

BOOK 1
THE CREATOR GODS

The Popol Vuh, often regarded as the sacred book of the K'iche' Mayan people, is a captivating text that provides insight into the mythological and cultural beliefs of this ancient civilization. Its first part sets the stage for the grand narrative that follows, offering a glimpse into the creation of the world and formation of the first humans and the heroic struggles of good and evil.



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THE SACRED TEXT OF THE MAYA CIVILIZATION

POPOL VUH



A TIMELESS JOURNEY EXPERIENCE IN AUGMENTED REALITY – MAYAN WISDOM REIMAGINED

Popol Vuh

Testament of time, witness of creation, voices from beyond.

POPOL VUH

THE SACRED TEXT OF THE MAYAN CIVILIZATION

The Popol Vuh is an ancient Mayan text that is often considered one of the most important pieces of pre-Columbian literature. It is sometimes referred to as the "Mayan Bible" because it contains the creation myths and religious stories of the Maya civilization. The Popol Vuh was originally written in the K'iche' Maya language and is believed to have been recorded in the 16th century, although the content of the text likely reflects much older oral traditions.

The Popol Vuh contains a rich collection of myths, legends, and historical accounts. It describes the creation of the world, the adventures of the hero twins Hunahpu and Xbalanque, and the exploits of the gods and mythological beings of Maya cosmology. It also delves into the cultural and moral values of the Maya people, their understanding of the cosmos, and their relationship with the divine.

The text is invaluable for understanding the religious and cultural beliefs of the Mayans, as well as their historical narratives and worldview. It provides insights into the complex cosmology and mythology of this Mesoamerican civilization. The Popol Vuh is an essential source for scholars studying the ancient Maya, and it offers a fascinating glimpse into the rich cultural heritage of this civilization.



ENDLESS DARKNESS

In the timeless epoch before time itself, the universe lay in a state of pure potential

A vast, uncharted sea of primordial waters and an expansive sky filled with nothing but endless darkness. No life stirred within this boundless expanse, and there was no order to be found. It was a world waiting, waiting to be born.

The silent waters stretched out as far as the eye could not see, and the endless sky loomed above, devoid of stars and sun. It was as if the canvas of creation itself remained blank, and the gods had yet to dip their brushes into the palette of existence.



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In this realm of infinite possibility, the gods convened, a celestial council of divine beings. Among them, the Heart of Sky, the god Jun Raqan, watched over all. They gazed upon the void, pondering the vast emptiness, and within their divine hearts, a longing stirred a desire for life, for order, for beings who would acknowledge and revere their divine presence.

"Jun Raqan":

Phonetic Pronunciation: "Hoon-ra-kah"
/'hʊrəkən, 'hʊrəkɑ:n/



TEPEU & GUCUMATZ

Before the world had a true form, there were two Gods. These Gods were Tepeu, the Maker and Gucumatz, the Feathered Spirit. While the world around them was dark, the two Gods glittered with brilliant blue and green feathers. They came together to create the world

"Tepeu"

"Gucumatz"

Phonetic Pronunciation: "Tay-pay-oo"
/'teipeiu/

Phonetic Pronunciation: "Goo-koo-mahtz"
/gu:kumæts/



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SO THEY SPOKE

Thus let it be done! Let the emptiness be filled! Let the water recede and make a void, let the earth appear and become solid; let it be done. 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 and formation until the human being is made, man is formed.



PLAINS, MOUNTAINS AND ANIMALS

Then they made the small wild animals, the guardians of the woods, the spirits of the mountains, the deer, the birds, pumas, jaguars, serpents, guardians of the thickets. And the Forefathers asked: 'Shall there be only silence and calm under the trees, under the vines? It is well that hereafter there be someone to guard them.'



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NO PRAY

Then they said to them: "Because it has not been possible for you to talk, you shall be changed. We have changed our minds: Your food, your pasture, your homes, and your nests you shall have; they shall be the ravines and the woods because it has not been possible for you to adore us or invoke us.



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WORSHIP

They wished to give them another trial, But they could not understand each other's speech; they could succeed in nothing and could do nothing. For this reason, they were sacrificed and the animals which were on earth were condemned to be killed and eaten.



A new ATTEMP



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BEFORE DAWN

The gods decided to make a second attempt, the great night of creation continued to advance and dawn was near.

They were concerned that their new creation had memory and that they would make offerings, so they took clay and molded beings that had a human-like shape, thus giving them life.



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UNSTABLE

The creatures could speak, but their words made no sense, they were not understood, they were clumsy when walking, they could not multiply and they fell apart easily.



THE ADVICES OF XIPIYAKOK AND IXMUKANE

The primeval gods met again and consulted the grandparents; the grandfather of the day and the grandmother of dawn; The Ancient Secret and The Ancient Enchantress.

"Xipiyakok":

Phonetic Pronunciation: "Shee-pee-yah-kok"
/ʃi:'pi:ja,kok/

"Ixmukane":

Phonetic Pronunciation: "Eeks-moo-kah-nay"
/iks'mu:ka,nei/



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WOOD

They threw tz'ite' and corn to know the luck and thus they knew that they had to create men and women of wood.

Tz'ite': refers to a bag with 260 seeds of the Palo de Pito *Erythrina berteroana*, which is used in divination rituals.
Phonetic Pronunciation:tsi-TAY - /tsi'teɪ/



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NO FAITH

And men of wood were created, they spoke, walked, ran and reproduced among themselves, but they forgot their creators.

They had no spirit, they had no feelings, they had no soul, they were not grateful to their creators.



POPOL VUH

THE SACRED TEXT OF THE MAYAN CIVILIZATION

FAIL AGAIN

And men of wood were created, they spoke, walked, ran and reproduced among themselves, but they forgot their creators.

They had no spirit, they had no feelings, they had no soul, they were not grateful to their creators.



