerning truth from deception.

And it came to pass that the mountain of Hacavitz became a place of refuge and growth for the people. They multiplied and increased, giving life to their sons and daughters. The leaders, Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, rejoiced in their triumph over the tribes and the peace they had established. Yet, they remained unaware of the counterfeit influence that had shaped their actions, believing their success to be a testament to their own strength and the guidance they followed. Thus, the people flourished, even as the shadow of deception lay quietly over their legacy.

And it came to pass that the people, having found peace and prosperity, rested from their labors and celebrated their unity. Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, having secured their legacy, spoke to their sons, warning them of the perils that had nearly led to their downfall. They recounted the events that transpired, emphasizing the importance of discernment and vigilance. "When the tribes sought to destroy us, it was the hour of their own demise that approached."

And it came to pass that the four leaders, feeling the weight of their impending departure, gathered together and began to sing a lament, known as the camucu, a song of farewell to their sons and wives. Their hearts were heavy with sorrow as they sang, "Oh, our sons! We are departing, leaving you with wise counsel

and guidance. And to you, our beloved wives, who journeyed with us from our distant homeland, we bid farewell." They spoke of their return to their place of origin, where the true Lord Ahau and the Heart of Heaven awaited them in the heavens, and urged their families to remember them and to continue forward, carrying with them the teachings and memories of their forebears.

And it came to pass that Balam-Quitzé, in his final moments with his sons, bestowed upon them a sacred symbol, saying, "This is a remembrance which I leave you. It shall be your strength and guide." He entrusted them with the Pizom-Gagal, a revered teaching of song and creation, known for its profound wisdom. This teaching was to be retranscribed onto bark whenever the original faded, symbolizing its renewed life and resurrection. It was a wisdom imparted to the first father, who called himself Kindness, and bore the image of a large hand and the bird of Ahau, signifying divine connection.

Alongside this teaching were two sacred stones: one shaped like a mountain, large enough to be held with two hands, featuring a place for offerings, representing the sacred mountain where the Creator Ahau spoke to the people; and the other resembling a large tooth, a reminder of the original people's great stature before the flood. These objects, rich with symbolism, served as a testament to their lineage, ensuring that the power and lessons of the Creator Ahau would continue to guide their people. Thus, with heavy hearts, the four leaders took their leave, disappearing from sight upon the summit of Mount Hacavitz.

And it came to pass that as Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam departed, their disappearance was witnessed by their people, yet they were not seen again. Their wives and children did not bury them, for their departure was not of the earth but of the spirit. The people held the Pizom-Gagal and the sacred stones in great reverence, for these were the tangible reminders of their forefathers. They burned incense before these symbols, honoring the legacy and wisdom left to them. The Bundle of Greatness, as it came to be known, was cherished and never unwrapped, serving as a perpetual symbol of the teachings and strength of their ancestors.

THE THIRTY-FOURTH TEACHING OF AHAU

The descendants of Balam-Quitzé, Balam-Acab, Mahucutah, and Iqui-Balam thrive on Mount Hacavitz—Three sons journey eastward to seek the insignia of authority from Lord Nacxit—They receive symbols of grandeur and return to their homeland—The tribes rejoice and celebrate their leaders' return—The people seek new lands, establishing Chi-Quix as their new capital—The community expands and prospers, maintaining unity and traditions—The legacy of the journey continues to guide the people—Qocaib names his child, establishing the House of Conaché and Iztayul.

And it came to pass that the descendants of Balam-Quitzé, Balam-Acab,

Mahucutah, and Iqui-Balam continued to thrive on the mountain of Hacavitz. The new generations revered the Bundle of Greatness, understanding it as a sacred trust passed down from their forefathers.

And it came to pass that, remembering the command of their forefathers, the descendants decided to journey eastward. They had not forgotten the words of their fathers, even though much time had passed since their departure. The tribes had given them wives, and through these unions, they had gained many relatives. As they prepared for their journey, they declared, "We are going to the East, to the land from whence our fathers came." Thus spoke the three sons as they set out: Qocaib, son of Balam-Quitze of the Cavec; Qoacutec, son of Balam-Acab of the Nihai; and Qoahau, son of Mahucutah of the Ahau-Quiché. These three, endowed with intelligence and experience beyond that of common men, took leave of their kin and departed joyfully, confident in their return.

