

A TRANSLATION
OF THE EDITED TEXT OF
RITUAL OF THE BACABS

by

David Bolles

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INTRODUCTION

The material presented in this book is a semi-edited version of Mayan text in a manuscript often referred to as the “Ritual of the Bacabs” accompanied by an English translation. The manuscript is presently at the Garrett-Gates Collection at Princeton University and is listed as Garrett-Gates Mesoamerican Manuscript, no. 1, Manuscripts Division, Department of Rare Books and Manuscripts, Princeton University Library. The manuscript is available on line in its entirety through Princeton University Library making it possible for the user of this work to check any given portion of the text.

The following is a description of the manuscript provided by the Library:

“The last 2 pages of manuscript are written on the verso of a fragment of a printed indulgence (Latin)¹ that includes the printed date February 1779. From the language of the text it would appear that this manuscript was copied from a 16th- or 17th-century manuscript. There are two separate modern numbering systems, neither includes blank leaves.”

Dr. Don Skemer of the Princeton Library in a personal communication made some further observations about the Bacabs manuscript: “There are 23 quires in the manuscript. Most are 8 folios each. A few quires (beginning and end) are in 6 rather than 8. We are guessing that these quires had been put together from what remained of the original quires. In short, there are missing folios. Our book conservator kept the folios in the same order in which they came to Princeton. That order was no doubt incorrect in places, and folios are missing.”

The physical description given by the library is as follows: 1 v. (164 leaves): paper; 15.3 x 10 cm.

As mentioned, there are 164 leaves, or 328 pages in the manuscript, but there are a considerable number of pages, especially from the beginning through page 108, which are blank and thus unnumbered. One can only guess as to why the copyist chose not to write on these blank pages which for the most part are the verso of a numbered page and its facing recto of the subsequent numbered page. However, on page 116, especially the bottom half, where both sides of the leaf are written on, there is a considerable amount of bleed-through. Perhaps the scribe was experiencing this on the initial pages which are now lost and decide to write on one side only of each leaf.

Also as mentioned in the description, there are two page numbering systems. In this work the numbering system used by Roys is followed when referring to page numbers. These numbers are given in the smaller numbers written in black ink placed on the outer upper right-hand edge of the recto pages and on the outer upper left-hand edge of the verso pages.

In the book “Ritual of the Bacabs” Ralph L. Roys left untranscribed and untranslated pages 1 - 3 and pages 214 - 237 (the first two line of 214 are transcribed) and transcribed but did not translate pages 212 - 214, line 2. There is no explanation given by Roys as to why pages 1 - 3 were not worked on, nor is there any mention of them. They are legible enough in the Newberry Library microfilm copy of manuscript of the

¹ This notation in brackets is incorrect and should read (Spanish).

“Ritual of the Bacabs” from which Roys worked. These pages contain what seems to me to be the final part of a chant, indicating that in fact some pages are missing and that the page numbered page 1 is not really the actual first page of the manuscript. As for pages 214 - 237 Roys mentions only that, “Of the last twenty-four pages of the Bacabs manuscript, eighteen are devoted to medicine and plant lore, three contain what appears to be a fragment of an incantation, and three are blank pages. None of this material has been transcribed or translated in the present volume.”²

The material in the manuscript is written mostly by a single scribe. This scribe seems to have been familiar with Beltrán’s *Arte de el Idioma Maya Reducido a Succintas Reglas*³ published in 1746, or at least he was following the orthographic rules expressed in that work which are somewhat different than the standard colonial orthography used up to the time of Beltrán’s publication. However, this scribe is not consistent in applying Beltrán’s orthographic rules. For example, the consonant expressed by the letters **th** / **th** is given interchangeably even though Beltrán introduced **th** as the representation of that consistent. Thus, the word for “speech” / “word” is given both as **than** and more infrequently as **than** by this scribe.

The hand of another scribe is to be found on the following pages: 20-21, 62-63, 70, 221 (bottom four lines), 223, 227, 231, 233, 235-237. In reality, it appears that most of this material could be classified as being intrusive. This is especially true of the material given on pages 20-21, 62-63 and 70 in which the scribe took advantage of the blank pages left by the original scribe. Because this material is intrusive it has been placed together in a continuous section at the end of this work.

For a physical view of the manuscript go to: <http://pucl.princeton.edu/objects/bn999802r>

THE TRANSCRIPTION

As stated in the first sentence of the introduction, the transcription given here is semi-edited. This means that the transcript tries to follow the manuscript as closely as possible using the orthographic convention mentioned above. However, several factors had to be reckoned with. First and foremost, the scribes were very inconsistent in word segmentation, often dividing words up into syllables on the one hand and on the other running what should be individual words together so that they appear to be a larger word. Then there is the problem of uncrossed **h** in the consonant **ch** which changes the meaning of the word. Whether purposely or not, there are several instances where the scribes left off the crossbar on **h**. The scribes were also inconsistent in the orthographic representation of certain words. For example, the word for “sky” was mostly spelled **can** but occasionally spelled properly as **caan**. Since **can** has several meanings unrelated to **caan** in most instances it was possible to translate the word properly, but at times there is some doubt. Yet another problem is that from time to time the scribes left out portions of words and even portions of phrases, this most probably from the lack of attention on the part of the scribes. These various problems were addressed in making the transcription given here. Changes of letters or the inclusion of missing material are indicated by brackets, and where necessary by noting the problem in footnotes.

² See pages xxv – xxvi of the Introduction to Roys’ work.

³ In paragraph 1 Beltrán gives the following as the list of letters which he felt should be used in the Mayan language: **a.b.c.ɔ.[e.ch.] ch.h.i.k.l.m.n.o.p.pp.t.th.tz.u.x.y.z.**

The scribes were also inconsistent in the use of lower case versus upper case letters. In order not to give emphasis to any particular word the body of the texts are given in lower case. Also, punctuation as we know it is generally lacking. Rather than introducing upper case letters at the beginning of a sentence to show where a sentence or phrase begins and punctuation at the end of sentences or phrases the text as transcribed here is divided into lines which hopefully properly represent sentences or phrases.

Throughout these texts there are stock phrases. A concordance was run on the text of the Bacabs as well as texts from other colonial manuscripts. Similar or like phrases could thus be easily located throughout this collected material and thus some attempt could be made to come up with a consensus reading for any particular stock phrase. If the variation from these stock phrases were too great to be understood as presented in this material then a certain amount of editing was done to bring these phrases into line with the standard intent of these phrases. As stated previously, such changes are noted either through brackets or through footnotes.

THE TRANSLATION

There are two prior translation efforts which served as guide lines for the translation offered here: those of Ralph L. Roys and of Ramón Arzápalo Marín. Attention was paid not only to the translations offered by these works but also to the numerous footnotes and commentaries which they added to their work. Many of these footnotes are of great value and some are included here with code letters at their head so the reader will know the source of those footnotes.