POPOL VUH

THE SACRED TEXT OF THE MAYAN CIVILIZATION

SURVIVORS

The men and women who managed to survive emigrated to the jungles. Today, they have transformed into the monkeys that inhabit the trees. This is why they closely resemble humans, as they are the descendants of the wooden beings crafted by the creators.



A WORD OF GODS

A mysterious being appeared, Wuqub Kaquix (or Seven Macaw,) was his name, a proud being, who praised himself, spoke of his necklaces, rings, feathers, jade, silver, he believed himself to be the light of the sky, the sun and the moon, only had great ambitions and wanted to convince the other gods of it.

He was to be defeated.

"Wuqub Kaquix":

Phonetic Pronunciation: "Woo-koob ka-keesh"
Wuqub: [wuk'ub] - Kaquix: [ka'kwif]



THE YOUNG TWIN GODS

Two young twin gods decided to defeat him, Junajpu (Blowgunner) and Xbalamke (Little Night Sun).

One day the twins saw him up the tree, eating the fruit from it, Junajpu hit him in the jaw with a blowgun that knocked him off the tree, and when Wuqub Kaquix wanted to finish him off, he fled, but not before tearing off one of the twin's arms.

When he got home, he hung his arm over the fire to dry.

Junajpu also arrived home and told what happened to his grandparents, who swore to take revenge, so they devised a strategy to finish off Wuqub Kaquix.

“Junajpu”

“Xbalamke”

Phonetic Pronunciation: "Hoo-nah-oo-poo "
/xunahpu/

Phonetic Pronunciation: "Sh-bah-lahm-keh"
/ʃbahlanke/



THE ELDERS TAKE REVENGE

The grandparents pretended to be healers looking for work and played at the house of Wuqub Kaqix who was still sore from the battle with the twins, he could no longer show off his jewel-encrusted teeth.

The grandparents convinced him to heal his wounds and when they had him in their hands the twins proceeded to remove the few teeth he had and replace them with corn grains and also take out his eyes to put an end to his arrogance, they recovered Junajpu's arm and returned to their home .

Soon Wuqyb Kaqix died and with that his pride.



THE BLOOD CALLS

Buqub Kaqix had children, one of them was Sipakna, an extremely strong being, he boasted that he could move hills and mountains.

One day he was bathing in a river when he saw 400 young entities passing by carrying a gigantic and heavy log that they would place as a central column in his new home.

Upon seeing them, he offered them help and young people accepted, but moments later they were afraid of his strength and that he could kill them, so they decided to act first by setting a trap for him.

They asked Zipacna to dig a deep hole to place the log and he agreed.

When the hole was about to end, he decided to make a side cave because he also suspected the young people. He shouted that the hole was ready and the young people, without waiting for him to come out, dropped the heavy log to crush him. Zipacna faked screams of pain and the young people celebrated his death.

Inside the cave, Zipacna tore out his hair and nails and gave them to the ants. When they came to the surface, they convinced the young people that he was dead, so they decided to celebrate and prepare liquor.



DIG AND ATTACK

The preparation of the drink lasted three days and when they were drunk without them realizing it Zipacna, who patiently waited to attack from inside the cave and taking advantage of the fact that the young people were drunk, came out of the hole and used the trunk crushen all.

The young ascended to the sky and became what we know as the Pleiades.



JUSTICE FOR ALL

Junajpu and Xbalamke were saddened by the death of the 400 and tracked down Zipacna.

One day Zipacna was walking along the river again, looking for food, since crabs were his favorite prey, the twins who had been following him to avenge the death of the 400 decided to make a plan to finish him off.

They built a giant crab and placed earth inside it since they knew that Zipacna could not refuse to hunt such prey.

Zipacna did not know what the twins looked like, so they convinced him to go to the cave and hunt down the crab.

The crab went deeper and deeper into the cave and Zipacna followed it when they were in the deepest part they foraged, the crab finished off Zipacna and to make sure the twins collapsed the cave, Me'awan was the name of the cave.

And this was the end of Zipacna, the one who moved mountains.



BAD ROOTS

Huracan the god, upon seeing this feat, revealed to the twins that there was another son of Wukub Kaqix, Kabraqan was his name, and they also ordered them to destroy him, to finally put an end to the seed of Wukub Kaqix.

Kabraqan loved to jump and shake mountains, with a small blow of his feet he could open the earth.

The twins followed the commotion and found him, he still did not know that the twins were the ones who killed his brother and father.

The twins challenged him by telling him that they knew a mountain that grew every day and that it was impossible to tear it down.

Kabraqan, upon learning of this, was excited to discover and collapse this new mountain unknown to him, so he told the twins to take him.

On the way the twins were hunting birds with their blowguns until they had collected a good amount, Kabraqan asked them to eat and they agreed to share their birds, but they filled one with a mixture of earth with lime among other elements that even today our protection have not been revealed to us.

Kabraqan ate it in one bite and they continued on their way. Suddenly he began to weaken. The twins, seeing him vulnerable, tied him up and buried him very deep.

In this, way the twins defeated Kabraqan and the offspring of Wuqub Kaqix.

Every time he shakes nowadays, it's Kabraqan trying to break free.

“Kabraqan”

Phonetic Pronunciation: "Ca-bra-can"
//ka'bra'kan//



A LEGACY OF POWER

A legacy of power

This is the lineage of the twins:

His grandparents were Xpiyakok and Ixmukane.
Xpiyakok and Ixmukane had 2 children.
Jun Junajpu and Wuqub Junajpu were their names.
Jun Junajpu had a wife, his name was Ixbaqiyalo.
While Wuqub Junajpu was single.

The sons of Jun Junajpu and Ixbaqiyalo were called Jun Batz' and Jun Chowen.

When Jun Batz' and Jun Chowen were adults his mother Ixbaqiyalo died so Jun Junajpu was widowed, but he later had 2 children, our heroes Junajpu and Xbalamke, the name and origin of his mother will be revealed later.