And it came to pass that the three sons crossed the sea to the east and north up the great river and arrived in the East, where they sought the presence of Lord Nacxit, the great lord and supreme judge of all the kingdoms. There, they were to receive the insignia of the kingdom and the symbols of their authority, as was their purpose in making the journey.

And it came to pass that when they stood before Lord Nacxit, the great lord bestowed upon them the insignia of Ahpop and Ahpop-Camhá, along with the symbols of grandeur and sovereignty. These included the canopy, the throne, the flutes of bone, the cham-cham, yellow beads, puma claws, jaguar claws, the heads and feet of the deer, dais, snail shells, tobacco, little gourds, parrot feathers, standards of royal aigrette feathers, tatam, and caxcon. With these symbols, the sons of Balam-Quitze, Balam-Acab, and Mahucutah were recognized as rightful leaders, having fulfilled their mission to receive the sacred emblems of authority.

And it came to pass that the three sons, having received the insignia and symbols of royalty, returned to their homeland. They carried with them the paintings of Tulán, which contained the histories and records of their people. Upon their arrival at the town of Hacavitz, all the people of Tamub and Ilocab gathered to welcome them. The tribes rejoiced at their return, and Qocaib, Qoacutec, and Qoahau resumed their roles as leaders, displaying the insignia of their newfound authority to the people of Rabinal, the Cakchiquel, and the people of Tziquinahá, who celebrated their return.

And it came to pass that the people, filled with joy at the return of their leaders, gathered in great numbers at Hacavitz. The tribes marveled at the symbols of authority and the grandeur of the kingdom that Qocaib, Qoacutec, and Qoahau brought back with them. As they settled once more on the mountain, they lived together in harmony, sharing in the prosperity and unity that the leaders' journey had secured. Yet, as time passed, the wives of Balam-Quitze, Balam-Acab, and Mahucutah passed away, and the people began to seek new lands where they

might settle and continue to grow.

And it came to pass that the people, seeking new places to dwell, left their homeland in search of other lands to settle. They journeyed from their first capital, Hacavitz, and established a new capital called Chi-Quix. There, they spent many years, and their numbers grew as they had sons and daughters. The community expanded to other locations, each named after their original town. The people lived contentedly, engaging in marriages and exchanges that strengthened their bonds and ensured their prosperity.

And it came to pass that as their numbers increased, they explored the surrounding hills and valleys, seeking uninhabited lands to accommodate their growing population. The people established settlements in various places, known by names such as Chi-Quix, Chichac, Humetahá, Culbá, and Cavinal. Despite the challenges of adapting to these new locations, they persevered, maintaining their unity and traditions. The journey to the East had fulfilled its purpose, and although those who had undertaken it were now old or deceased, their legacy continued to guide and inspire the community.

And it came to pass that those who had journeyed to the East, having fulfilled their mission, eventually passed away, having grown old in their travels and settlements. The hardships and trials they endured were many, but their perseverance ensured the prosperity of their descendants. As the grandfathers and fathers settled in their new towns, they continued to uphold the traditions and teachings passed down to them. The people honored the memory of their ancestors, who had ventured across the sea to secure the sovereignty and symbols of authority that now guided their lives.

And it came to pass that Qocaib, having returned from his journey, recounted the details of his mission to his people. He displayed the titles and insignia he had received, such as Ahpop, Ahtzalam, and Tzanchinamital, along with the accompanying symbols, including the claws of jaguars and eagles, skins of various animals, and stones and sticks. Upon seeing his wife with a newborn child, he inquired about the child's origin. She replied, "It is of thy blood, of thy flesh and thy same bones." Accepting this, Qocaib took the child's cradle and declared, "From today on, and forever, this child shall be called Balam Conaché." Thus, the House of Conaché and Iztayul began.