Despite the care with which these translations were done, there are areas in which I felt some improvement could be made. This is especially true of the translations by Roys. That is because he did his work at a time when there was limited access to the Franciscan vocabularies and grammars. Since that time all of the known Franciscan vocabularies and grammars have been computerized making the search for words and phrases which are within these works, as for example those words or phrases used in examples of usage, possible. This is especially important in the cases of the **Bocabulario de Maya Than de Viena** and the **Calepino Maya de Motul**, both of which are particularly rich in examples of usage. Not only are there words in these sources which are not easily locatable were the vocabularies not computer-searchable, but also in these examples of usage there are variations of grammatical usage which are of great help in understanding how to translate a particular word or phrase.

While the Roys' translation provided the backbone from which I worked there are in the end very few lines of Roys which are not altered. Should the reader take the time to do so, he will notice that from time to time a line of text in my translation is the same as Roys. There was no reason to try to change what he did for change sake alone. That said, this is not very frequent. With some frequency I have had a difference in opinion about such things as the meaning of individual words, the gender of personal pronouns and adjectives, or the tense of verbs. And at times there are several lines together in which I feel that Roys misinterpreted the Mayan text completely.

PROPER NAMES AND NAMES OF PLANTS AND ANIMALS

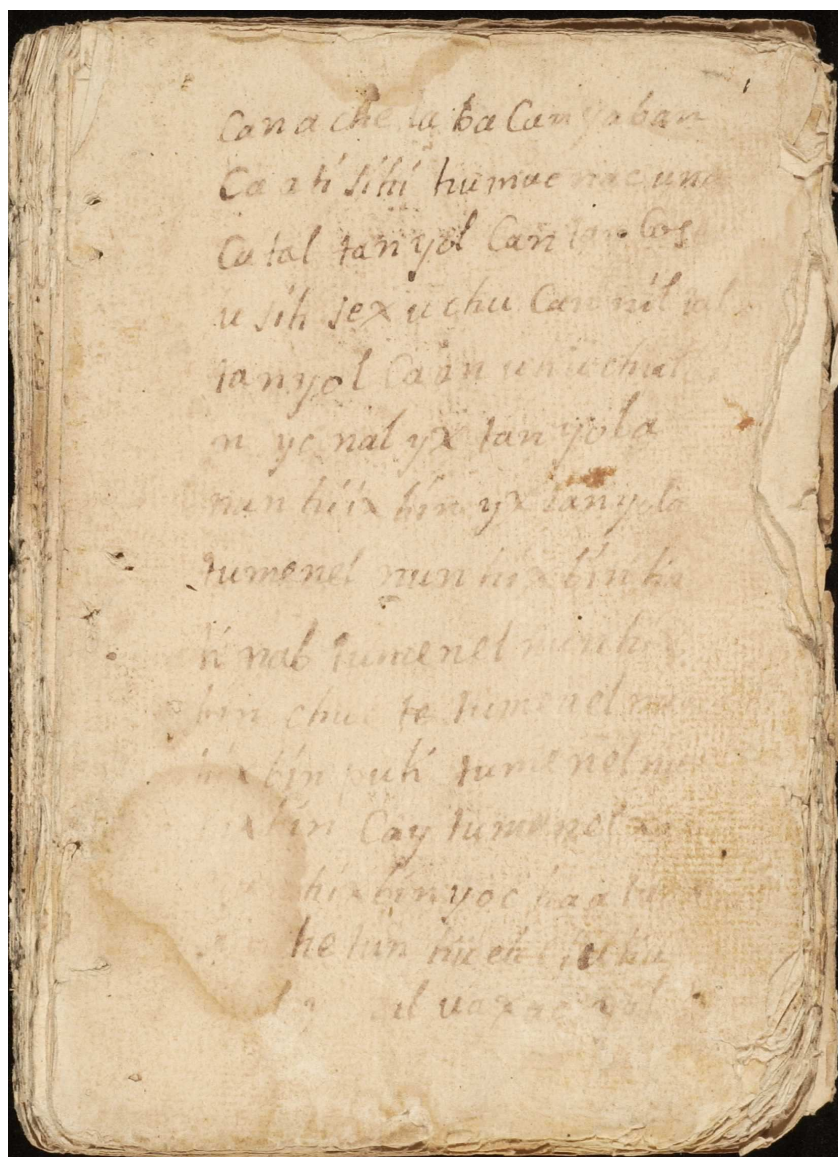
Proper names are not translated but given as they appear in the text. However, because there are at times variations in the spelling of certain names the consensus spelling which is given is based on not only how the name is usually spelled in the Bacab text, but also how it is spelled in the Mayan literature in general. Thus, for example, the name **Yaxal Chac** appears both as **Yaxal Chac** and **Yaxhal Chac** in the Bacab text but is given as **Yaxal Chac** only in the translation. Proper names are given in the Glossary along with whatever pertinent information which is available, including information as to where these names appear in the text.

The names animals are translated whenever possible. However, when no known English equivalent is available then the Mayan name is given in the translation along with a footnote giving a brief summary of the information available.

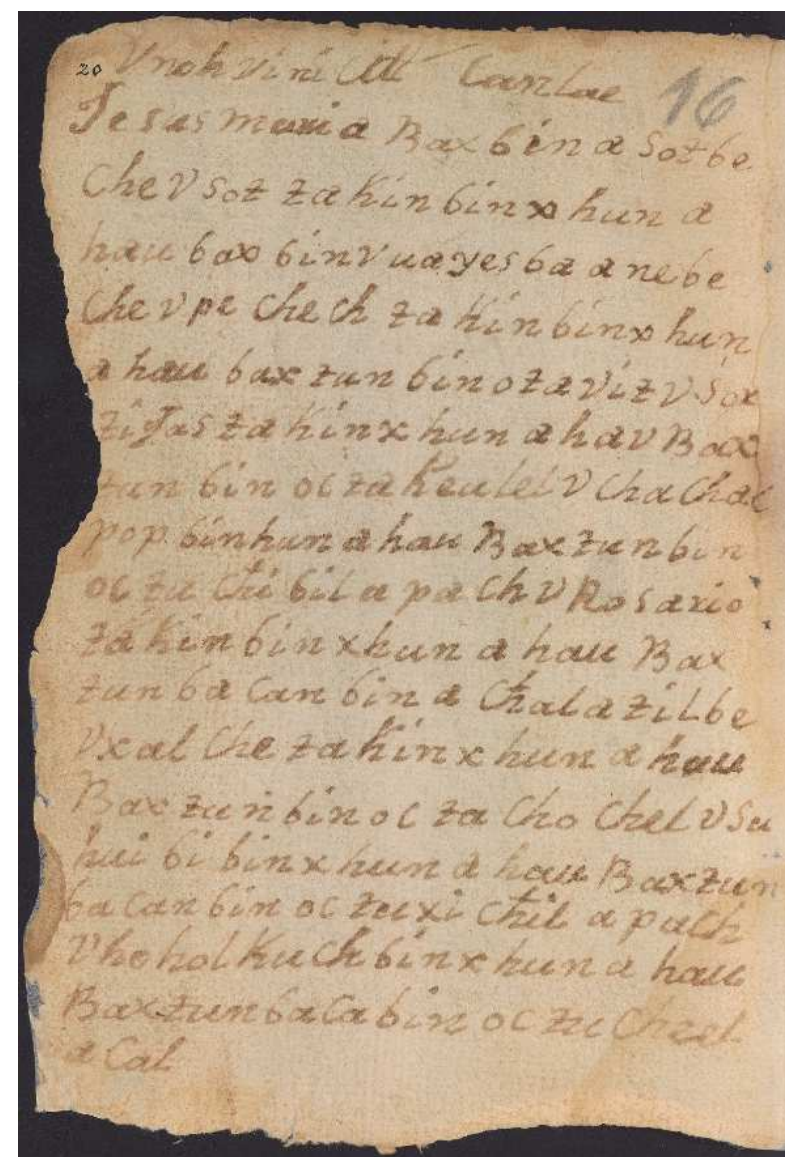
With few exceptions, plant names are not translated into English even in those instances where such names are known. They are however footnoted in the first instance of the plant name being given in each text or chant with a brief summary of the information available. This is because it is not uncommon for the same plant name to be applied to a variety of species which are similar in features. For example the word **catzim** is applied to the following species: *Acacia gaumeri*: catzim / *Acacia riparioides*: chac catzim / *Mimosa bahamensis*: zac catzim / *Mimosa hemiendyta*: zac catzim, zaz catzim / *Mimosa sp.*: box catzim / *Prosopis chilensis*: catzim ek, catzim / *Prosopis juliflora*: box catzim, chac catzim, ek catzim, catzim ek, naachil che. Note that in some instances a color prefix is added to **catzim**. In Mayan plant nomenclature the change of the prefix, whether it be a color or it be the prefixes **cabal** (low) or **caanal** / **canal** (high) does often indicate a species differentiation in the mind of the speaker. There are five colors used in these prefixes: **chac** / **chacal** (red, the world direction color of the east), **zac** / **zacal** (white / north), **ek** / **ekel** / **box** / **zabac** (black / west), **kan** / **kanal** (yellow / south), **yax** / **yaxal** (green, the center of the world). However, color prefixes can also be used to designate varieties within the same species. For example, for the plumeria (**nichte**) tree there are the following colors: chac nichte, zac nichte, zabac nichte, kan nichte, and the trees bearing these different colored flowers are named accordingly.

