**Wa'e' retal k'ojlem.**

Wa’e’ r-etal k’oj-l-em

PD-D 3E-sign be-P-N

**Here a record of the birth-rank [of the Q’eqak’üchs].**

1:

This is borne out later, where the Q’eqak’üch note that the B’ak’ajols aided them in constructing their buildings.

Kik’ojlem qamama' Pakal B'alam.

ki-k’oj-l-em qa-mama’ Pakal B’alam

3Ep-be-P-N 1Ep-grandfather Pakal B’alam

**These [are] the descendants of our grandfather, Pakal B’alam.**

Xk'amo pe k'ojlemal ojer Chi Q'ojom.

x-0-k’Äm-o pe k’oj-l-em-al ojer chi q’ojom

2:

//q’ojom// might be related to the root //q’öj -// “to hunt”, with the nominal suffix //-om//; but the semantics of this derivation are no longer transparent. The word //**q’ojom//** in classical times “drum, drum or percussion music”. In Modern Kaqchikel it has generalized to mean “music in general”. **Chi q’ojom** appears to be a place name, “at the drum” .

PS-3A-bring-AP D be-P-N-N old PR drum

**This descent-line was brought forth long ago, at Chi Q’ojom.**

Xa wi k'a ja Pakal B'alam xk'oje’ chïk.

xa wi k’a ja Pakal B’alam x-0-k’oj-e’ chïk

just TC D D Pakal B’alam PS-3A-be-IP r

**Only Pakal B’alam already existed.**

Chi Awär xepe chi k'a

chi Awär x-e-pe chÏ[k] k’a

PR Awär PS-3Ap-come r D

**They came from Chi Awär.**

Chi ri’ xe'ul Xe Chi Tuj. Xa k'a k'oj Pakal Ajmaq, Pakal Kej;

chi ri x-e’-ul Xe Chi Tuj xa k’a k’oj Pakal Ajmaq Pakal Kej

PR D PS-3Ap-arrive below PR sauna just D be Pakal Ajmaq Pakal Kej

**Thence they arrived at Xe Chi Tuj. There were just Pakal Ajmaq [and] Pakal Kej;**

je ruk'ajol Pakal B'alam.

je’ ru-k’ajol Pakal B’alam

D3p 3E-son Pakal B’alam

**these [are] sons of Pakal B’alam.**

Chi ri’ k'a xkäm wi kan kitata'.

chi ri’ k’a x-0-käm wi kan ki-tata’

PR D D PS-3A-die TC remain 3Ep-father

**There, their father died.**

Xepe chi k'a, chi ri’ Xe Chi Tuj.

x-e-pe chï[k] k’a chi ri’ Xe Chi Tuj

PS-3Ap-come r D PR D Xe Chi Tuj

**They came, then, from there, at Xe Chi Tuj.**

Xe'ul wowe' Tzolola'.

x-e’-ul wawe’ Tzolola’

PS-3Ap-arrive here Tzolola’

3:

Modern revitalizationists have folk etymologized this word as Tzolöj Ya’ “whirlpool”.

**They arrived here in Tzolola’.**

Ja k'a öq xkijäch ki' kitata'.

Ja k’a öq x-0-ki-jäch k-i’ ki-tata’

D D when PS-3A-3Ep-separate 3E-self 3Ep-father

**Then their fathers separated.**

Kani k'a ruchi' juyu' xkichajij.

kani k’a ru-chi’ juyu’ x-0-ki-chajij

soon D 3E-mouth hill PS-3A-3Ep-guard

**Immediately, they guarded the borders of the hill.**

Q'inina' xk'oje' wi Pakal Ajmaq.

Q’inina’

4:

Q’inina’ is not parsible in Kaqchikel. In Q’anjob’al it would mean “Festival House” < //q’in// “festival day” + //-i-// “link” + //na// “house”.

x-0-k’oj-e’ wi Pakal Ajmaq

Q’inina’ PS-3A-be-IP TC Pakal Ajmaq

**Pakal Ajmaq was at Q’inina’.**

Ja k'a öq xk'oje' chÏk Pakal Kej;

ja k’a öq x-0-k’oj

5:

//k’oj-// today is the root of the positional “to be”. Coto also lists among its glosses “reside” and “have” “possess”.