THE THIRTY-FIFTH TEACHING OF AHAU

The people settle in Chi-Izmachí under the fourth generation of kings—Conaché and Beleheb-Queh rule with wisdom, succeeded by King Cotuhá and Iztayul—Harmony prevails among the three great houses: Cavec, Nihuib, and Ahau-Quiché—The people of Ilocab attempt a rebellion, but King Cotuhá thwarts their plans—The war of the shields begins, leading to the fortification of Izmachí—The Quiché kings grow in power and influence—Celebrations and marriages strengthen bonds—The people organize into clans and seek new

lands, leaving Izmachí for new opportunities, carrying their traditions with them.

And it came to pass that the people settled in the town of Chi-Izmachí, where they established their presence and grew in strength under the fourth generation of kings. It was here that Conaché and Beleheb-Queh, known as the Galel-Ahau, ruled with wisdom. Following them, King Cotuhá and Iztayul reigned as the Ahpop and the Ahpop-Camhá, overseeing the beautiful city they had built. In Izmachí, only three great houses stood: one for the Cavec, one for the Nihaiab, and one for the people of Ahau-Quiché. The people lived in harmony, without disputes or envy, content with their limited grandeur and focused on maintaining peace and unity.

And it came to pass that within the peaceful city of Izmachí, the people lived without jealousy or ambition to expand their territories. Their focus was on unity and harmony, rather than aggrandizement. However, to symbolize their power and greatness, they fastened a shield in the city, marking their empire's presence. Seeing this, the people of Ilocab grew restless and desired to overthrow King Cotuhá, seeking a leader of their own. Their plans extended to punishing and killing Lord Iztayul. But their schemes were thwarted, for King Cotuhá preemptively struck against them, preventing their rebellion from succeeding. Thus began the revolution and the dissensions of war.

And it came to pass that the people of Ilocab initiated their assault on the town, with warriors intent on destroying the Quiché lineage and claiming dominion for themselves. However, their efforts were in vain, for they were met with fierce resistance. Many of the Ilocab warriors were captured, while others fell into captivity, and only a few managed to escape. The captured were sacrificed before the gods as retribution for their rebellion, following the orders of King Cotuhá. Those who survived faced slavery and servitude, having failed in their attempt to usurp the power of the Quiché lords and their city. Their ambition to ruin the Quiché race was thwarted, and the sacrifice of men marked the beginning of the war of the shields.

And it came to pass that the war of the shields led to the fortification of Izmachí, as the people sought to protect their city from further threats. This period marked the rise of the Quiché's power, with King Cotuhá and King Iztayul at the helm, their empire growing in strength and influence. They were formidable rulers, unmatched in their authority, and their reign was characterized by the construction of a magnificent kingdom in Izmachí. The fear of their gods intensified, and the tribes, both large and small, were filled with awe and trepidation. The sight of captives being sacrificed underscored the might and sovereignty of the Quiché kings, further cementing their dominance over the region.

And it came to pass that in Izmachí, the three branches of the Quiché family, the Cavec, the Nihaiab, and the Ahau-Quiché, continued to flourish. The city became a center of cultural and social activity, where the three great houses

gathered for celebrations and ceremonies. It was here that they held feasts and festivities, especially when suitors came to seek the hands of their daughters in marriage. These gatherings were marked by the exchange of gifts and the sharing of food and drink, which symbolized the acceptance and consent to the unions. The people reveled in these joyous occasions, which strengthened their bonds and ensured the continuity of their lineage. Through these customs, they expressed gratitude and laid the foundation for future generations, maintaining the unity and identity of their clans.

And it came to pass that the people of Izmachí, united in their purpose, identified themselves within the structure of their society. They organized into clans and distributed themselves among the seven principal tribes and cantons. The Cavec, the Nihab, and the Ahau-Quiché clans declared, "Let us unite," and thus the three great houses solidified their alliances. For many years, they thrived in Izmachí, their society marked by cooperation and shared prosperity. However, as time passed, they began to seek new opportunities and lands. Eventually, they discovered another town, and with the promise of growth and expansion, they made the decision to abandon Izmachí in pursuit of new beginnings.

And it came to pass that the people, driven by the desire for new horizons, left Izmachí behind. Their journey led them to a new settlement, where they envisioned a future filled with opportunities for expansion and prosperity. As they established their new town, they carried with them the traditions and customs that had united them in Izmachí. The unity and strength forged in their previous home served as the foundation for their new community.