An example of a plant name being translated into English in the following translation is **kutz** = tabaco, in part because the word is equally applied to the substance tabaco as well as the plant.

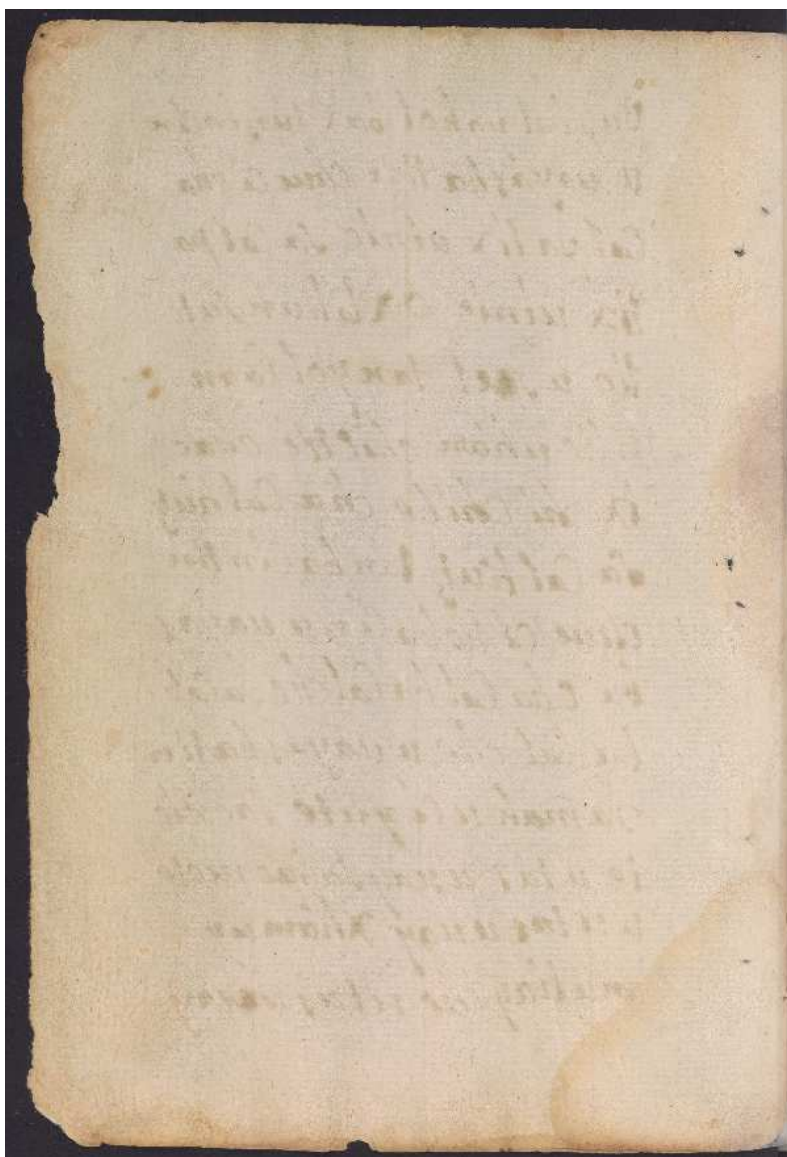
Plant and animal names are also given in the Glossary along with whatever pertinent information which is available, including information as to where these names appear in the text.