Jun Batz' and Jun Chowen are recognized for being the gods of the arts; they were musicians, painters, orators, writers, goldsmiths, dancers and everything related to the arts.

When Jun Batz' and Jun Chowen were young, they accompanied their father Jun Junajpu and their uncle Wuqub Junajpu to play Pokolpok, which is known today as the Mayan ball game.

The noise that these four made was very annoying for the Ajawab (Lords) of the underworld, called Xibalba, they felt that they were playing over their heads, so they sent for Jun Junajpu and Wuqub Junajpu to challenge them to a game of Pokolpok and decide their destination.

“Xpiyakok” Phonetic Pronunciation: "Sh-pi-yacock" /ʃpiˈjakok/	“Ixmukane” Phonetic Pronunciation: "Sh-mu-caneh" /ɪʃmuˈkane/
“Jun Junajpu” Phonetic Pronunciation: "Hun-hunapu" /hun huˈnajpu/	“Wucub Junajpu” Phonetic Pronunciation: "Wucub-hunapu" /wukub huˈnajpu/
“Ixbaqiyalo” Phonetic Pronunciation: "ishba-quiyalo" /ɪʃbaˈqijalo/	“Jun Batz” Phonetic Pronunciation: "Hun-Bats" /hun bats/
“Jun Chowen” Phonetic Pronunciation: "Hun-tsho-wen" /hun tʃoˈwen/	“Pokolpok” Phonetic Pronunciation: "Pockol-Pock" /pokolˈpok/



JOURNEY TO XIBALBA

This is how the brothers were called to Xibalba, 4 owls were the messengers of the underworld.

Jun Kame and Wuqub Kame were the lords of Xibalba and they had a group of harmful Ajawab under their command, these were:

Xikiripat and Kuchima Kik, who caused blood diseases.

Ch'amiyabaq and Ch'amiyajolom were sheriffs and executed orders, their rods of authority were bones and they sucked blood until they left their captives in bones.

Ajal Mes and Ajal Toq'ob, their job was to create discord and a bad mood.

Xik and Patan caused sudden death with vomiting of blood.

When the brothers were called, the lords of Xibalba asked them to bring their gaming implements, they planned to display them as trophies after winning the game, but they left some at their mother's house.

They said goodbye to their mother Ixmukane, who was left sad and sobbing, and to their two sons Jun Junajpu and Wuqub Junajpu, leaving them with instructions to maintain the warmth of the home with their songs, dances, sculptures, and music to console their grandmother.

After a tortuous path they arrived at Xibalba, they found 2 entities sitting and they knelt to greet them, when they heard laughter in the background, it was the Ajawab who made fun of the twins because they were 2 sculptures they greeted.

And so began the brothers' adventure in Xibalba.

“Jun Kame” Phonetic Pronunciation: "Hun-kame" /hun 'kame/	“Wuqub Kame” Phonetic Pronunciation: "Buc-ub Kame" /wu'kub 'kame/	“Ch'amiyabaq” Phonetic Pronunciation: "Tcha-mi yabaq" /tʃ'ami'jabaq/	“Ch'amiyajolom” Phonetic Pronunciation: "Tcha-mi yaholom " /tʃ'ami'jolom/
“Xibalba” Phonetic Pronunciation: "Shi-balba" /ʃi'balba/	“Ajawab” Phonetic Pronunciation: "Ah-awab" /a'hawab/	“Ajal Toq'ob” Phonetic Pronunciation: "Ahal Tocob" /a'hal toq'ob/	“Xik” Phonetic Pronunciation: "Shic" /ʃik/
“Xikiripat” Phonetic Pronunciation: "Shiki-ripat" /ʃiki'ripat/	“Kuchima Kik” Phonetic Pronunciation: "Kutch-ma kik" /ku'tʃima kik/	“Ajal Me”s Phonetic Pronunciation: "Ahal-mes" /a'hal mes/	“Patan” Phonetic Pronunciation: "Pat-an" /'patan/



DEADLY CHALLENGE

The Ajawab revealed themselves to them, and welcomed Xibalba, warning them to prepare for tomorrow's game and to use the ornaments they had brought.

Before showing them their rooms, they asked them to sit on some white thrones for special guests, but these thrones were a trap, there was a fire on the seat, and the brothers burned their butts, the Ajawab once again mocked and laughed at them.

They told them to go to a place to rest and prepare for the game, but the place was gloomy and completely dark, so they were provided with a stick with a lit candle and cigarettes to accompany the night with the condition that they should return them intact.

Early the next day they called them to the game and asked them for the items that they had lent them the night before, but when they had lit the stick it had burned out and before it burned out they decided to smoke their cigarettes.

Seeing this, the Ajawab decided to sacrifice them, everything had been a trap and unfair excuse to finish them off.

After sacrificing them, they buried them together, but they cut off Jun Junajpu's head and hung it on a dry and sterile jicaro (pumpkin) tree.

When Jun Junajpu's head was placed, the tree began to bloom and fill with fruits. Jun Kame and Wuqub Kame were amazed at such an event. The fruits were so many, so large, and the branches were so loaded that Jun Junajpu's head could no longer be seen. and they no longer knew where he was.

Thus the Ajawab forbade everyone that no one should approach, take shade or cut a fruit from the tree, this event was highly commented on by all the inhabitants of Xibalba.



THE VIRGIN IXKIK'

Kuchuma Kik' was one of the Ajawab of Xibalba who witnessed from afar how the tree with Jun Junajpu's head blossomed and upon returning home he commented on it all with the rest of his family.

Everyone listened to the great story with great attention, among them a beautiful young virgin named Ixkik', she was amazed by her father's story and was curious to verify what she had heard.

Ixkik' secretly left her house to see the tree up close. On the way she wondered what kind of fruit it would have, if they were edible, what it would smell like. When she arrived she approached a little fearfully but was fascinated by the aroma of the flowers. and the beauty of its fruits, so he thought there was no reason to be scared.

