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*Popol Vuh*

(n. d.)

The Popol Vuh, or Sacred Book, of the Quiché Indians is a creation myth that has been handed down for millennia in an unbroken oral tradition. The Quiché Indians were one of the most powerful tribes in the area that came to be known as Guatemala in Central America. They were descended from the Mayans, founders of an advanced civilization, and there is reason to believe that Quiché and Mayan cultures held to the same beliefs about the nature of creation. The Quiché were one of the tribes encountered by Cortés during his conquest of New Spain. Utatlan, the Quiché capital, was razed, and a new Spanish community, Santo Thomas, was built in its place. It remains the cultural center of the present-day Quiché community.

Popol Vuh is an account of the mythology, history, and traditions of the Quiché and Mayan peoples. Since it existed as part of oral tradition, it was not until the arrival of the Spaniards in the sixteenth century that a Quiché Indian first recorded Popol Vuh in the Quiché language but in Latin script. It was not until the nineteenth century that it was translated into French and Spanish and became known to the world at large.

## CHAPTER 1

This is the account of 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. There was neither man, nor animal, birds, fishes, crabs, trees, stones, caves, ravines, grasses, nor forests; there was only the sky.

The surface of the earth had not appeared. 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 could make noise in the sky.

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. Only the Creator, the Maker, Tepeu, Gucumatz, the Forefathers, were in the water surrounded with light. They were hidden under green and blue feathers, and were therefore called Gucumatz. By nature they were great sages and great thinkers. In this manner the sky existed and also the Heart of Heaven, which is the name of God and thus He is called.

Then came the word. Tepeu and Gucumatz came together in the darkness, in the night, and Tepeu and Gucumatz talked together. They talked then, discussing and deliberating; they agreed, they united their words and their thoughts.

Then while they mediated, it became clear to them that when dawn would break, man must appear. Then they planned the creation, and the growth of the trees and the thickets and the birth

1. Earth formed out of water
  2. Geography of mts, rivers, currents, etc...
  3. Knowledge of natural environment
- Popol Vuh

of life and the creation of man. Thus it was arranged in the darkness and in the night by the Heart of Heaven who is called Huracán.

Then Tepeu and Gucumatz came together; then they conferred about life and light, what they would do so that there would be light and dawn, who it would be who would provide food and sustenance.

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. Thus they spoke. 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. So they spoke.

Then the earth was created by them. So it was, in truth, that they created the earth. Earth! they said, and instantly it was made.

Like the mist, like a cloud, and like a cloud of dust was the creation, when the mountains appeared from the water; and instantly the mountains grew.

Only by a miracle, only by magic art were the mountains and valleys formed; and instantly the groves of cypresses and pines put forth shoots together on the surface of the earth.

And thus Gucumatz was filled with joy, and exclaimed: "Your coming has been fruitful, Heart of Heaven; and you, Huracán, and you, Chipi-Caculhá, Raxa-Caculhá!"

"Our work, our creation shall be finished," they answered.

First the earth was formed, the mountains and the valleys; the currents of water were divided, the rivulets were running freely between the hills, and the water was separated when the high mountains appeared.

Thus was the earth created, when it was formed by the Heart of Heaven, the Heart of Earth, as they are called who first made it fruitful, when the sky was in suspense, and the earth was submerged in the water.

So it was that they made perfect the work, when they did it after thinking and meditating upon it.

## CHAPTER 2

Then they made the small wild animals, the guardians of the woods, the spirits of the mountains, the deer, the birds, pumas, jaguars, serpents, snakes, vipers, 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."

So they said when they meditated and talked. Promptly the deer and the birds were created. Immediately they gave homes to the deer and the birds. "You, deer, shall sleep in the fields by the river bank and in the ravines. Here you shall be amongst the thicket, amongst the pasture; in the woods you shall multiply, you shall walk on four feet and they will support you. Thus be it done!" So it was they spoke.

Then they also assigned homes to the birds big and small. "You shall live in the trees and in the vines. There you shall make your nests; there you shall multiply; there you shall increase in the branches of the trees and in the vines." Thus the deer and the birds were told; they did their duty at once, and all sought their homes and their nests.

And the creation of all the four-footed animals and the birds being finished, they were told by the Creator and the Maker and the Forefathers: "Speak, cry, warble, call, speak each one according to your variety, each, according to your kind." So was it said to the deer, the birds, pumas, jaguars, and serpents.

"Speak, then, our names, 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," they were told.

But they could not make them speak like men; they only hissed and screamed and cackled; they were unable to make words, and each screamed in a different way.

When the Creator and the Maker saw that it was impossible for them to talk to each other, they said: "It is impossible for them to say our names, the names of us, their Creators and Mak-

ers. This is not well," said the Forefathers to each other.

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. 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." So they said, when they made known their will to the large and small animals which are on the face of the earth.

They wished to give them another trial; they wished to make another attempt; they wished to make [all living things] adore them.

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.

For this reason another attempt had to be made to create and make men by the Creator, the Maker, and the Forefathers.

"Let us try again! Already dawn draws near: Let us make him who shall nourish and sustain us! What shall we do to be invoked, in order to be remembered on earth? We have already tried with our first creations, our first creatures; but we could not make them praise and venerate us. So, then, let us try to make obedient, respectful beings who will nourish and sustain us." Thus they spoke.

Then was the creation and the formation. Of earth, of mud, they made [man's] flesh. But they saw that it was not good. It melted away, it was soft, did not move, had no strength, it fell down, it was limp, it could not move its head, its face fell to one side, its sight was blurred, it could not look behind. At first it spoke, but had no mind. Quickly it soaked in the water and could not stand.

And the Creator and the Maker said: "Let us try again because our creatures will not be able to walk nor multiply. Let us consider this," they said.

Then they broke up and destroyed their work and their creation. And they said: "What shall we do to perfect it, in order that our worshippers, our invokers, will be successful?"

Thus they spoke when they conferred again: "Let us say again to Xpiyacoc, Xmucané, Hunahpú-Vuch, Hunahpú-Utiú: 'Cast your lot again. Try to create again.'" In this manner the Creator and the Maker spoke to Xpiyacoc and Xmucané.

Then they spoke to those soothsayers, the Grandmother of the day, the Grandmother of the Dawn, as they were called by the Creator and the Maker, and whose names were Xpiyacoc and Xmucané.

And said Huracán, Tepeu, and Gucumatz when they spoke to the soothsayer, to the Maker, who are the diviners: "You 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-Tziis, 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 Toltecac, grandmother of the sun, grandmother of dawn, as you will be called by our works and our creatures.

"Cast the lot with your grains of corn and the *tzité*. Do it thus, and we shall know if we are to make, or carve his mouth and eyes out of wood." 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 Gucumatz!"

Then they talked and spoke the truth: "Your figures of wood shall come out well; they shall speak and talk on earth."

"So may it be," they answered when they spoke.

And instantly the figures were made of wood. They looked like men, talked like men, and populated the surface of the earth.

They existed and multiplied; they had daughters, they had sons, these wooden 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 spoke, 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.

1. What existed before the earth was created?
  2. Why were the animals punished?
  3. Did the creator and the maker achieve their goal when they created humans?
  4. What does this creation story tell us about Mayan conceptions of human nature?
  5. Can you compare this creation story to the one found in the Old Testament?
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# *The Creation Epic*

(ca. 2000 B.C.E.)

**M**esopotamian civilization emerged in a land that knew little continuity or order. Both climate and geography made life hazardous and unpredictable. In contrast to life in ancient Egypt, where the seasonal flooding of the Nile and the relative isolation of the country fostered a sense of regularity,