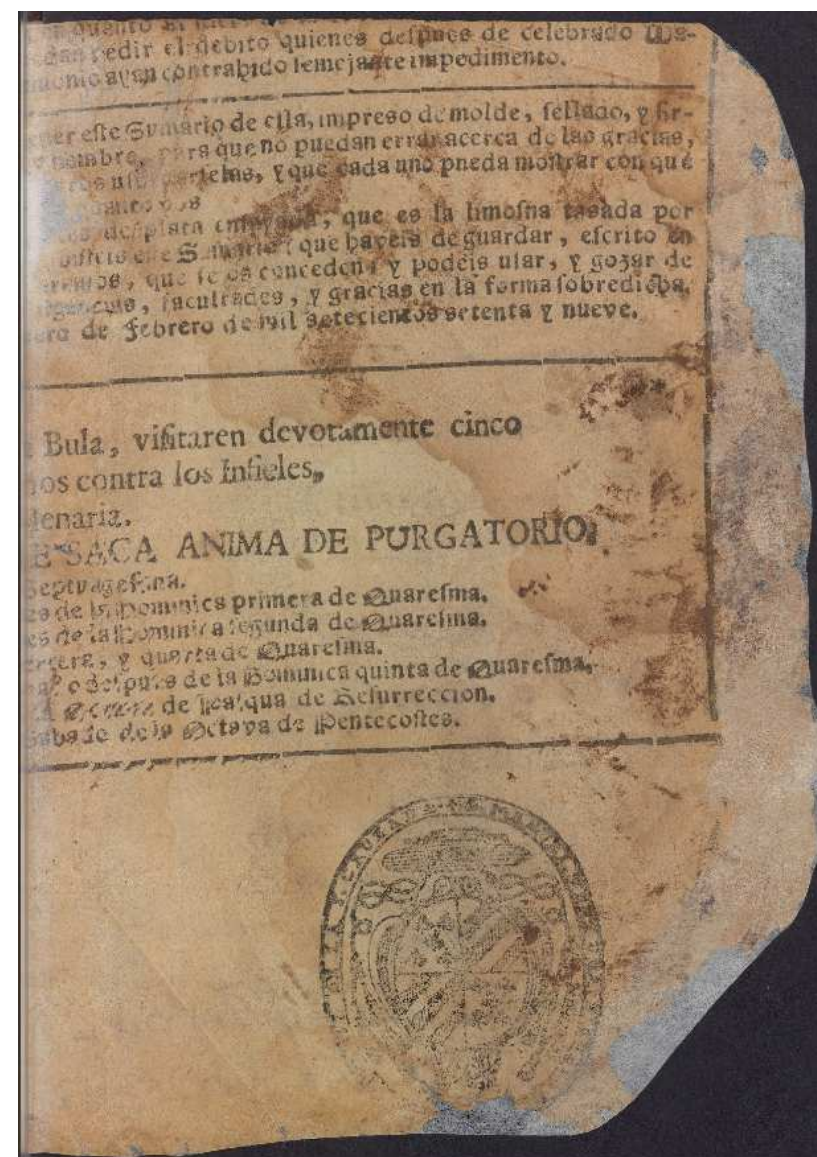
Ritual of the Bacabs, page 1,
showing the hand of the scribe who wrote most of the book.



Ritual of the Bacabs, page 20,
showing the intrusive hand.



Back side of page 31 showing the bleed-through.



Fore side of page 236
showing a portion of the indulgence printed in February of 1779.

Text 1 / page 1⁴

1. ... [la ba]can⁵ [u] che, la bacan yaban⁶
2. ca ti sihi⁷
3. humacnac u na[h] cu tal tan yol ca[a]n
4. tancase⁸ u sihsex u chucannil tal tan yol caan
5. u kuchul bin ycnal yx tan yola⁹
6. nunhi¹⁰ ix bin yx tan yola tumenel
7. nunhi [i]x bin kaknab tumenel
8. nunhi [i]x bin chucte tu menel
9. nunhi [i]x bin puk tu menel
10. nunhi [i]x bin cay tu menel xa[n]
11. nunhi [i]x bin yoc haa tu m[enel]
12. he tun kuch etel ku[ch]ul y[ic]nal uaxac yol [kauil]¹¹ / /2

⁴ Because one or more pages are missing, there is no title or heading to this text. However it is stated that it is a kind of seizure or spasm which is not named here, as it is in later texts.

⁵ The words **bacan** and **bacin** are cadence fillers and used frequently throughout the Bacabs. JPP: Bacan: pues, pues que. talech bacan: pues que veniste. / BMTV: Qué es eso?, preguntando lo que no oyó bien: bal baacin?

⁶ The text clearly reads “**can a che...**”, however in all other pairings of the word **aban** with **che**, **che** takes the third person possessive adjective “**u**”. Further, the **y-** appended to **yaban** is the third person singular possessive adjective for this class of noun.

⁷ The text reads “**Ca a ti sihi**”.

⁸ **Tancas** is variously defined in the colonial dictionaries (*Calepino de Motul* (hereinafter referred to as the CMM), *Bocabulario de Mayathan* (hereinafter referred to as the BMTV)) etc. In the following texts, the illness is described in both its psychological and physical manifestations: restlessness, irritability, frenzied excitement, a kind of madness, heightened eroticism and fever, nausea. It is difficult to find the most appropriate word to use to translate the word **tancas** / **tamcaz** / **tamacaz**. Roys used both “seizure” and “spasm” in his translation and in my translation I have the word “seizure” when the word is not part of a personal name. See the following vocabulary entries: CMM: Tamacaz: enuaramiento o pasmos, gota coral o enfermedad de frenesi que enmudece, entonece, y ensordece al que tiene tamcaz. BMTV: Frenesí: tamcaz .l. tamcaçil. ¶ Frenético está: tamcaçil v cah .l. tamcaz yan ti. / Pasmado de enbaramiento: tamcaz, v hao tamcaz .l. v hao booy. ¶ Pasmado, el que lo tiene: ah tamcaz .l. haaal tumen tamcaz. See the Glossary for further commentary.

⁹ As typical with many older colonial texts, “i” and “y” are used interchangeably for the vowel “i” in this manuscript.

¹⁰ The word “**nunhi**” is unique to this chant and not only is not to be found in the rest of the rituals but also is not to be found in any available colonial text or vocabulary. In translating this intransitive verb form as shown it is assumed that the standard **n – m** shift is in effect and that the verb root is **num** which is related to augmentation or enlargement of the subject of the verb.

¹¹ The last lines of this page are very difficult to read. Arzápalo reads them as “**He tan kuch etel ku [...] <tu menel> uaxac yol**”. However, there are two definite errors in reading. The “**tan**” in “**he tan**” is definitely “**tun**”, and the final two letters in “**tu menel**” are definitely “**al**”.

Text 1 / page 1 (Not transcribed by Roys)

1. ... this certainly is his tree, this certainly is his bush.
2. Then it was born.
3. With a resounding noise it comes from the center of heaven.
4. Seizure gave birth to all of the rest of you who come from the center of heaven
5. It arrives they say¹² in the middle of the water.
6. And because of it they say that¹³ the middle of the water grew.
7. And because of it they say that the ocean grew.
8. And because of it they say that the chuc te¹⁴ grew.
9. And because of it they say that the puuk¹⁵ grew.
10. And because of it they say that the fish grew also.
11. And because of it they say that the river swelled.
12. With this then certainly it arrives with Uaxac Yol Kauil.¹⁶

¹² The word **bin** in this case and the following like cases means “they say” or “so it is said”. See for example CMM: Bin: larga, postpuesta a la primera dición: dis que o disen que. It is at times difficult to determine when **bin** has this meaning and when it is being used as the future tense auxiliary verb.

¹³ The parts to the phrase “**nunhi ix bin**” are as follows. **Nun** is probably from **num** = root word for “increase, greater”. However, there are other possibilities as represented in the following: for **num**: CMM: Num .l. mal: passar. ¶ balx cu num ti yol: que le passa por la ymaginacion. CMM: Num: en composicion; mucho, demadiso. ¶ num canan: el que esta muy cansado. BMTV: Relación o noticia que da de que pasó u oyó: numul .l. numil. For **nun**: CMM: Nun .l. ah nun: boçal que no sabe la lengua de la tierra, o que es balbuciente o tartamudo, y el rudo que no aprovecha enseñarle. ¶ v nunil vinic: hombre rudo o boçal. BMTV: Barbaro, hombre rudo o bozal: nun .l. v nunil vinic. ¶ Pedricaron el Evangelio a barbaras naciones por todo el mundo, donde el nombre de Christo no se sabía: v tzeectahob tu nunilob cah ti hunac tzuc ti cab, maili ohelan v kaba Christo cuchj. **-hi** is the second form third person singular intransitive suffix. **Ix** is a conjunction meaning in this case “and”. **Bin** is explained in note 11 above.