-e’ chïk Pakal Kej

D D when PS-3A-be-IP r Pakal Kej

**And then there was still Pakal Kej;**

xulaq'ab'ej Xe Pislïk Toy chi qasiwan, xecha.

x-0-u-laq’a-b’-ej Xe PÏs-l-Ïk Toy chi qa-siwan x-e-cha

PS-3A-3E-settle-I-VT below wrap-P-adj ball

6:

The contemporary Kaqchikel word commonly used for ball is **kolo’ch**. The K’iche’an root //**toy**// is attested in Edmonson (p. 126) and glossed as “ball”.

PR 1Ep-gorge PS-3Ap-say

**he settled Xe Pislïk Toy at our ravine, they said.**

Chi kib'il ki' xkib’än kiconçierto

chi ki-b’i-l k-i’ x-0-ki-b’án ki-concierto

PR 3Ep-say-N 3Ep-self PS-3A-3Ep-make 3Ep-concert

**In speaking together, they made an agreement**

chi re kik’ojlem, kikab'ichal k'u'x.

chi r-e ki-k’ojlem ki-kab’-ichal k’u’x

PR 3E-being 3Ep-status 3Ep-two-group heart

7:

//k’u’x// usually means “heart”. With the anatomical meaning, this root must carry either an absolutive suffix //-aj// or a possessive prefix. Here the word is used in a non-anatomical context, referring to social condition. Coto (p. 107) attests this usage.

**about their statuses, the birth-rank of the two of them.**

Xe'amaq'ela' chi ri'.

x-e’-amaq’-el-a’

8:

Coto (p. 57) translates **amaq’ela’** as “avecindarse en un lugar”, “to settle down in a place”.

chi ri’

PS-3Ap-amaq’-AG-IV PR D

**They settled there.**

Xeb'e chi k'a chi la Ch'umil Ya'; xewije' Na Chay Juyu'.

x-e-b’e chÏ[k] k’a chi la ch’umil ya’ x-e-wij-e’ Na Chay Juyu’

PS-3Ap-go r D PR D star water PS-3Ap-grandchild-IP first obsidian hill

**They went from there to Ch’umil Ya’; they begat grandchildren at Na Chay Juyu’.**

Ke re' k'a xk'oje' wi qama' Q'eb’ut rub'i' .

ke re’ k’a x-0-k’oj-e’ wi qa-ma’

9:

This appears in the manuscript as **maa**. The double vowel usually represents a vowel plus glottal stop. Here this is taken to be an apocope of **mama’** “elder, grandfather”. **Ma** is a title, like Mr. However, it is not possessable.

Q’eb’ut ru-b’i’

D D D PS-3A-be-IP TC 1Ep-grandfather Q’eb’ut 3Ep-name

**Thus, then, resided there our grandfather named Q’eb’ut.**

Xa wi ke re' chïk Xe Inup, jun chïk qamama' xk'oje' chi ri', mama' Koxol.

xa wi ke re’ chïk Xe Inup jun chïk qa-mama’ x-0-k’oj-e’ chi ri’ mama’ Koxol

just TC D D r below ceiba

10:

The ceiba is the silk-cotton tree. It is identified with the “world tree” in Mayan cosmology. Coto gives as figurative readings for it “immortality”, “height”, “eminence”.

one r 1Ep-elder PS-3A-be-IP PR D elder Koxol

**And then, at Xe Inup, another of our grandfathers resided there, grandfather Koxol.**

Kani ruchi' juyu' xkichajij.

kani ru-chi’ juyu’ x-0-ki-chaj-ij

soon 3E-mouth hill PS-3A-3Ep-guard-VT

**Immediately, they guarded the borders of the hill.**

Kib'ina'am Aj Ruchi' Chay, Aj Ruchi' K'am.

ki-b’i-n-a’-am aj ru-chi’ chay aj ru-chi’ k’am

3Ep-name-AP-TV-PP G 3E-mouth obsidian G 3E-mouth rope

11:

//k’am// has a number of related meanings, including “rope, twine, cord, vine, hammock”.

**They were called “those of Ruchi’ Chay,” “those of Ruchi’ K’am”**

12:

Sergio Romero (personal communication) observes that **chay** and **k’am** can refer to weapons, the obsidian blades of the macana and the bowstring. This couplet fits well with the warrior profile.