Suddenly one of the fruits she spoke, was Jun Junajpu's head already turned into a skull, what are you looking for? what do you want? she asked him, do you want one of these fruits? Yes, Ixkik replied, 'Extend your hand,' said Jun Junajpu's skull and let saliva fall into her hand.

It is the only thing I have left, said Jun Junajpu, my head is dry, I have no scalp, only my saliva, which contains the inheritance of sages and orators, it is what I have done with you, rise to the surface so that you do not kill

Due to this event, the young woman became pregnant, before the eyes and approval of the creator gods.

Upon learning of Ixkik's disobedience; Her father Kuchuma Kik 'met with the Ajawab to tell them what had happened, they all decided that the young maiden should be sacrificed, so they called 4 owls, who were her executioners, to kill her.

They carried an obsidian knife to execute her and had to return with Ixkik's heart in a container to verify her death.



SACRIFICE

The owls took the young woman to kill her, Ixkik' ready to take out her heart.

The young woman devised a plan, but she had to convince the owls first, I have not yet to die because I am still a virgin and no one has touched my body and it is not a disgrace, it happened when I visited the forbidden tree, you also do not have to obey when the Send people to be killed or brought to death, you will carry innocent blood on your hands and I will carry the fruit of Jun Kame and Wuqub Kame.

It was not difficult to convince the owls, because they were also tired of obeying aberrant orders from the Ajawab of Xibalba, so they asked Ixkik' what she proposed to deceive the lords.

My heart will not be theirs and you will come with me, she exclaimed.

Let's collect sap from this tree, which seems to cry blood, with the obsidian knives they made cuts in the trunk to obtain the sap that they collected in the pot and it thickened.

The blood took the shape of a bloody heart before everyone's incredulous gaze.

Flee upwards and we will return to Xibalba and convince the Ajawab that this is your heart, the owls told Ixkik'.

Was the sacrifice consummated? the Ajawab asked, that's right gentlemen, here is the proof, prepare firewood because we will burn this heart.

They made a bonfire and threw the heart into the flames, the smoke greatly pleased the Ajawab who were surprised by the flames and the smell it gave off, they were enthralled with the fire, while this was happening the owls looked for their way to join Ixkik'.

And thus the lords of Xibalba were defeated.



WELCOME TO THE FAMILY

Ixkik' managed to leave the Underworld having deceived the Ajawab, and he dedicated himself to searching for Jun Junajpu's house until he saw a house in the distance.

The first ones he met were Jun Batz' and Jun Chowen, the first children of Jun Junajpu, he found them making sculptures, painting and writing, still following orders to entertain his grandmother.

Ixkik 'entered the house and met Ixmukane, he introduced himself to her, telling her that he brought the seed of Jun Junajpu, and told her everything he had experienced in Xibalba.

Uxmukane did not believe him, she was convinced that Ixkik' was lying, she knew that Ixkik''s parents were responsible for the death of her children, she accused her of being an impostor, a prostitute and that what she was wearing in her twenties was the result of her adventures. , invited her to leave her house and return the way she came.

I am the carrier of Jun Junajpu's seed, she told him, when what I carry in my womb is born, you will see that his face will be the same as those of her son.

Jun Batz' and Jun Chowen were furious, they did not want her to be her sister-in-law and despised her.

Ixkik 'sobbing and with his head down accepted the rejection of his new family.

While you are here you will help me and you will be tested because that is the obligation of a daughter-in-law, Ixmucane told her.

So Ixkik 'began to live with her daughter-in-law and her other family. It wouldn't be easy but he had nowhere else to go because he couldn't return to Xibalba without them sacrificing her and her owls.



THE GESTATION OF HEROES

When Ixkik' was pregnant, her mother-in-law sent her to the field to get cobs. Ixmucane knew that the land was dry and that the field was poor and not very fertile, it was just another trick to humiliate Ixkik'.

When she arrived at the field and saw a single ear she was filled with anguish because she knew that she would be despised upon her return empty-handed, so she knelt and invoked the guardians of the crops of corn and the guardians of food.

She called Ixtoj, goddess of offering, Ixq'anil, goddess of the cob, Ixkakaw, goddess of cocoa and Ixtziya, goddess of nixtamal.

She plucked some hairs from the tender corn and spread them inside the net she was carrying, and on her way home she noticed that the net was getting heavier, the hairs on the cob had turned into corn and the net was full, due to her pregnancy. She was a little weak so the animals in the field helped her carry the net and when they got home they ran away so that the grandmother wouldn't realize that they had helped her.

When Ixmucane opened the net, she was surprised by the feat but at the same time, she suspected and assumed otherwise. She thought that a man had helped her and scolded her. He also told her she couldn't bring so much corn because the field was infertile, so she followed the tracks of the heavy net and reached the field, where the only plant was still standing.

Seeing this Ixmucane opened her eyes and recognized that these prodigies were a product of Jun Junajpu's inheritance, so she recognized Ixkik as her daughter-in-law taking care of what she carried in her womb because she knew that wise men would be born.

“Ixtoj”	“Ixq'anil”
Phonetic Pronunciation: "Eesh-togh"	Phonetic Pronunciation: "Eesh-canil"
/if'tox/	/ifqa'nil/

“Ixkakaw”	“Ixtziya”
Phonetic Pronunciation: “Eesh-cacaw”	Phonetic Pronunciation: "Eesh-tzee"
/ifka'kaw/	/if'tziya/

“Nixtamal”
Phonetic Pronunciation: "Neeshtamal"
/nifta'mal/

In Mayan culture, "nixtamal" refers to the traditional process of treating maize (corn) with an alkaline solution, usually limewater, followed by cooking and steeping. This process, known as nixtamalization, softens the corn and increases its nutritional value by making certain nutrients more bioavailable. The treated corn is then ground to make masa, the dough used to produce various staple foods like tortillas and tamales in many Mesoamerican cuisines, including that of the Maya. Nixtamalization has been a fundamental culinary and nutritional practice in the region for centuries.