¹⁴ *Myroxylon balsamum* (L.) (Mendieta y del Amo 1981:229). A type of balsam.

¹⁵ *Notoptera leptocephala* Blake (Mendieta y del Amo 1981:232). A type of incense.

¹⁶ “Eight heart of the corn god Kauil”. There are two other examples of the words “**uaxac yol**” in the colonial texts, one of which is on page 25 of the Bacabs, and in both cases they are accompanied by the word “**kauil**”, making “**Uacax Yol Kauil**.” This appears to be one of the names for the corn god. Roys has the following comments: RBM: Uaxac-yol-kauil (“eight-heart-of-food”). Cf. Kauil. This may be one of the appellations of the maize god (Thompson, Maya Hieroglyphic Writing, 269, 286). In an incantation for traveler-seizure (ah oc tancaz) (MS p. 25) this name is associated with the opening in the earth and with Ix Hun Ahau, the mistress of Metnal, the underworld. Ix Ma-uay (“lady detrimental-one”), who is elsewhere cited in a very similar context, is not mentioned here. Could they be the same?

Text 1 / page 2

- 13. nunhi bin caca[b]il chac¹⁷ tu menel
- 14. nunhi bin chacuil tu menel
- 15. nunhi [i]x bin x-muc[b]il¹⁸ kutz tu menel¹⁹
- 16. nunhi [i]x bin ix can uayil kutz tu menel
- 17. nunhi [i]x bin x-can [h]jek lol²⁰ tu menel
- 18. can kin bin cupob chac kutz, sac kutz u kutz
- 19. ti bin ueni, ti bin coplahi
- 20. u kuchul bin yenal chac u cuy acat, sac u cuy [acat]
- 21. nunhi bin tume[ne]l xan
- 22. bici tancase
- 23. [ci bin] yalabal bul acan
- 24. ci bin yalabal u pach
- 25. ci bin [yalabal] ²¹ / pop

/3

¹⁷ There are two instances on this page of the suffix **-bil** being written **-uil**: here and on line 15 in the word **mucuil** / **mucbil**. Here the word most probably should be **cacabil** = “rich black earth”, or alternatively “small town”. Most probably “black earth” is meant here. There are frequent references to deities known as the **ah cacaboob** in modern chants, which are guardians of the good earth for growing crops. Also in modern chants there is the phrase **cacabil santo** which is analogous to the phrase here, **cacabil chac**.

¹⁸ Explanation by Ortwin: The text says **mucuil** but **mucbil** is meant, although in Maya **mucic** means to bury and wrapped would be **toobil**. Tobacco was very important among the Maya and is associated with shamanism throughout Mesoamerica.

¹⁹ While the word **mucbil** can mean “buried”, when applied to foodstuffs it means “barbequed”. Whether tobacco was cured in some way by being buried in a pit oven is unknown to us. The expression **mucbil kutz** appears twice more in the rituals, on pp 176 and 179.

²⁰ The text appears to read **x Can kek lol**. Arzápalo reads this as **xcan kek tal**. However, the word **kek** is positioned to be a number classifier, and **hek** is such a particle: CMM: Hek: gajo de arbol, de mata o yerua.

²¹ As is the case with the recto of this folio, here the final lines are difficult to read, in part because of a water stain on the right hand portion of the text. Arzápalo reads these lines as “**Bici tancase [...]** **<ci bin> yalabal bul acan ci [b...]** **<bin> yalabal u pach yibin**.” Grammatically speaking, **u pach yibin** would be incorrect because of the possessive particle **y-**. The correct phrase would be **u pach ibin**. There is a line or crease in the paper at the letter immediately preceding the letters **ibin**, but I feel that it is probably **c**, making this expression fit with the others before it. The phrase **ci bin yalabal** is very common throughout the rituals, occurring more than 40 times. Roys has various translations of this phrase: “This is to be recited,” “This would be said,” etc. Arzápalo also has various translations of this: “habrá de decirse”, “así ha de decirse”, “así habrá de decirse”, etc. Beltrán’s Arte translates the phrase **ci bin** as “dizque”, and Coronel’s Arte translates the phrase **ci yalabal** as “dizese, o dicenle.” In sum **ci bin yalabal** would add up to “They say that it is said” or something similar. I have decided on a somewhat shortened version in translating this: “Truly so it is said”.

Text 1 / page 2 (Not transcribed by Roys)

- 13. Because of it they say that Cacabil Chac²² grew.
- 14. Because of it they say that the fever increased
- 15. And because of it they say that the buried tobacco swelled.
- 16. And because of it they say that the four-day tobacco swelled.
- 17. And because of it they say that the four branched flower grew.
- 18. For four days²³ the red tobacco, the white tobacco, his tobacco will improve.
- 19. Then they say it slept, then they say it curled up.²⁴
- 20. It arrives they say next to the red stemmed seedpod, white stemmed seedpod.²⁵
- 21. Because of it they say that it swelled up as well.
- 22. Out, seizure!
- 23. Truly so it is said in a drunken stupor.²⁶
- 24. Truly so it is said of its backside.
- 25. Truly so it is said of the mat.

²² “Black Earth Raingod”

²³ RBM: “Four” is very important in Maya numerology. It is an ordering principle stressed in the creation myth. The *Popol Vuh* describes the mythical division of space, with the measurement of the cosmos and the establishment of the four corners of the world. The four foundations and the setting up of the world trees after the flood are also recorded in the books of *Chilam Balam of Chumayel*, *Mani* and *Tizimin*. Maya myth speaks of four creations, four mythical ancestors, four year bearers, etc. and a number of deities are quadripartite in nature: the **Bacabs**, the **Chacs**, the **Pauhaunts**, etc. There was a strict inter-relationship between the four world directions, their corresponding colors, the world trees and the birds that were perched on them as they are depicted in the codices. Spatial, social, religious and calendrical ordering also followed the quadripartite system.

²⁴ This sentence appears once again in connection with **kutz** on page 80. Roys translated this sentence as “Then he would be asleep; then he would curl up.” However, the use of the second form intransitive verb with **bin** as the future tense auxiliary verb is grammatically incorrect.

²⁵ From the description of **acat** in the CMM it appears that what is being talked about is the seedpod of the chocolate tree. CMM: Acat: agallas o bellotas de arboles, y en ellas esta la semillas. y salen despues de caida la flor.