**.**

Ruwinaqirik k'a tz’aq Xe Sik'ib'äl ruma Kaqchekel,

ru-winäq-ïr-ïk k’a tz’aq xe sik’-i-b’-äl r-uma Käq-che-k-el

3E-person-VR-N D building below smoke-TV-I-N 3E-cause red-tree-sf-AG

**[Here] the population of the buildings at Xe Sik’ib’äl by the Kaqchikel,**

ruma Sotz'il, ruma Aqajal, ruma Tuquche'.

r-uma Sotz’il r-uma Aqajal r-uma Tuquche’

3E-cause Sotz’il 3E-cause Aqajal 3E-cause Tuquche’

**by the Sotz’il, by the Aqajal, [and] by the Tuquche’.**

13:

This is a nominal clause characteristic of a section header in the manuscript, but it is not set off from the running text graphically as most section introducing clauses are, either by spacing,, change in size of lettering (height or width), or use of “bullets” as paragraph/theme introducers.

Ja k'a Rajob' Achi' Pakal.

ja k’a rajob’

14:

/ /Rajob’ Achi// is an indigenous title. It is not now semantically transparent.

achi’ Pakal

D D rajob’ man Pakal

**Pakal was the rajob’ achi’.**

Ja xchajin rub'eyal tz’aq, rub'eyal tinamÏt

ja x-0-chaj-in ru-b’ey-al

15:

//rub’eyal// may be either inherently possessed roads, as the roads of the town, the buildings, or it can mean the manner in which something is done. To ask “how” something is done, one says “achike rub’eyal”, lit. “what its road”.

tz’aq ru-b’ey-al tinamït

D PS-3A-guard-N 3E-road-N construction 3E-road-N town

**He guarded the roads of the buildings, the roads of the town.**

Xa wi ke re' rukamik Pakal Kej chi ri'.

xa wi ke re’ ru-käm-ïk Pakal Kej chi ri’

just TC D D 3E-death-N Pakal Kej PR D

**And then Pakal Kej died there.**

Xchoy wi chi ikaj kuma K'eche’ winäq.

x-0-chÃ¶y wi chi ikaj k-uma K’eche’ winäq

PS-3A-cut/downTC PR axe 3Ep-cause K’iche’ people

**He was cut down with an axe by the K’iche’ winäq.**

Ja k'a öq xok Pakal Wuqu' chi Ajtz'alamal.

ja k’a Ã¶q x-0-ok Pakal wuq-u’ chi aj-tz’alÄm-al

16:

//Aj tz’alÄm// is an indigenous title. Pantaleón de Guzmán (p. 67) notes that this office holder “apportions the service of the Indians”.

D D when PS-3A-enter Pakal seven-CN PR AG-board-N

**Then Pakal Wuqu’ entered the office of ajtz’alam.**

Ke re' k'a t’öq xkib’än kitz'aq,

ke re’ k’a töq x-0-ki-b’än ki-tz’aq

D D D when PS-3A-3Ep-make 3Ep-building

**And then they made their buildings,**

tan rub'ina'am Ruwi' Tz'aq wakami.

tan ru-b’i-n-a’-am ru-wi’ tz’aq wakami

IM 3E-name-AP-TV-PP 3E-head building now

**which are called Ruwi’ Tz’aq today**

Maki xa kiyon xkib’än Q’eqak’üch; B'ak'ajol kachpochel.

ma-ki xa ki-yon x-0-ki-b’än Q’ëq-a-k’üch b’a-k’ajol k-ach-pöch-el

neg-neg just 3Ep-alone PS-3A-3Ep-make black-l-buzzard neg-son 3Ep-co-join-AG

**The Q’eqak’üch did not make them alone; the B’ak’ajol aided them.**

17:

This is the association noted above.

Je ch’a’, je k'oxtun.

je ch’a’ je k’oxtun

D3p arrow D3p tower

18:

//koxtum// is variously glossed in Coto as “wall, especially the city wall” (p. 126), “tower of wood” (p. 555). In Modern Kaqchikel, it is used to refer to the archaeological sites in general and translated in to Spanish frequently as “temple”.