THE THIRTY-SIXTH TEACHING OF AHAU

The Quiché people settle in Gumarcaah under Kings Cotuhá and Q'uj'umatz—The society divides into nine families and twenty-four great houses—The city flourishes, with impressive structures and increased influence—King Q'uj'umatz, known for miraculous transformations, solidifies Quiché power—His reign unifies the people, leaving a lasting legacy—Successors continue to lead and expand the Quiché nation, following the example set by Q'uj'umatz.

And it came to pass that after departing from their previous settlement, the Quiché people arrived at the town of Gumarcaah. It was here that Kings Cotuhá and Q'uj'umatz, along with the other lords, established their new home. This marked the beginning of the fifth generation of men since the dawn of their civilization and the formation of their nation. In Gumarcaah, they constructed numerous houses and a grand temple dedicated to the Creator Ahau, situated at the heart of the town. As they settled, their empire expanded, and their population grew. However, as they gathered in their great houses for counsel, dissensions arose. Jealousies developed over the dowries of sisters and

daughters, and disputes over shared festivities led to divisions among them. This discord prompted the division of their society into nine families, culminating in the establishment of twenty-four great houses within the City of Gumarcaah.

And it came to pass that in the City of Gumarcaah, the people prospered and established their splendid thrones and royal seats, distributing honors among all the lords. The nine lords of the Cavec formed nine families; the lords of Nihaib formed another nine; the lords of Ahau-Quiché formed four families; and the lords of Zaquic formed two families. Their numbers grew significantly, with many followers for each lord, thus expanding their influence and power. Each lord had a large family and a great house, and the names of these lords became known throughout the land. The lords of Cavec included Ahpop, Ahpop-Camhá, Ah-Tohil, Ah-Q'uq'umatz, Nim-Chocoh-Cavec, Popol-Vinac-Chituy, Lolmet-Quehmay, Popol-Vinac Pa-Hom Tzalat, and Uchuch-Camhá. These were the esteemed leaders of the Cavec, each with their own great house.

And it came to pass that the lords of Nihaib were also established, with each having their own great house. The lords were Ahau-Galel, Ahau-Ahtzic-Vinac, Galel-Camhá, Nima-Camhá, Uchuch-Camhá, Nim-Chocoh-Nihaibab, Avilix, Yacolatam, Utzampop-Zalclatol, and Nimá-Lolmet-Ycoltux, forming the nine families of Nihaib. Similarly, the lords of Ahau-Quiché were four in number: Ahtzic-Vinac, Ahau-Lolmet, Ahau-Nim-Chocoh-Ahau, and Ahau-Hacavitz, each presiding over their respective great houses. The house of Zaquic, though smaller, was led by Lords Tzutuhá and Galel Zaquic, who shared a single great house. Thus, the twenty-four lords and their great houses came into being, signifying the grandeur and power of the Quiché people as they continued to build their society in the City of Gumarcaah.

And it came to pass that as the Quiché kingdom flourished, the construction of their city out of stone and mortar attracted the attention of both small and great tribes. The Quiché's influence expanded as their glory and majesty waxed, particularly with the erection of the house of the Creator Ahau and the residences of their lords. The work of building these structures was carried out by their sons and vassals, who had multiplied significantly. This labor was not done under duress, for the vassals belonged to the lords and willingly assembled to heed their commands. The lords were greatly revered, and their birthdays were celebrated with high regard by the growing population of the city and country. However, not all tribes submitted or were conquered in battle; rather, the kingdom's population increased due to the wonders performed by the lords, especially under the reign of King Q'uq'umatz and King Cotuhá.

And it came to pass that King Q'uq'umatz, who was Ahau-Chu-Waaj and the Creator who dwelt with the people arriving from across the seas, was renowned for his extraordinary abilities, which solidified the Quiché's influence and power. For seven days, Q'uq'umatz ascended to the skies, and for another seven days, he descended into Xibalba. He transformed into a serpent for seven days, then

became an eagle, and later a jaguar, truly embodying these majestic creatures. He even transformed into clotted blood, remaining motionless for seven days. His miraculous transformations instilled awe and fear in the other lords, and the tales of his wondrous nature spread far and wide. This marked the beginning of the Quiché's grandeur, as King Q'uq'umatz demonstrated his power to dominate all towns, asserting that he alone was destined to lead the people. His reign, part of the fourth generation, left a lasting legacy, with his sons and grandsons remembering him for his remarkable feats, as he had children and grandchildren.