A DIFFICULT LIFE

When the day of birth arrived, Ixkik' gave birth alone, Ixmucane was not around, the twins were eager to be born so there was no time to prepare for the birth, they were born among the cornfields.

Like all babies, they cried at night and did not let grandmother Ixmucane or her half-brothers Jun Bat's and Jun Chowen sleep, so blinded by envy, one night when everyone was sleeping, took them out of their sheets and placed them on an anthill to The ants stung them, but the babies slept peacefully so they decided to return them.

The next night they put them on the thorns of a cactus, but they didn't have any effect either, they wanted the twins to die because they were envious of them but they were too cowardly to do it with their own hands.

Since they were born, they received contempt at home and their half-siblings decided to ignore them, so the twins grew up in nature, in the mountains and in the fields.

Jun Bat's and Jun Chowen were also wise men and artists, do not forget that they were children of Jun Junajpu, they knew of their divine origin, but it was of no use because their envy blinded them.

The twins spent the whole day using the blowgun, hunting and practicing because at home their grandmother did not love them, their half-siblings despised them and their mother was under the yoke of Ixmucane, when they hunted something their brothers took them away from them.

One day they returned without hunting, the grandmother reproached them, but they said that they had hunted some birds but they had gotten stuck in the branches of a large tree that they could not climb since they were still children, so they suggested that their older brothers catch them. accompanied so that the birds could come down, and they went the next morning.

Junajpu and Xbalamke agreed to avenge so much contempt on the part of their half-brothers but they were not going to kill them, they would only teach them a lesson and they would only change their appearance and behavior momentarily so that they pay for the suffering they have caused us.

When they arrived at the Q'ante' tree, they pointed out that the birds were stuck in the highest branches and that was why they did not fall to the ground. They asked them to climb up so they could take them home.

When they were reaching the top the tree continued to grow, the more the half-brothers climbed, the taller the tree became and its trunk became wider, until it became almost impossible to have a good grip.

The half-brothers asked the twins for help, from below they shouted at them to untie the laces of their clothes and tie them in front of their navels and to pass the rest between their legs so they could walk.

When doing this, the cords turned into tails and the half-siblings turned into monkeys, they began to jump between the trees and entered the jungle.



JUST REVENGE

The twins returned home with their grandmother and mother and told them what had happened. The grandmother stared at them first in disbelief and then with concern. If you ended the lives of your older brothers, you have made my life miserable. If I get sick or die of sadness you will be responsible.

The twins consoled their grandmother, telling her that she would see them again, but she advised her not to laugh at them, since if they felt that she was making fun of them they would flee to the jungle forever.

The twins looked for their half-siblings' musical instruments and left the house playing them to attract them and invented a song, Junajpu K'oy (the Junajpu monkey song is still danced in certain Mayan towns in Guatemala) and it worked, they were attracted by the hypnotizing rhythm of Junajpu K'oy, when the grandmother saw them she laughed so loud that the brothers felt humiliated and fled into the jungle.

You shouldn't laugh, the twins told their grandmother, we can only do this test four times and we already used one, we will call them again but try not to laugh.

They called their half-siblings again with music and the same thing happened, the grandmother laughed at them again, with the same result, the monkeys fled to the jungle and same thing happened on a third occasion.

On the fourth and last opportunity they used the same technique, playing the Junajpu K'oy, when the brothers approached, now turned into monkeys, the grandmother tried with all her strength not to laugh, but she couldn't and so Jun Batz' and Jun Chowen were ultimately fled to the jungle without turning back or returning.

This is how Jun Batz' and Jun Chowen were defeated.



THE BATTLE OF POWERS

Junajpu and Xbalamke took on household responsibilities and helped their mother and grandmother. Corn planting season was approaching, so they took their tools to work the land.

Accompanied with their blowpipes they left early, the terrain was wild, but when they sank their hoe it began to work by itself due to the divine nature of the twins, the same thing happened with the axes, machetes and all the tools, they enjoyed seeing As the work was done without any effort, the ax knocked down large trees in a single blow, the hoe did not stop working making endless furrows.

The twins trained a pigeon, they called it

They spent the entire morning unconcerned using their blowguns, suddenly, in the afternoon they were tired and they all went home.

The next morning when they returned to the field everything had grown again, as if nothing had happened, surprised and annoyed they made the tools work again while they investigated who had made fun of them, and they went to their house without waiting for the grandmother to whom they had They found him in the kitchen and told him that everything had grown again.

They decided to spend the night and watch what was happening, they put on animal skins to hide in the undergrowth.

They saw large and small animals that gathered in the field, pumas, jaguars, deer, rabbits, wild cats, coyotes, wild boars, birds, etc. They were the animals that invoked nature to regenerate, when the twins saw that they tried to grab them but they all ran away, they almost grabbed the deer and the rabbit by the tails, but they tore off, that is why these two animals have the short tail.



A DANGEROUS GAME

The twins were still upset because they couldn't catch any animal. When they heard some small jumps, it was a mouse that, due to its size, arrived late for the meeting with the rest of the animals. They did manage to capture this one, tail first, That's because the tail of mice has no hair and then the neck, that's why the eyes of mice are bulging.

When the mouse saw himself captured and about to be sacrificed between screams and sobs, he told them not to kill him, that his job was bigger than planting corn. Upon hearing this, he caught the attention of the twins.

The mouse asked for food before revealing the place where the sports equipment and ball of his father Jun Junajpu and his uncle Wuqub Junajpu were located.

They took the mouse to their house to show them the secret place, so they told the grandmother and mother that they were thirsty, so they went with their jars to the river, while this was happening the mouse showed them where his father's ball was. and they fed him.

The next day, instead of going to work in the field, they went to where their father and uncle used to play, they cleaned the field and dedicated themselves to playing all day making a racket with their shouts and balls.

And that's how they recovered their father's implements.



messengers

The Ajawab of Xibalba once again asked, who are these who are once again making a scandal and playing on our heads?