**They were arrows, they were towers.**

Xe'uche'ëx Kaqchekel, Sotz'il, Tuquche', Aqajal.

x-e’-uche’-éx Kaqchekel Sotz’il Tuquche’ Aqajal

PS-3Ap-call-PV Kaqchikel Sotz’il Tuquche’ Aqajal

**The Kaqchikel, Sotz’il, Tuquche’ [and] Aqajal were summoned.**

Ja k'a Ã¶q xok chÏk ruk'ajol mama’ Pakal Ajin chi rajpopol achi'.

ja k’a tÃ¶q x-0-ok chÏk ru-k’ajol mama’ Pakal Ajin chi r-aj-pop-Ã¶l achi’

D D when PS-3A-enter r 3E-son elder Pakal Ajin PA 3E-AG-mat-N man

**This is when the son of mama’ Pakal Ajin entered the office of ajpop achi’.**

Pa Saqi Ulew xub’än wi rupopol.

pa SÄq-i Ulew x-0-u-b’än wi ru-pop-öl

PR white-l land PS-3A-3E-do TC 3E-mat-N

**At Saqi Ulew his installation was done.**

19:

The manuscript gives the place name as **Saqi Ulew**, with the ligature /-i/ uniting the attributive adjective and the noun. Modern Kaqchikel allows lexicalization of compounds, doing away with the /-i/. This would produce **Saq-ulew**. **Saq- ulew** means “white earth”. In this context, it almost certainly does **not** refer to the site of the same name in Huehuetenango but to some place near Iximche’.

Xok chi k'a Pakal No’j. Käm chi k'a Pakal No’j

x-0-ok chÏ[k] k’a Pakal No’j x-0-käm chÏ[k] k’a Pakal No’j

PS-3A-enter r D Pakal No’j PS-3A-die r D Pakal No’j

**Pakal No’j also entered [office].** **Then, Pakal No’j also died.**

Xo chïk Tetzaw Iq' chi rajpopol achi'.

x-0-o[k] chÏk Tetzaw Iq’ chi r-aj-pop-Ã¶l achi’

PS-3A-enter r Tetzaw

20:

//Tetzaw// appears to be a Nahuatl name. SimeÓn (p. 535-536) glosses //tetzaw-// as “thick, dense, coagulated”, but also “marvelous, heroic, surprising” and “dangerous, fearsome”. **TetzauhtÄ“Åtl** **< //tetzaw// “**marvelous” **+//tÄ“Å**-//“god” + //-**tl**// A, lit. marvelous/fearsome god, was a “*dios horrible, que espanta; sobrenombre dado al dios Uitzilopochtli”* “horrible god, that frightens; nickname given to the god Huitzilopochtli “˜Hummingbird on the Left’”.

Iq’

21:

**Iq’** is literally “Wind”; this is a day name from the sacred 260-day calendar.

PR 3E-AG-mat-N man

**Then, Tetzaw Iq’ entered the office of ajpop achi’.**

Xok chi k'a Ch’inta’ Cho' chi rajpopol achi'.

x-0-ok chÏ[k] k’a Ch’inta’ Cho “˜ chi r-aj-pop-Ã¶l achi’

PS-3A-enter r D Ch’inta’ Cho’ PR 3E-AG-mat-N man

**And then, Ch’inta’ Cho’ became rajpop achi’.**

Ja k'a tan k'oj tÃ¶q xul Tunatiw ruk'in.

ja k’a tan k’oj tÃ¶q x-0-ul Tunatiw r-uk’in

D D IM be when PS-3A-arrive Tunatiw

22:

**Tunatiw** is the Nahuatl title given to Don Pedro de Alvarado. In classical Nahuatl the [o] and [u] are in free variation. Most Spanish accounts which give this title for Alvarado use the spelling with **o** as in our free gloss line. The term //tunatiw// has been variously translated. It comes from the verb //tona// “to warm, to heat”. The suffix //-tiw// is the past tense form of the directional //-ti// “go”. Literally, this form would mean something like “he went to heat”. Given the Nahuatl war metaphors which build on images of “heat” and “fire”, warriors being fiery-faced, or golden faced, heated, sparks, or blossoms, the “heated one” is a reasonable epithet for a respected fighter. The form **Tunatiw~Tonatiw** is not transparent in Mayan languages. Don AdriÃ¡n InÃ©z ChÃ¡vez offered a folk etymology suggesting that it derives from //don// “mister” and //utiw// “coyote” (ChÃ¡vez 199?)