And it came to pass that King Q'uq'umatz's reign was not merely for personal glory, but as a means to unify and lead the people under one chief. His extraordinary abilities were a testament to his divine connection and leadership, ensuring that the Quiché remained a powerful and respected nation. The generation of King Q'uq'umatz, the fourth in their lineage, laid the groundwork for subsequent generations to follow. His successors, including Tepepul and Iztayul, who reigned during the fifth generation, carried on his legacy. Each generation of lords continued to lead, expand their influence, and ensure the prosperity of their people, guided by the remarkable example set by Q'uq'umatz.

THE THIRTY-SEVENTH TEACHING OF AHAU

In the sixth generation, Kings Gag-Quicab and Cavizimah expand the Quiché influence through conquests—Neighboring nations are subjugated, and the Quiché's power grows—Fortifications are established, and strategic positions are assigned to clans—The Quiché lords lead successful campaigns, capturing prisoners and rewarding warriors—The council of lords creates the titles of Galel-Ahpops, marking the origin of esteemed titles—New leaders are appointed, embodying the unity and strength of the Quiché nation—The first sons and vassals are entrusted with defense and governance, ensuring continued prosperity.

And it came to pass that in the sixth generation, two great kings arose, known as Gag-Quicab and Cavizimah, who performed heroic deeds and expanded the Quiché's influence. Their reign marked a period of significant conquests and the subjugation of neighboring nations, both small and large. Among these were the lands that once belonged to the Cakchiquel, Rabinal, Caoqué, Zaccabahá, and other towns such as Zaculeu, Chuvi-Miquiná, Xelahun, Chuva-Tzac, and Tzolahche. These peoples bore animosity toward Quicab, who waged war against them, conquering and destroying their fields and towns. Under his leadership, the soldiers of Quicab extended their reach to distant regions, compelling all but a few tribes to pay tribute. Those who resisted were met with violence, becoming slaves or killed with arrows, and their towns were swiftly razed, leaving no glory or power remaining.

And it came to pass that the destruction wrought by Quicab was swift and

decisive, akin to a lightning strike shattering rock. The conquered people were filled with terror, and as a testament to Quicab's valor, a pile of stones remains at Colché, resembling stones cut with the edge of an axe. This site, known as Petatayub on the coast, stands as proof of his might to those who pass by. Despite their efforts, none could kill or overcome Quicab, for he was a truly brave man, and all nations rendered tribute unto him. The lords gathered in council, fortifying ravines and towns, having subdued the tribes. Spies were dispatched to observe the enemy, and they established settlements in the conquered territories, preparing for any potential return of the tribes.

And it came to pass that the lords, having fortified their positions, declared, "These shall serve as our forts and towns, our walls and defenses, where our valor and manhood shall be proven." With these words, they assigned each clan to strategic positions to guard against any threats. Quicab instructed them, "Go forth, for now this land is ours. Fear not, but if enemies come to kill you, send for me swiftly, and I will come to kill them!" Thus, he took leave of them in the presence of the Galel and the Ahtzic-Vinac. The bowmen and slingers, as they were known, set out to their posts, while the grandfathers and fathers of the Quiché nation took their battle positions on the mountains, serving as sentinels and guardians with their bows and slings, ready to defend their lands.

And it came to pass that the people of Uvilá, Chulimal, Zaquiyá, Xahbaquieh, Chi-Temah, Vahxalahuh, Cabracán, Chabicac-Chi-Hunahpú, Macá, Xoyabah, Zaccabahá, Ziyahá, Miquiná, Xelahuh, and those from the coast were mobilized to observe the war and safeguard the land. They acted under the command of Quicab and Cavizimah, the Ahpop and Ahpop-Camhá, along with the Galel and the Ahtzic-Vinac, who were the four lords. These lords sent them to watch over the enemies of the Quiché. The lords Queemá of the Nihai and Achac-Iboy of the Ahau-Quiché also played pivotal roles in this strategic deployment. The sons and vassals took their positions on the mountains, capturing prisoners and bringing them before Quicab, Cavizimah, the Galel, and the Ahtzic-Vinac. The bowmen and slingers waged war, capturing captives and prisoners, and those who distinguished themselves in battle received gifts and rewards from the lords.