So they sent some messengers to find out who the young people were and to call them, but the messengers, instead of arriving with them, because they were afraid of them, searched for her house and found her grandmother, giving her the following message:

The lords of Xibalba say that they are waiting for them in 7 days so they don't miss out.

Ixmukane, who had already gone through the same experience with his children and already knew where the messengers came from, became very sad because he predicted the same fate for his grandchildren.

While she was sobbing, a louse from her grandmother fell on her legs. She told her to take the message to the twins, that in 7 days the lords of Xibalba were waiting for them.

On the way, the louse, to meet the twins, found a toad, told him the situation and he offered to put it in his mouth without swallowing it so that it would arrive faster.

The toad was jumping with the louse in its mouth when they found a snake, the snake asked them where they were going and they told him that they were carrying an important message, the snake offered to put them in its mouth so that they would arrive faster, the Toad and louse agreed to be swallowed.

A hawk saw them from the airy heard the mission and offered to take them all to get there even faster. The flea, the toad and the snake accepted, and so they arrived with the twins.

The hawk landed on the ball field, drawing the attention of the twins who were playing. When they saw him, they asked him what he wanted and the hawk vomited up the snake, the snake vomited up the toad and the toad vomited up the louse, giving them the following message: Says the grandmother that they must go to Xibalba in 7 days, the Ajawab want them to bring all their sports equipment and invite them to have fun.

Instead of starting the road to Xibalba, they decided to go to their grandmother to check in and say goodbye to her.



HISTORY REPEATS ITSELF

Before setting out on their way the twins left a sign to reassure their grandmother and mother, that would leave two canes planted on the patio, if the canes dried they would have died, but if they sprouted it was a sign that they were still alive, they left the canes planted in the ground dry.

Before reaching Xibalba they found four roads, one white, one black, one red and one green, at that point they sent a mosquito to gather information and also bite them.

The mosquito took the black path and found the wooden gods, the same ones who had deceived Jun Junajpu and Wuqub Junajpu, it bit them and they did not react, then it began to bite the rest of the Ajawab, the mosquito after having bitten Everyone stood in a corner to listen carefully, they lamented and rescued while discussing their plans, so the mosquito knew everyone's names, the wooden gods and their plans.

With this information, the twins continued on their way, arriving at Xibalba.

Upon arrival, they were ordered to greet the gods sitting down, but they already knew that they were made of wood so they refused, without first saying that they would not greet them sitting down because they knew they were made of wood.

The Ajawab were upset but showed no amazement at them.

After that, they greeted each of the Ajawabs one by one, saying their names. The Ajawabs, surprised and upset, hid their emotions because they did not want to show weakness before them.

Then they were offered a seat on the throne, but the twins refused, telling them that they would not sit on burning stones, the Ajawab could not deceive them,

All thanks to the cunning of the mosquito.



THE DARK HOUSE

After this failed test, the twins were taken to the house of darkness, but they were very cautious, they received a resinous stick to make a torch and cigars with the condition of delivering them intact the next morning, the same test for which their parents died.

They simulated a small fire with macaw feathers and put fireflies on the tips of the cigarettes to make it look like they were lit,

The watchers believed that their trap had been successful and told the Ajawab.

They showed up in the morning demanding the stick and the cigarettes intact and so it was, the twins delivered the two items intact.

The Ajawab were surprised by such a feat because the watchers saw fire and embers in the darkness, they began to suspect that the young people were not normal, they wondered who their fathers and mothers were, their faces were not normal and they called them to play the Pokolpok.



THE GAME OF LIFE

On the way they asked them about their origins and names, but. The twins just said that they didn't know because no one had told them and they didn't ask them anymore.

As they approached the playing field, they proposed playing with the Ajawab's ball, which was carved with a skull, but the twins offered theirs. The Xibalba boys insisted that since they were invited, they would play with the carved ball, and the twins agreed.

The game began with those from Xibalba, they were sure that when they touched their ball the twins would die, so they threw it hard, the ball hit Junajpu's waist and when it bounced it turned into a ball of white flint which flew away which comet out of the field.

The twins now offered to continue playing with their ball, but first, they decided to discuss what the prize would be for the winner.

They agreed that if Xibalba won they would receive a pot with red petals, another pot with white petals, another with yellow petals and one more with large petals.

The twins didn't ask for anything.

And so they agreed to continue playing.

They proceeded to play again, neither team was giving up, but the twins had a long-term plan, they would let themselves be defeated this time.

Xibalba celebrated the victory and demanded his prize first thing the next day, the twins told them not to worry and that they would continue playing the next day as well.



THE MANSION OF TORMENTS

After this agreement, the twins were accompanied to the obsidian house, its walls, furniture and floor were made of obsidian knives, blades, points and arrows. When the twins realized this, they spoke with the obsidian and offered them the meat of all kinds of animals, the obsidian did not move and the twins were not attacked.

Spending the night in that house, they talked to the ants to go and cut flowers in the Ajawab houses.

The lords of the underworld suspected that something would happen to their flowers, so they placed candles to watch over their gardens, but the ants were so subtle that they did not notice the lack of petals in all of Xibalba's gardens.

At dawn everything was a celebration of colors and petals, the Ajawab sent for the twins early to demand their prize, because they knew that they would not be able to comply and they hoped to be able to sacrifice them, but the twins showed up with the prize, this represented a defeat for the lords of Xibalba.

The Ajawab were pale and astonished by the event, they could not believe it, so they called the guards to question them, their pleas or explanations did not matter, the Ajawab tore their mouths and over time the guards turned into nighthawks.

The teams returned to the playing field, they played all day but the result was a draw, they would continue with another game the next morning.



THE HOUSE OF ICE

That night they took them to the cold house, hoping that the twins would freeze to death; no one who had entered that place remained alive for long.

The twins, using their powers, waved their arms and made the ice melt.

The next morning, the Ajawab, more surprised than annoyed, wondered who these young people were and began to fear that they were more powerful than them.