²⁶ **Bul** probably means “full” and **acan** probably means “wine”, although alternatively it could mean “moan, sigh”. The CMM has these various meanings for **acan**: Acan: el dios del vino, que es vaco. / Acan: el mismo vino. / Acan: tio hermano de madre o de madrastra, y tio, marido de la tia, hermana de padre. / Acan: gemir y gemido. / Acan: aullar las palomas. / Acan: bufar algunos animales y bramar. / Acan: zumbiar y zumbido como de oydos.¶ / Acaan: participio de actal: cosa fundada o fixa: o asentada fixa. / Acaan: mar o laguna sosegada. / Acaan: agua encharcada. For the word **bul** the CMM has the following: Bul: agalla de hombre o animal. / Bul.ah,ub: jugar a los dados, naipes o cualquier juego assi y el tal juego. / Buul: frisoles pequeños en general; assi la mata o mucha fruta. / Buul: los muslos. ¶ v buul vinic: / Bul akab: toda la noche. / Bulaan: cosa hundida o sumida como en agua o anegada. / Bul ci.t.; bul çaca.t.: hartar a vno de vino o atol. / Buleçah: çambullir o sumir algo en el agua y echar a perder a otro en costumbres. / Bulhal: dañarse en vicios o peruertirse. / Bul ikal: tormenta que sorbe los baxeles. / Bul kin: todo el dia de sol a sol. / Bul kinyah: apostar. / Bul kol.t.: hartarse hasta no mas de caldo espeso o guisado assi. / Bul nij: çambullirse debaxo del agua y ahogar. From the BMTV: Dilubio o aguaducho: bul cabil. ¶ Dilubio general: chup cabal .l. chup cabil. From the DMM: Dilubio: bul cabil; hai cabil.

Text 1 / page 3

26. nunhi bin u oic pop tu menel
27. u kuchul bin ycnal ix ma ua[y] ec²⁷
28. u kuchul bin ycnal ix mac u hol cab
29. la bin u mac u pach
30. cante tun yn chacal batil, yn sacal batil
31. yaxhal chac²⁸ bin u sisal yn kab, u sisal uoc
32. tin pochekeci yokol uinicil te, uinicil tun²⁹
33. hun can ahau
34. Amen^{30 31} /

/4

²⁷ **Ix Ma Uay Ec**: Possibly "Lady Not Nagual Mud Wasp". See DMSF: Uay: trasfigurarse por encantamiento, ver visiones como entre sueño. / Ec: una abispa muy grande. The ms. reads **ix mac ua ec**. There are 6 occurrences of this deity's name: 1.27, 2.66, 2.74, 2.90, 9.219, 17.20. For five of these, 1.27, 2.65, 2.74, 2.90, 9.218, it is paired with **Ix Mac U Hol Cab**. Elsewhere it is variously spelled **ix ma uaye** and **ix ma uay ec**. Roys has the following comment about this deity: RBM: Ix Ma-uay ("lady detrimental-one"). Characterized as "she who keeps closed the opening in the earth." Cited in an incantation for jaguar-macaw-seizure (balam mo tancaz) and a pathology of the breathing passages (u ziyen coc) (MS pp. 9, 10, 81). See also notes to lines 1.12 and 2.64 for other notes by Roys in which there are references to **Ix Ma Uay Ec**.

²⁸ While the name of this deity is normally spelled **Yaxal Chac** in the colonial manuscripts, there are two instances of it being spelled **Yaxhal Chac** in the rituals; here and on line 30.13. The other two instances of this name in the rituals but spelled **Yaxal Chac** appear on pp. 81 and 89. Roys, in his notes to the rituals has the following observation: Roys/Bac/160: Yaxal Chac, or Yax-haal Chac ("green-water rain god"). Rain is colored green in the Maya codices. Yaxal Chac is the celestial patron of several katun periods in the Books of Chilam Balam (Roys, Chilam Balam of Chumayel, 77, 132-34, 151; "The Maya Katun Prophecies," 30, 37; Thompson, Maya Hieroglyphic Writing, 61, 261). Ix Ma-uay (q.v.) is said to be the guardian of Yaxal Chac, possibly implying that she is at the point underground where the rain water stops and where Metnal, the underworld, begins. Yaxal Chac is cited in incantations for asthma (u ziyen coc), hunpeokin-seizure (hunpeokin tancaz), and fire biting on wood (u thanil kak nach che) (MS pp. 81, 89, 154).

²⁹ There are a variety of meaning associated with the syllable **uin**, most having to do with the human form or human figure: **uinac**: doll, manikin, **uinba**: image, figure, **uincil**: servant, slave, **uincilal**: painting of a figure, **uinciliz** / **uinciliz**: painting of a figure, **uinclil**: human body, **uinic** / **uincil**: person, human, body, etc.

³⁰ Starting with line 22 there is a parallel text to be found on pp. 81-82:

bici tancaze bulaan coc
ci bin yalabal u oic poop
oochi bin buul, zuhuyhi bin buul
canhi bin u oic poop tumenel
u kuchul bin yicnal ix ma uaye, ix mac u hol cab
lay u mac u pachi Yaxal Chac u zizal in uoc, u zizal in kab
ti machci uinicil te, uinicil tun hunuc can ahau
amen

³¹ This is one of the few intrusions of Christian elements in this source, reflecting that Maya belief had not yet undergone too many changes. Amen indicates the end, and that everything is in order.

Text 1 / page 3 (Not transcribed by Roys)

26. Because of it they say that the woven mat expanded,
27. It arrives they say next to Ix Ma Uay Ec.
28. It arrives they say next to Ix Mac U Hol Cab.³²
29. Thus they say it guards him.³³
30. Four times then are my red hailstones, my white hailstones.
31. Yaxal Chac³⁴ they say makes my hand numb, makes my foot numb.
32. I trample³⁵ the body of wood, the body of stone.³⁶
33. Hun Can Ahau,³⁷
34. Amen.

³² "Lady Not Nagual Mud Wasp" / "She who Guards/Covers of the Entrance to the Beehive" or "She who Guards/Covers of the Entrance to the Earth". For other examples of this pair of deities see lines: 2.65, 2.74, 2.90, 9.218. Compare with **Ix Can U Hol Cab** on line 3.98. For the meaning of **mac** in this context see the footnote to line 1.29.

³³ See CMM: Mac pach: guardarle a vno las espaldas. ¶ v macah in pach Juan ca achac in cimçabal: guardome Juan las espaldas para que no me matasen. ¶ Item: cercar y atajar porque no se huya. ¶ Item: defenderse de alguna calumnia.

³⁴ Here in lines 30 and 31 are examples of two different meanings of the near homonym written in the colonial manuscripts as **chac**. It is here that one can definitely say what the meaning is of **chac**, pronounced with a normal vowel, and **chac**, pronounced with an elongated vowel, in the first instance the meaning is "red" and in the second instance the meaning is the rain god "Chac". However, as shown in the BMTV, there are actually four principal meanings for the spelling **chac**: 1) Colorada cosa: chac .l. chachac. ¶ Neutro: chachal .l. chachachal. ¶ Colorada me pongo: chachal v cah in ich. ¶ Activo: chachaccunah. ¶ Colorado como flamenco de rostro: chac lah vinic .l. chac tunlah vinic. ¶ Colorado tener el rostro de verguença: chacxicen ich. ¶ Colorado cosa que relumbra: chac hopen. ¶ Neutro: chac hopenhal. ¶ Colorado tener el rostro de yra y enojo: chacxicen ich. / 2) Coser algo en agua: chac.ah.ab. ¶ Cosido así: chac, chacan .l. chacbil. ¶ Coser la olla cosa que sea de comer, y la carne: thub chac. ¶ Cosido así: thub chachal. / 3) Agua o aguacero que lluebe: chac. ¶ Las borbotijas a manera de cascabeles que haze el agua quando llueue: v cum chac. / 4) Mui o mucho: hach .l. chac. ¶ Mui bueno o muy no malo: hach vtz .l. hach ma lob. Also given is the submeaning of meaning 3: Ydolo del agua, de los panes, de los truenos y relampagos: Chac.