3E-with

**And that was when Tunatiw arrived there with him.**

Tan k'oj Ch’inta’ Kej chi qakojol tÃ¶q xul Tunatiw.

tan k’oj Ch’inta’ Kej chi qa-kojÃ¶l tÃ¶q x-0-ul Tunatiw

IM be Ch’inta’ Kej D 1Ep-midst when PS-3A-arrive Tunatiw

**Ch’inta’ Kej was still among us when Tunatiw arrived.**

Ja k'a ri Ch’inta’ Cho' xa rute' ch’a’ k'oj pa kochoch. Poqon kik’ojlem.

ja k’a ri Ch’inta’ Cho’ xa ru-te’ ch’a’

23:

The term //ch’a’// could be either arrow or bow. One or the other can be specified paraphrastically. //rute’ ch’a’//, lit. mother of the arrow, is the bow; conversely, //ral ch’a’//, lit. child of the bow, is the arrow.

k’oj pa k-ochoch poqon

24:

The adjective //poqon// means “spicy, hot”. It also means “causing pain or suffering”. A common idiom for saying “you are suffering” is **xatÏj poqon** “lit. you ate spicy”.

ki-k’oj-l-em

D D D Ch’inta’ Cho’ just 3E-mother arrow be PR 3Ep-house painful 3Ap-be-P-N

25:

The noun //k’ojlem// can mean literally “being”, “physical position or orientation”, but also “status”, and by extension “descendants”.

**As for Ch’inta’ Cho’, just arrows were in his house.**

26:

The war metaphor here is invoked metonymically, by reference to the bows. Defeat in combat with **Tonatiw** is recounted in the following lines. Plural reference in the possessive prefix is honorific, given Ch’inta’ Cho’s status as Ajpop Achi’.

**His descendants suffered.**

Ja k'a ri kik’ojlem qamama', maki ke re chi ri’.

ja k’a ri ki-k’oj-l-em qa-mama’ ma-ki ke re chi ri’

D D D 3Ep-be-P-N 1Ep-grandfather neg-neg D D PR D

**As for the descendants of our grandfathers, they did not [suffer] then.**

Na wi pe qi xwär wi Oxlajuj Tz'i' ruk'in Jun Iq'.

na wi pe qi x-0-wär

27:

One of the dominant metaphors in discussing warfare is that of sleeping vs. awakening. People are said to “sleep” when they are defeated, and to “awake” when they triumph. Perhaps this is related to the trope seen in Modern Kaqchikel prayers when the dead ancestors are addressed. They are spoken of as “sleeping, resting”.

wi Oxlajuj Tz’i’ r-uk’in jun Iq’

still TC come true PS-3A-sleep TC Oxlajuj Tz’i’ 3E-with one Iq’

**Yet, truly, Oxlajuj Tz’i’ and Jun Iq’ were defeated.**

Xewär ruk'in tta Xtz'ikinajay, tÃ¶q xek'aqo kej ruk'in.

x-e-wär r-uk’in tata X-Tz’ikinajay tÃ¶q x-e-k’Äq-o kej r-uk’in

PS-3Ap-sleep 3A-with father W-Tz’ikinajay when PS-3Ap-hunt-AP deer/horse 3E-with

**They were defeated with Tata’ Tz’ikinajay, when they hunted horses**

28:

//**Kej**// “deer” came to be used to refer to “horses” once these were introduced. The Nahuat word for “deer” //**masat//** was borrowed to refer to the indigenous anima. Here “horses” would appear to be the reference. Earlier in the ms. the author recounts the digging of traps and sharpening spikes to counter the Spanish cavalry.

**with him.**

Na wi pe Pakal Tata’ Aj, Pakal Kej xe'ula'an ajawa' Pakal Wuqu', Pakal Kamey.

na wi pe Pakal tata’ Aj Pakal Kej x-e’-ula’-an Pakal Wuqu’ Pakal Kamey

first TC come Pakal father Cane Pakal Kej PS-3Ap-invite-AP Pakal Wuqu’ Pakal Kamey

**Pakal Tata’ Aj [and] Pakal Kej invited the lords, Pakal Wuqu’ [and] Pakal Kamey.**

Ja k'a Ã¶q xul Tunatiw chi Xitayul, tata’ Tz'i'an chi k'a xwär wi.

ja k’a Ã¶q x-0-ul Tunatiw chi Xitayul tata’ Tz’i’an chÏ[k] k’a x-0-wär wi

D D when PS-3A-arrive Tunatiw PR Xitayul father Tz’i’an r D PS-3A-sleep TC

**Then when Tunatiw arrived at Xitayul, Tata Tz’i’an was defeated there.**

Oxlajuj Tz'i' xa wi qamama' maki na.