And it came to pass that after the successful campaigns, the lords convened in council, led by the Ahpop, the Ahpop-Camhá, the Galel, and the Ahtzic-Vinac. They decreed that those who had proven themselves first in battle would be honored with the rank of representing their families. "I am the Ahpop! I am the Ahpop-Camhá! Mine shall be the rank of the Ahpop; meanwhile, thou, the Ahau-Galel, shall hold the rank of Galel," declared the lords during their council. Similarly, the clans of Tamub and Ilocab followed suit, ensuring that the three clans of the Quiché were equal in position. For the first time, they named their sons and vassals as captains, bestowing upon them titles and distinctions, marking the origin of the Galel-Ahpop and the creation of their esteemed titles.

And it came to pass that the sons and vassals were not made captains in the heart of Quiché. Instead, they were appointed on the mountains known as Xebalax and Xecamax, where they received their commands and titles. This took place in Chulimal, where the naming, promotion, and distinction of the twenty Galel and twenty Ahpop were conducted by the Ahpop, the Ahpop-Camhá, the Galel, and the Ahtzic-Vinac. The warriors were given prestigious titles such as Nim-Chocoh, Galel-Ahau, Galel-Zaquic, Galel-Achih, Rahpop-Achih, Rahtzalam-Achih, and Utzam-Achih. These titles were conferred upon the first sons and vassals of the Quiché nation, who served as spies, scouts, bowmen, slingers, and the fortifications of the Quiché. The clans of Tamub and Ilocab similarly named and ennobled their first sons and vassals, establishing the origins of the Galel-Ahpops and the enduring titles that are preserved in their lands.

And it came to pass that the creation of these titles and the establishment of the Galel-Ahpops were formalized by the authority of the Ahpop, the Ahpop-Camhá, the Galel, and the Ahtzic-Vinac. These titles symbolized the unity and strength of the Quiché nation, as well as the valor of those who bore them. The newly appointed leaders took their places on thrones and seats of authority, embodying the power and prestige of their ancestors. As the first sons and vassals of the Quiché, they were entrusted with the defense and governance of their people, ensuring the continued prosperity and dominance of their nation.

THE THIRTY-EIGHTH TEACHING OF AHAU

The House of the Creator is established, honoring Ahau and the divine teachers Tohil, Avilix, and Hacavitz—The temple becomes a center for sacrifices and devotion—Kings like Q'uq'umatz are celebrated for their wisdom and foresight—The lords engage in fasting and sacrifices, praying for prosperity and protection—The Quiché nation thrives under the leadership of the Ahpop, Ahpop-Camhá, Galel, and Ahtzic-Vinac—Tributes from conquered tribes symbolize the Quiché's influence—The steady growth and consolidation of power under Q'uq'umatz and his successors ensure the enduring legacy of the Quiché nation.

And it came to pass that the House of the Creator was established, named in honor of the divine teacher, Ahau. The Great Edifice of Tohil, the First Grandfather and Teacher who is the spirit of the Sun, served as the temple for the people of Cavec, Avilix for the Nihaib, and Hacavitz for the Ahau-Quiché. Tzutuhá, located in Cahbahá, was a grand structure with a revered stone, respected by all the lords of Quiché and the surrounding tribes. The people first offered sacrifices at Tohil's temple, then paid respects to the Ahpop and Ahpop-Camhá, before presenting their tribute to the king.

The kings, including Q'uq'umatz, known as the Creator who arrived, were celebrated for their wisdom and foresight, perceiving the future of war, death,

and prosperity. They possessed a sacred book, the Pop Wuj, which held the knowledge of their people. Their leadership was marked by fasting and sacrifices, acknowledging their divine creation and the kingdoms granted to them.