While one can not say with any certainty how these various words **chac** were pronounced at the time this text was originally written, today, in the first two instances, the vowel is of normal length and in the last two instances the vowel is elongated. In the Bacabs all four meanings seem to be used but at times it is not absolutely clear which of these meanings is actually meant.

³⁵ See CMM: Po chek.t.: hollar o pisar u atropellar como haze el cauallo.

³⁶ This paired expression, **uincil te, uincil tun**, occurs with some variation about 40 times in the rituals. This paired element, translated by Roys as "the wooden man, the stone man", recalls the wooden dolls mentioned in the *Popol Vuh*: **huzuc x banic poy ahamche, x e vinac vachinic....**" (Villacorta, 1962:39): "they made wooden dolls; they looked like human beings". Alternately, the reference could also be to shamanic artifacts; perhaps a kind of "doll" or figurine to represent a deity. Shamanic medicine bundles contained a variety of things, including small "idols". We know that during the post-Conquest such "idols" were still used in Aztec rituals, as Balsalobre, de la Serna and Durán, etc. mention. Modern-day ritualists/curers treasure such artifacts when they find them and often use them in their ceremonies.

³⁷ "Great Four Ahau"

Text 2 / page 4

- 1. V³⁸ thanil balam mo tancase,
- 2. v coil tancas lae
- 3. hun ahau, hunuc can ahau
- 4. can ahau bin chab,³⁹
- 5. can ahau bin akab⁴⁰ ca sihech
- 6. mac cech tah chab, mac cech tah akab
- 7. u chabbech kin chac ahau⁴¹
- 8. colop u uich kin ca sihech
- 9. max a na
- 10. max a coob⁴² [max a] cit^{43 44}
- 11. ca chabtabech chacal ix chel sacal ix chel⁴⁵
- 12. yx hun ye ta yx hun ye toon⁴⁶
- 13. la a na la a cob [la] a cit
- 14. can ci / tu pach [acantun]

/5

³⁸ As typical with many older colonial texts, “u” and “v” are used interchangeably for the vowel “u” and the consonant “w” in this manuscript.

³⁹ The word **chab** is related to engender or to create. The BMTV gives: Criador: **ah chab**. From the context frequently it appears that “creator” is the correct translation, but at times the context leads one to believe that “creation” would be correct the translation in those instances.

⁴⁰ The words **chab** (create) and **akab** (night, darkness) are frequent pairs throughout the rituals, occurring more than 30 times. It is not really clear as to how this pair of apparently antonymous words should be translated.

⁴¹ It seems that the reverential title **Kin Chac** is an alternative to **kinich** meaning “powerful, respected”. There is some question as to how to interpret the word **kinich**. While there is no vocabulary entry which resolves this question it appears that the suffix **–ich** in this case has nothing to do with “eye”, but rather converts a word root to an adjective. Thus: **bekech**, **cilich**, **nohoch**, **nucuch**, etc. It appears that the most appropriate translation for **kinich** is something along the lines of “powerful, respected”. Thus, **Kin Chac Ahau** = “powerful lord”, often used in conjunction with the deity **Colop u uich Kin**.

⁴² The word **cob** / **coob** is probably related to **cobol**, lineage.

⁴³ The word **cit** is related to “father”, as for example in **citbil**..

⁴⁴ The words **na**, **cob** and **cit** are used together three times in Text 2. Compare with lines 13 and 67.

⁴⁵ As in the case with the word written **chac** having at least four different meanings as shown in the footnote to line 31 above, so too does the word **chacal** have at least two different meanings: “red” and “great / big”. Here, because it is accompanied by the **sacal** it is assumed that the color red is meant. However, there are several instances where it is not clear which of these meanings are correct.

⁴⁶ As typical with many older colonial texts, “i” and “y” are used interchangeably for the vowel “i” in this manuscript. Conversely, at times “i” is used to represent the consonant “y”.

Text 2 / page 4 (Roys # I)

- 1. The words for Jaguar-Macaw Seizure,
- 2. a demented seizure.⁴⁷
- 3. Hun Ahau, Hunuc Can Ahau,^{48 49}
- 4. Can Ahau, they say, is the creator,
- 5. Can Ahau,⁵⁰ they say, is the darkness when you were born.
- 6. Who is your creator? Who is your darkness?
- 7. You are created by Kin Chac Ahau,
- 8. Colop U Uich Kin⁵¹ when you were born
- 9. Who is your mother?
- 10. Who is your lineage? Who was your father
- 11. You were created by Chacal Ix Chel, Sacal Ix Chel,
- 12. Ix Hun Ye Ta, Ix Hun Ye Ton.⁵²
- 13. This is your mother, this is your lineage, this is your father
- 14. above directly behind the stone hut,

⁴⁷ As mentioned in footnote 7, it is difficult to find the most appropriate word to use to translate the word **tancas** / **tamcaz** / **tamacaz**.

⁴⁸ “One Ahau, Great Four Ahau”. See Glossary of Proper Names.

⁴⁹ The words **hunac** / **hunuc** means the most, the best, the supreme. When combined with the male prefix **ah** these words indicate this person is the most, the best, the supreme person in the office indicated. For example, **hunac ah miatz** is the wisest of wisemen. The words **hunac** / **hunuc** will be translated in various ways throughout this translation depending on the context: "best", "most" "great / greatest", "singular / singularly", "supreme / supremely", "infinite / infinitely". For examples of usage see CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio en todas las cosas. ¶ hunac ah ohel: sabio que todo lo sabe, &., añadiendo a hunac el nombre de la cosa

⁵⁰ This is probably the day 4 Ahau and not the god mentioned in the previous line..

⁵¹ **Colop U Uich Kin**: BMTV: Idolo maior que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop v vich Kin.

Roys/Bac/145: Colop-u-uich-kin ("snatcher-of-the-eye-of-the-sun" or "-day"). "The principal idol [god], which the Indians of this land had, and from whom they said all things proceeded, and who was incorporeal, hence they made no image of him" (BMTV, f. 129r.). Cited in incantations for various seizures, kanpeokin at the head of a man (kanpeokin tu pol uinic), and a worm in the tooth (nok ti co) (MS pp. 34, 35, 45, 52, 108, 134, 172). Apparently a solar-eclipse god.