Oxlajuj Tz’i’ xa wi qa-mama’ ma-ki na

Oxlajuj Tz’i’ just TC 1Ep-elder neg-neg still

**Just Oxlajuj Tz’i’, our grandfather, was still not [defeated].**

Xa ta k'a ruma Tunatiw xk'oje' ruk'ojlem qamama'.

xa ta k’a r-uma Tunatiw x-0-k’oj-e’

29:

The verb //k’oj-// means “to be”. However, the normal way to state possession in Kaqchikel is to assert the existence of a possessed noun. “I have a dog” would be “there is one my dog”, **k’oj jun nutz’i’.** Coto (p. 435) documents this usage in classical Kaqchikel with the full verbal form //-k’oje’//.

ru-k’oj-l-em qa-mama’

just irr D 3E-cause Tunatiw PS-3A-be-IP 3E-be-P-N 1Ep-elder

**Rather, because of Tunatiw, our grandfather had his birth-rank.**

Xa wi ruk'in Pakal Wuqu' xwär wi B'eleje' K'at, Tz'aya’ K'atu’, tuche'Ã«x.

xa wi r-uk’in Pakal Wuqu’ x-0-wär wi B’eleje’ k’at Tz’aya’ K’atu’ t-0-uche’-Ã«x

just TC 3E-with Pakal Wuqu’ PS-3A-sleep TC B’eleje’ K’at Tz’aya’ K’atu PRS-3A-say-PV

**But, with Pakal Wuqu’ were defeated B’eleje’ K’at [and] Tz’aya’ K’atu’, it is said.**

Ja k'a tÃ¶q xel chi pe Don Jorge; xtaqe’ chi k'a pa rochoch B'ixkuli’.

ja k’a tÃ¶q x-0-el chÏ[k] pe Don Jorge x-0-taq-e’ chÏ[k] k’a pa r-ochoch B’ixkul-i’

D D when PS-3A-leave r come Don Jorge PS-3A-hit/target-IP r D PR 3E-house B’ixkul-p

**Then Don Jorge [Kab’lajuj Tijax] came out; he went straight to the house of the B’ixkuls**.

Tta’ Xq’ujay rupetik Chi Xot.

tata’ X-q’ujay ru-pet-Ïk Chi Xot

father W-q’ujay 3E-come-N PR griddle

30:

//Chi Xot// is a Kaqchikel name for the Comalapa. //Chi Xot//, lit. “at the Comal, at the griddle, at the tiles: lies on the banks of a stream known as **Xot** “comal, griddle, tile”. The Nahuatl place name **Comalapa** is derived from //comal-// “griddle”, //a-// “water, stream”, and //-pa// “locative”. The town of Comalapa once burned badly, giving rise to another Kaqchikel name for the town, Chiq’a’l < //chi// “at” + //aq’a’l// “charcoal”.

**[Here] the arrival Tata’ Xq’ujay from Chi Xot.**

31:

Kaqchikel allows verbless clauses. This could be rendered in English with a copula or left as a header, non-verbal. This suggests another section of narrative, which is not set off graphically in the ms. copy.

Ja k'a ri Q'alel Xajil pa rochoch Pakal Aqb’al, Pakal KanÃ¶x xk'oje’ wi,

ja k’a ri q’al-el Xajil pa r-ochoch Pakal Aqb’al Pakal KanÃ¶x x-0-k’oj-e’ wi

D D D crown-AG Xajil PR 3E-house Pakal Aqb’al Pakal KanÃ¶x PS-3A-be-IP TC

**As for the Q’alel Xajil, he was in the house of Pakal Aqb’al [and] Pakal KanÃ¶x,**

ruma mani yujuj, kaqwachinÏk chi kik'u'x.