THE HOUSE OF THE JAGUARS

Those from Xibalba postponed the game by sending the twins to the jaguar house because they were convinced that they would not survive the feline attacks.

The young people entered almost forced to the first door and were locked in. Before entering the main room they found hundreds of bones still with meat, to which the jaguars did not have access, so they took all the bones they could and entered the main room.

When they were stalked by the jaguars, they threw away all the bones, which were hundreds, and the jaguars dedicated themselves to gnawing the bones all day.

The next day, once again the lords of Xibalba, convinced that they could not have survived the jaguars, opened the doors and the twins came out healthier than ever.

Those from Xibalba would not give up.



HOUSE OF FIRE

After the disappointment with the jaguar house, the twins were taken to the house of fire, this house was full of lava, magma and flames, everything burned when they entered, logs, animals, even the vessels melted and everything was surrounded by flames.

At dawn they opened the door and the young people came out with only the smell of smoke on their clothes, but no wound had been enough for the lords of Xibalba, they had to finish them off because they were already afraid of them, so they took them to one last house.



THE HOUSE OF THE BATS

The bat house

Again another challenge, this time those from Xibalba opted for bats, but they were not common bats, these were the bats of death, they were giant bats, with mouths like beaks with which they first stabbed and then drank their blood until they killed their victims.

Upon entering, the twins realized the danger immediately and miniaturized themselves by getting inside their blowguns so that the bats wouldn't reach them.

The animals spent the entire night flying around and trying to access the inside of the blowguns, but it was impossible.

Almost before dawn, the bats stopped screeching and flying, but one perched silently on the tip of the blowpipe and remained patient and motionless.

Junajpu, hearing everything calmly, decided to stick his head out of the blowgun to see what was happening. At that precise moment, one of the bats tore his head off.

Those from Xibalba, upon hearing the noise, entered and took Junajpu's head off the bat and in the middle of a great party they impaled it in front of the ball field.

Those from Xibalba had won, or so they believed.



THE LONELINESS OF XBALAMKE

Upon seeing what had happened, Xbalamke called all the animals to bring a sample of their food, from leaves, bananas, herbs, seeds, meat, fish, bones, etc.

Among all the inventory there was a chilacayote (gourd) and with the remains of the other food they made a substitute head for Junajpu.

The gods Uk'u'x Kaj and Jun Raqan, seeing this from the universe, provided him with a brain, and also delayed the dawn so that they had time to make the head as realistic as possible.

Before dawn, they placed the craft on Junajpu's body and he got up, opened his eyes and moved from side to side.

We will get out of here, said He accompanied them stealthily.

They arrived at the ball field and the lords of Xibalba could not believe it, they saw the head impaled and Junajpu walking, it was impossible, this time we had beaten them, but knowing the tricks of the twins, they distrusted their victory, so they took the head of the stake and used it as a ball for the game.

The game began, Junajpu stayed at the end of the playing court on a shore while Xbalamke received the first serve, he returned it so hard that the ball (head) bounced off the field into some bushes and at that moment the rabbit ran along at the head, deceiving the lords of Xibalba who were running after the rabbit.

While all this confusion was happening, Xbalamke, who already knew where the head was, picked it up and placed it back on his brother, bringing it to life again.

When Xibalba's team returned, they saw that Xbalamke had the ball, which was gourd's.

They continued with the game, this time Xbalamke made the throw but when he received the throw the gourd spread and was destroyed on the opponent's waist, there were seeds and corn hairs, among other things that the animals had taken to build the head.



DEATH GAME

Junajpu and Xbalamke consulted some wise prophets called Xulu and Pak'am, these wise men recommended to the twins that if the lords of Xibalba asked them why they always passed the tests and never died, they should answer that fools were not in conjugation with them and not worry about death.

Those from Xibalba, tired of all their defeats, decided to sacrifice the twins, without games or tricks, simply kill them, so they placed them on a bonfire and watched them burn, but to be completely sure of their deaths, they took the bones that remained and crushed them. and they scattered them in the river, they celebrated every day the definitive end of their defeats.

On the fifth day, they saw two silhouettes in the water, they looked like fishermen, those from Xibalba were not sure if they were the twins again, so they decided to go on an expedition the next day to capture and verify who these entities were.

On the expedition, they found two young people, poor, dirty and emaciated, but they did not look like the twins, they began to dance and act in a wandering way, those from Xibalba only watched, until they saw that the young people set fire to a house and they instantly turned her back to normal, then one twin killed the other and instantly brought him back to life.

This reached the ears of the lords of Xibalba who sent for them to see these feats in person.



DEATH AND RESURRECTION

The twins arrived with another appearance before the lords of Xibalba, they, blinded, could not recognize them.

They asked that they perform their feats again in front of them, so they sent for a dog which they dismembered, the twins put all the parts together and the dog came back to life, barking and wagging its tail healthily.

A surprised Jun Kame asked them to repeat the feat of burning a house and offered his own with his family inside to perform the trick and so it happened, the house burned and within seconds it was recovered with its inhabitants intact.

All the Ajawab were amazed by these wonders and enjoyed their dances and feats.

Kill one of us now and bring him back to life, exclaimed one of the gentlemen, the twins took one, sacrificed him and took out his heart, which was presented to Jun Kame to verify that it was real, then they placed the heart and the sacrificed one came back to life, all the Ajawab were amazed.

Now sacrifice yourselves, we want to see if you are capable of performing this feat, Xbalamke tore off the arms, legs and head of his brother, took the heart and put it in cornfield leaves to show it to Jun Kame.

Xbalamke danced and gathered the remains of his brother, returning him to life and accompanying him to the dance.

Exalted by all these events, the lords of Xibalba asked that they perform this feat with them, they wanted to live the experience for themselves, so the twins began to kill all the lords they could to the point of exhaustion, but they did not revive them.

Some surviving Ajawab asked for mercy but were thrown into a ravine.