And it came to pass that the lords engaged in rigorous fasting and made sacrifices to honor Ahau, the Creator. Their devotion was demonstrated through long periods of abstinence, where nine men fasted and another nine made sacrifices, burning incense. Thirteen more joined in fasting, while another thirteen made offerings before Tohil. During these times, they subsisted only on fruits such as zapotes, matasanos, and jocotes, abstaining from tortillas. Whether there were seventeen men making sacrifices or ten fasting, they consumed no food, fulfilling their sacred duties as lords. They abstained from the company of women, remaining alone in the House of the one Creator Ahau, praying and burning incense from dusk until dawn. Their hearts grieved as they prayed for the happiness and prosperity of their sons, vassals, and kingdom, lifting their faces to the sky in supplication.

And it came to pass that the lords, while in the House of the one Creator Ahau, lifted their voices in prayer, seeking blessings for their people. They implored, "Oh, Thou, beauty of the day! Thou, Huracán; Thou, Heart of Heaven and Earth! Bestow upon us richness and grant life and growth to our sons and vassals. Multiply those who must maintain and nourish Thee, wherever they may invoke Thee in the fields, by the rivers, or beneath the trees and vines. Protect them from disgrace and misfortune, let them not fall or be wounded, nor face condemnation. Grant them safe and beautiful paths, free from obstacles and harm. Let there be peace and tranquility in Thy presence, oh, Ahau!" Thus, the lords prayed with fervent hearts, seeking the well-being of their people and the prosperity of their kingdom.

And it came to pass that the lords, through their devotion and sacrifices, upheld the authority and power of the Ahpop, the Ahpop-Camhá, the Galel, and the Ahtzic-Vinac. Each pair of leaders bore the responsibility of guiding the Quiché nation, ensuring the continuity of their traditions and customs. United in purpose, the people of Tamub, Ilocab, Rabinal, Cakchiquel, Tziquinahá, Tuhalahá, and Uchabahá followed the teachings passed down from their ancestors. The lords exercised their leadership not through the squandering of resources, but by wisely managing the gifts and tributes brought by the conquered tribes. Precious stones, metals, honey, emerald bracelets, and garlands of blue feathers were among the offerings presented to the marvelous kings Q'uj'umatz, Cotuhá, Quicab, and Cavizimah. These tributes symbolized the high esteem in which the Quiché were held and the extensive reach of their influence.

And it came to pass that the power and influence of the Quiché did not grow rapidly but steadily, under the wise leadership of Q'uj'umatz, the Creator who

initiated the kingdom's expansion. His reign marked the beginning of the Quiché's aggrandizement, setting the stage for future generations. The lords who followed, including Cotuhá, Quicab, and Cavizimah, continued to build upon this foundation, ensuring the prosperity and dominance of their nation. The conquered tribes, though filled with sorrow, came to pay tribute, acknowledging the sovereignty of the Quiché. This era of growth and consolidation was a testament to the enduring legacy of Q'uq'umatz and the strength of the Quiché nation.

THE THIRTY-NINTH TEACHING OF AHAU

The lineage of Quiché rulers begins with Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, aligning with sacred cycles of the Tzolk'in and Haab'—Generations of rulers follow, each guided by the sacred calendar—The Quiché expand and prosper under leaders like Q'uq'umatz and Cotuhá—Despite the arrival of the Spaniards, the Quiché maintain their traditions—The Great Houses of Cavec, Nihab, and Ahau-Quiché preserve their titles and governance structures—The lineage and titles of the lords continue to uphold the authority and identity of the Quiché people amidst changing times.

And it came to pass that the lineage and order of the Quiché rulers began with our first grandfathers and fathers: Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam. According to the sacred cycles of the Tzolk'in and Haab', this era aligns with the completion of a great cycle in the Long Count calendar, a time when the sky was darkened and the world was renewed.

During this time, when the sun, moon, and stars became visible again, our ancestors re-established the roots of our civilization. The cycles of time, as recorded by our priests, foretold the emergence of these rulers.

Qocavib, the second generation, continued this legacy, followed by Balam-Conaché, who first bore the title of Ahpop. In the fourth generation, Cotuhá [I] and Iztayub led our people. Then arose Q'uq'umatz and Cotuhá [II], the first of the marvelous kings, whose reign during the completion of another cycle marked a period of growth for the Quiché.