ru-ma ma-ni yujuj kÄq-wÄch-in-Ïk chi ki-k’u’x

3E-cause neg-neg revolt red-face-IV-N PR 3Ep-heart

**because neither revolt nor deviltry [was] in their hearts.**

Qitzij chi e chinamital chi kij ajawa'. Rije' qamama',

qi-tzij chi e chinamÏt-al chi k-ij Ajaw-a’ ri-je’ qa-mama’

true-word cnj 3Ap chinamÏt-N PR 3Ep-back Lord-p D-3Dp 1Ep-elder

**Truly, they, the chinamitals, were against the lords. They, our grandfathers,**

**[p. 8]**

aj chi q'aq', aj pa jay kik’ojlem.

aj chi q’aq’ aj pa-jay ki-k’ojlem

G PR fire G PR-lineage

32:

//jay// in colonial Kaqchikel has a broad range of connotations, from the physical house to the family unit thereof, the lineage.

3Ep-status

**were keepers of the fire, retainers; that was their birth-rank.**

Je ajsi’, ajchÄj pa kochoch ajawa'.

je aj-si’ aj-chÄj pa k-ochoch ajaw-a’

D3p AG-firewood AG-pine PR 3Ep-house lord-p

**They were woodcutters, pinecutters**

33:

//chÄj// refers to “pine”, to the tree and to its products. One of the common uses of fatty pine is as kindling. It was also used for light within houses. A piece of fatty pine could be lit and stuck in the wall of a house to illuminate the interior. ChÄj could refer to such pine torches, or kindling, or the wood itself.

**in the houses of the lords.**

Ja k'a ri qanimal Pakal Ajin xokesan patán chwäch Tunatiw.

ja k’a ri qa-nimal Pakal Ajin x-0-ok-e-s-an patÄn ch[i] [r]u-wÄch Tunatiw

D D D 1Ep-older/brother Pakal Ajin PS-3A-enter-e-CS-AP tribute PR 3E-face Tunatiw

**And so, our elder brother, Pakal Ajin, became tributary to Tunatiw.**

Xax mani wi k'a xuq'ajarisaj ri' xeruyÃ¶q' ta pe ajawa'.\_\_\_\_

xax ma-ni wi k’a x-0-u-q’aj-Är-i-s-aj ri’ x-e-ru-yÃ¶q’ ta pe ajaw-a’

inherent neg-neg TC D PS-3A-3E-exalt-VR-e-CS-VT D PS-3Ap-3E-belittle irr come lord-p

**It was not until he accrued fame for himself, that he belittled the lords.**

Mani chi k'a jun xq'aba'an ta ri’ chil üx

Ma-ni chï[k] k’a jun x-0-q’ab’a’-an ta ri’ chi [i]l üx

neg-neg r D one PS-3A-suspect-AP irr D PR crime be

**No one suspected that there was a misdeed**

chi k'a xel chi Ch’inta’ täj.

chi k’a x-0-el chi Ch’inta’ tÄj

PR D PS-3A-leave PR Ch’inta’ irr

**until he had left for the Ch’inta’s.**

Xul, xb’e tÄj chuwi' chinamital.

x-0-ul x-0-b’e tÄj ch[i] [r]uwi’ chinamÏt-al

PS-3A-arrive PS-3A-go irr PR 3E-head chinamÏt-N

**He would arrive, he would go, despite the chinamital.**

Xa ta ruma ruyujuj chuchaq', chunimal;

xa ta r-uma ru-yujuj ch[i] [r]u-chaq’ ch[i] [r]u-nimal

just irr 3E-cause 3E-revolt PR 3E-younger/sibling PR 3E-older/sibling

**Just because of his revolt against his younger brothers, his elder brothers;**

ta ri’ k'a mamaxel, k'a k’ajolaxel tib'ano kan.

ta ri’ k’a mama’-xel k’a k’ajolaxel ti-0-b’än-o kan

irr D D elder-A D son-A PRS-3A-do-AP remain

**even against the mama’s, the scions, he would do it.**

Ja k'a Ã¶q xepixab'an qamama’; xek'ixala’ ri k'atzil.

Ja k’a Ã¶q x-e-pix-a-b’-an qa-mama’ x-e-k’ix-ala’ ri k’atz-il

D D when PS-3Ap-advise-N-I-AP 1Ep-grandfather PS-3Ap-prick-int D necessary-N

**Then our grandfathers gave counsel**

34:

Coto (p. 331) glosses //-pixab’aj// as “command, order”. In Modern Kaqchikel, //-pixab’aj// is solemn counsel; advice given by someone in authority. Compliance with this “advice” is assumed.