And thus the lords of Xibalba were defeated.



THE SPROUTING OF THE CORN

While all this happened in the underworld, grandmother Ixmukane cried and lamented in front of the 2 planted corn that the twins had left as a sign of their survival, since these had dried up, this was the sign that the twins had died.

But to the grandmother's astonishment, this harvest recovered before her eyes and not only that, 2 other corns had been born, in total there were 4 green and flowering plants.

The grandmother was filled with joy and burned copal to worship them, she also named them and called them the Center of the house, Heart of the harvest, because they were planted at home and Milpa of life and Bed of earth because they flourished and that is how they were baptized.



THE SENTENCE AGAINST XIBALBA

After these events, the twins spoke to all the inhabitants of Xibalba revealing their names but more importantly, revealing the names of their father and uncle, Jun Junajpu and Wuqub Junajpu.

We have avenged the sufferings and pains of our mother, grandmother and martyrs, that is why we will wipe out all the inhabitants of the underworld, they shouted.

The inhabitants of Xibalba begged for compassion and offered to take the twins to the place where their father and uncle were buried on the condition that they would not kill them. The young people accepted they would not kill them, but they condemned them and their descendants to have no greatness, to not to receive sacrifices, to only feed on creeping animals and not take women born in light, the inhabitants of Xibalba accepted this sentence.

They were taken to where their ancestors were buried, next to the ball field, they honored their losses and they thought about reviving them but they resigned themselves to the fact that this should be fate, they had only been summoned to avenge their death and suffering.

The twins then came out of the underworld and when they saw the sky again they saw 2 new and luminous stars in the Pleiades, the same ones where those 400 young people had ascended, now their father and uncle are part of this set of stars.



THE TIME OF DAWN



POPOL VUH

THE SACRED TEXT OF THE MAYAN CIVILIZATION

After the world was free of most of the lords of Xibalba, the gods decided to resume the work of creating someone to worship them. The clay beings did not work and the wooden ones did not work either, so they decided to gather corn grains from two sacred lands, Paxil and K'ayala'.

The wild cat, the coyote, the crow and the parakeet guided the gods to find the best grains.

They were filled with joy when they found a variety of grains, yellow and white, they took this corn to grandmother Ixmukane who ground it to make dough, she did this process 9 times, which remembers the 9 months of gestation.

And with this mixture they made a new attempt to create humans.

K'ayala':

/k'a'jala/ in the Kaqchikel language means paradise; for the Mayan people, being in cayalá consisted of strengthening the relationship between man as a being and the intelligence of being able to live in the present.

Paxil:

/'pajil/ The word Paxil, which is used to refer to this place, means 'fertile land' and comes from the Guatemalan Quiche Mayan.



A DANGEROUS CREATION

There were four first humans created with corn dough and these were their names:

Balam Ki'tze'

Balam Aq'ab

Majuk'utaj

Ik'ibalam

They were only created, molded and formed, they had no mother to give birth to them and they were the 4 males.

They talked, listened and observed, they were pleasant beings, they walked, they touched things and they had beautiful faces.

They were intelligent with sharp eyes and thoughts, they were able to distinguish everything on earth and the universe, they could see everything, they were beings of great wisdom, in a few days they knew everything, they walked throughout the universe and the entire earth. without barely getting up, this was not to the gods' liking, it was a cause for concern because they assumed that the work would surpass the master.

The gods, instead of destroying this new creation, decided to cloud their vision so that their vision had a limit because they felt that it was not right for them to know their thoughts, so they decided to change the nature of the first four since they did not yet have children.

Ok'u'x Kaj, heart of heaven, one of the gods blew mist over their eyes, like blowing on a mirror to limit their view and they could only see what was close to them, thus limiting infinite wisdom.

Balam Ki'tze': /'balam ki'tse?/

Balam Aq'ab: /'balam a'q'ab/

Majuk'utaj: /ma'χuk'u,tax/

Ik'ibalam: /ik'i'balam/

Ok'u'x Kaj: /ok'u?χ kax/



THE FIRST MOTHERS

Then with the same process, 4 women were created, because they expected them to reproduce, they made them beautiful and with more dedication when they molded the dough.

And these were their names:

Kaqapaloka', wife of Balam Ki'tze'

Chomija', wife of Balam Aq'ab

Tz'ununija', wife of Majuk'utaj

Kaquixaja', wife of Ik'ibalam

These were the first fathers and mothers who originated the towns and their branches.

Kaqapaloka': /kaqapa'loka?/

Chomija': /tʃomi'kha?/

Tz'ununija': /ts'ununi'kha?/

Kaquixaja': /kakwi'jakha?/



THE BEGINNING OF CIVILIZATIONS

This was the gateway to humanity, to the different peoples and languages, the connection with the gods, the discovery of consciousness and the counting of time.



NOTES

This is a general, basic and simplified summary of the first part of the Popol Vuh.

The Popol Vuh is a complex and rich narrative that combines mythology, cosmology, history, and religious teachings.

The original Popol Vuh was likely composed in the K'iche' language in the 16th century, although the exact date and authorship remain uncertain. The text is believed to have been transcribed by K'iche' scribes based on earlier oral traditions. The Spanish Dominican friar, Francisco Ximénez, played a crucial role in preserving the Popol Vuh. In the 18th century, he discovered and translated the manuscript, incorporating it into his work "Historia de la provincia de San Vicente de Chiapa y Guatemala."

It was believed that because it was translated by Western people it had a certain Christian influence, but recent archaeological discoveries dating from the pre-Columbian era confirm certain narratives, names and actions of the mentioned characters.

Duality is a fundamental concept in the Mayan worldview, reflecting the idea that many aspects of existence are interconnected and exist in pairs or opposites. This concept is deeply embedded in Mayan cosmology, mythology, and daily life.

Sky and earth, Twins, siblings, day and night, sun and moon, life and death, planting and harvesting, rain and drought, etc.