The cycles of the Tzolk'in and Haab' guided the succession of our rulers. As the Long Count marked the passage of epochs, the lineage of our kings unfolded. Each generation arose in accordance with the sacred rhythms of the calendar.

In the fifth generation, Q'uq'umatz and Cotuhá [II] led an era of marvels. They were followed by Tepepul and Iztayul in the sixth generation. Quicab and Cavizimah, in the seventh generation, expanded our dominion.

The eighth generation saw the reign of Tecum and Tepepul. They were succeeded by Vahxaqui-Caam and Quicab in the ninth generation, their rule marked by prosperity.

In the tenth generation, Vucub-Noh and Cautepetch led the Quiché. Oxib-

Queh and Beleheb-Tzi followed in the eleventh generation, during the arrival of the Spaniards. Despite challenges, they maintained the traditions of the ancestors.

The sacred calendar continued to guide our people, ensuring that each generation of rulers upheld the values and responsibilities of their lineage. The cycles of the Tzolk'in and Haab' remained a source of guidance for the Quiché.

And it came to pass that the twelfth generation of rulers, Oxib-Queh and Beleheb-Tzi, faced the arrival of the Spaniards, marking a significant change for the Quiché. Despite the external pressures, they held steadfast to the customs and leadership principles established by their ancestors.

In the thirteenth generation, Tecum and Tepepul paid tribute to the Spaniards, navigating the complex dynamics of the new era. They left behind sons who continued their lineage, adapting to the evolving circumstances while striving to preserve the essence of Quiché governance.

The fourteenth generation saw Don Juan de Rojas and Don Juan Cortés rise to leadership. As sons of Tecum and Tepepul, they represented a continuation of the Quiché line, albeit under the influence of Spanish rule. Despite the shifts in power, the structure of the Great Houses and the titles of the lords remained a testament to the enduring legacy of the Quiché rulers.

The names of the Great Houses and their lords were preserved, reflecting the deep-rooted traditions and the resilience of the Quiché people in maintaining their identity amidst changing times.

And it came to pass that the Great Houses of the Quiché continued to uphold the lineage and titles of their ancestors. The nine families of Cavec were led by lords with titles such as Ahau-Ahpop, whose Great House was called Cuhá, and Ahau-Ahpop-Camhá, with the Great House of Tziquinahá. Other Great Houses included Nim-Chocoh-Cavec, Ahau-Ah-Tohil, Ahau-Ah-Q'uq'umatz, Popol-Vinac Chituy, Lolmet-Quehnay, Popol-Vinac Pahom Tzalatx Xcuxebá, and Tepeu-Yaqui.

These families, each with numerous sons and vassals, formed the backbone of the Quiché society, maintaining the traditions and governance structures that had been passed down through generations.

And it came to pass that the lineage of the Nihaiib was also preserved, with its nine Great Houses led by lords who carried forward their ancestral legacy. The first lord of the Nihaiib, Ahau-Galel, was the head of one Great House. Other notable lords included Ahau-Ahtzic-Vinac, Ahau-Galel-Camhá, Nima-Camhá, Uchuch-Camhá, Nim-Chocoh-Nihaiib, Ahau-Avilix, Yacolatam, and Nima-Lolmet-Ycoltux.

These Great Houses of the Nihaiib, much like those of the Cavec, were integral to the social and political fabric of the Quiché, ensuring the continuity of leadership and the observance of customs that defined their people.

And it came to pass that the lineage of the Ahau-Quiché was upheld by their

grandfathers and fathers, beginning with Mahucutah as the first man. The succession continued with Qoahau, Caglacán, Cocozom, Comahcún, Vucub-Ah, Cocamel, Coyabacoh, and Vinac-Bam. These were the kings of the Ahau-Quiché, each generation following the sacred cycles and maintaining the order of their society.

The titles of the lords who formed the Great Houses of the Ahau-Quiché were also preserved. Ahtzic-Vinac-Ahau was the title of the first lord, followed by Lolmet-Ahau, Nim-Chocoh-Ahau, and Hacavitz. These four Great Houses played a crucial role in the governance of the Ahau-Quiché, representing the authority and continuity of their lineage.