**; they pierced their genitalia.**

35:

Piercing genitalia was ritually performed. Blood from these wounds was scattered or dripped on paper and burned. Communion with the ancestors was thus established.

Xepixab'an ki' maki na chi yujuj xkiya’ wi kajawarem.

x-e-pix-a-b’-an k-i’ ma-ki na chi yujuj x-0-ki-ya’ wi k-ajaw-Är-em

PS-3Ap-advise-N-I-AP 3Ep-self neg-neg still PR revolt PS-3A-3Ep-give TC 3Ep-lord-VR-N

**They counseled themselves not to surrender their lordship to the revolt.**

Q’alaj saqil xuya' rajawarem Xokitzal chi re Wuqu' B’atz'.

q’alaj sÄq-il

36:

//Saqil// refers to whiteness, or lightness, or light itself, as well as flat seeds. The expression **q’alaj saqil** “lit. it appears whiteness” means that something is “clear, or obvious, or performed openly, in public”; it is similar in force to “in broad daylight”, “in the light of day”.

x-0-u-ya’ r-ajaw-Är-em Xokitzal chi r-e Wuq-u’ B’atz’

visible white-N PS-3A-3E-give 3E-lord-VR-N Xokitzal PR 3E-being seven-CN B’atz’

**Clearly, Xokitzal gave lordship to Wuqu’ B’atz’.**

37:

Should be Xikitzal

Ke re tuq'ajär wi Xitayul. Nab'ey ajaw, kimama' Xitayul, ri Xokitzal.

ke re t-0-u-q’aj-är wi Xitayul na-b’ey ajaw ki-mama’ Xitayul ri Xokitzal

D D PRS-3A-3E-exalt-VR TC Xitayul first-time lord 3Ep-elder Xitayul D Xokitzal

**Thus, Xitayul became great. The first lord, mama’ Xitayul, was Xokitzal.**

Ke re’ ruchaq', runimal wi ri k'ojlem:

ke re ru-chaq’ ru-nimal wi ri k’oj-l-em

D D 3E-younger/sibling 3E-older/sibling TC D be-P-N

**Thus his younger brothers, his elder brothers, the birth-rank there:**

38:

This nominal phrase introduces a list of sibling names with their titles. These appear on ms. p. 9.

**[p. 9]**

V Rajob' achi’ Pakal Ajin, rajob' achi Ch’inta’, rajob' achi Koxol,

R-ajo-b’ achi’ Pakal Ajin r-ajo-b’ achi’ Ch’inta’ r-ajo-b’ achi’ Koxol

3E-want-N man Pakal Ajin 3E-want-N man Ch’inta’ 3E-want-N man Koxol

**Rajob Achi’ Pakal Ajin, Rajob Achi’ Ch’inta’, Rajob Achi’ Koxol,**

rajob' achi’ Saqanima’q, rajob' achi’' Ch'anach'a', rajob' achi’' B’ixkul,

r-ajo-b’ achi’ sÄq-a-nÏm-a’q r-ajo-b’ achi’ Ch’an-ach’a’ r-ajo-b’ achi’ B’ixkul

3E-want-N man white-l-big-p 3E-want-N man naked-rd 3E-want-N man B’ixkul

**Rajob Achi’ Saqanima’q, Rajob Achi’ Ch’anach’a’, Rajob Achi’ B’ixkul,**

rajob' achi’ Aj Xib'alb’ayi’, rajob' achi’ Sina’j, rajob' achi’ B'alam Chopez.

r-ajo-b’ achi’ Aj xib’-al-b’-ay-i’

39:

**Xib’alb’a**, literally place of the spooks, the scarers, the underworld. **Xib’alb’ay** is the agentive, one of the underworld. The plural form **Xib’alb’ayi’** is those of the underworld.

r-ajo-b’ achi’ sina’j r-ajo-b’ achi’ B’alam Chopez

3E-want-N man AG fear-N-I-AG-p 3E-want-N man scorpion 3E-want-N man jaguar Chopez

**Rajob Achi’ Aj Xib’alb’ay, Rajob Achi’ Sina’j, Rajob Achi’ B’alam Chopez.**