⁵² **Ix Hun Ye Ta, Ix Hun Ye Ton**: “Lady singularly sharp pointed flint knife, Lady singularly sharp pointed penis”, from **ix** = female, **hun** = one or singular, **ye** = sharp point, **ta** = flint knife, and **ton** = penis. A goddess pair mentioned in Landa. Given as **Ix Hunie** and **Ix Hunieta** in the Tozzer edition, and **Ixbunic** and **Ixbunieta** in the Porrua edition. Perhaps the one given as **Ixhunie** is given as such because Landa did not want to include the word **ton** = penis. Landa/Rel/2v: que llego a la isla de mugeres que el le puso este nombre por los idolos que alli hallo de las diosas de aquella tierra, como Aixchel, Ixchebeliax, Ixhunie, Ixhunieta, y que estavan vestidas de la cintura abaxo, y cubiertos los pechos como vsan las Indias, y que el edificio era de piedra de que se espantaron, y que hallaron algunas cosas de oro, y las tomaron...

Text 2 / page 5

- 15. can ci tu pach maxcal sihech⁵³
- 16. u cool chabe, u cool akabe⁵⁴
- 17. [k]an [chaah] lo che,
- 18. [k]an [cha]ah lo tunich ca sihech⁵⁵
- 19. u cool akab ah ci tancase
- 20. cech u cool chabe, cech ah co tancase
- 21. cech nictē tancase, cech balam tancase
- 22. cech ah mo tancase,
- 23. cech ceh tancase⁵⁶
- 24. max a che, max a uaban
- 25. bax u tas [a] ōulbal ca siheche /

/6

⁵³ The text reads “**can / ci tu pache, can ci tu pach che maxcal**”. Typically, the word “**maxcal**” is accompanied by the word “**acantun**” throughout the rituals. The following are comments on “**acantun**” and “**maxcal**”:

Acantun: stone hut, cave, and perhaps ceremonial hut, from ac = arch and tun = stone. From the context in the "Ritual of the Bacabs" it seems that acantun is some type of structure. A conjecture can even be made that acantun is an alternative word for actun = cave. In the "Ritual of the Bacabs" acantun is paired four times with ōulbal = arbor and is also paired with maxcal = bath house several times. Landa calls the four Acantuns piedra = stone, presumably meaning a stone idol, but perhaps the name really meant the site which contained the idol.

Maxcal: steam bath house, sauna. Called temazcal in Spanish, from temazcalli = bath house in Nahuatl (tema = bath and calli = house). From the archeological evidence in Yucatan and from the present-day existence of temazcallis in the highlands of Mexico it seems that maxcals were mostly either in-ground structures with a wickiup type roof or occasionally below-ground structures. In the "Ritual of the Bacabs" Roys translates maxcal as being an unidentified plant, but maxcal is often paired with the word acantun, which might be an alternative spelling for actun = cave, and in two instances with ōulbal = arbor, which Roys believes to be a ceremonial hut. Further, acantun and ōulbal are often paired in the Bacab manuscript without maxcal. It would thus seem that Arzápalo is correct in his translation of maxcal as temazcal.

⁵⁴ This is the first of many lines using the word **cool / col / coil** and variations thereof with the words **chab, akab**, and occasionally **kin**. It would seem that all of these lines should be translated similarly, but in Roys and Arzápalo that is not the case. Confusing the issue is that one of the alternatives uses the word **coolba** which in the CMM is given as follows: Coolba: irse aflojando. ¶ Coolbanac: cosa que se va aflojando. While this may seem to be a different meaning than that generally accepted for **cool / coil** = “crazy”, CMM gives the following for **cool**: Co ol: loco, desatinado, sin juicio. ¶ hach co a uol: muy loco eres. Perhaps there is some relationship between “aflojar” (= to loosen) / “destatar” (= to untie) and “desatinar” (= to go crazy) in both the Mayan and Spanish languages which in colloquial terms means “crazy”. Throughout the Bacabs the words **cool** and **coil** will be translated as “demented”.

⁵⁵ The text reads “**can cha lo che can chah lo tunich ca sihech**”. Roys believes, and I think correctly, that the words “**can cha**” and “**can chah**” refer to the **kan chaah** snake. See page 8, line 1 for a second occurrence of this snake’s name in this ritual. Other occurrences of this snake’s name are to be found on pages 117, 126, 127, 128 and 131, where it is written **kan chaah**.

⁵⁶ The concept of illness includes the idea that winds and spasm were the origin/bearers of illness, a belief that has persisted among the Maya until the present day.

Text 2 / page 5 (Roys # I)

- 15. above directly behind the sweat-bath where you were born,
- 16. demented creator, demented darkness.⁵⁷
- 17. The kan chaah⁵⁸ is the tree,
- 18. the kan chaah is the stone when you were born
- 19. in the demented darkness of Ah Ci Tancas.⁵⁹
- 20. You, the demented creator, you, Ah Co Tancas,⁶⁰
- 21. you, Nictē Tancas⁶¹, you, Balam Tancas,⁶²
- 22. you, Ah Moo Tancas,⁶³
- 23. you, Ceh Tancas,⁶⁴
- 24. Who is your tree? Who is your bush?
- 25. What prepares your arbor⁶⁵ when you are born?

⁵⁷ The word **cool / coil** in modern Mayan means rabid in it various meanings, but it appears that the sickness rabies did not exist in the Americas until the coming of the Europeans. While the older vocabularies use the word “rabia” to define these Mayan words, it is clear that it is used only in the sense of “mad” or “furious”. It was not until the Diccionario of Juan Pío Pérez, 1877, that **coil** is given as “rabia” meaning hydrophobia. See the American Heritage Dictionary in which three different meanings apply to the word “rabid”: rabid: adjective. 1) irrationally extreme in opinion or practice: *a rabid isolationist; a rabid baseball fan*. 2) furious or raging; violently intense: *a rabid hunger*. 3) affected with or pertaining to rabies; mad. Origin: L *rabidus* raving, furious, mad, equiv. to *rab(ere)* to rave, be mad + *-idus*.

⁵⁸ For **kan chaah** see BMTV: Culebra grande, sin poncoña: ah peꝝ can. ¶ Otra: kan chah.

⁵⁹ “Drunken Seizure”

⁶⁰ “Demented Seizure”

⁶¹ “Plumeria (Erotic) Seizure”

⁶² “Jaguar Seizure”

⁶³ ”Macaw Seizure”

⁶⁴ ”Deer Seizure”

⁶⁵ CMM: Taz.ah,ab: allanar o tender como colchon, ropa de cama o otras, y llanar o tender alfombra, yerua o heno para echarse a dormir.

Text 2 / page 6

- 26. chacal tancas che sacal tancas che
- 27. ekel tancas che kanal tancase [che]
- 28. chacal kantemo sacal kantemo
- 29. ekel kantemo kanal kantemo a che
- 30. la a che cech mo tancase
- 31. chacal has max sacal has max
- 32. ekel has max kanal has max
- 33. chacal kokob max [sacal kokob max
- 34. ekel kokob max kanal kokob max]⁶⁶
- 35. chacal nicté max [sacal nicté max
- 36. ekel nicté max kanal nicté max]
- 37. la a che cech nicté tancase⁶⁷ max tancase
- 38. cech co tancase /

/7

Text 2 / page 6 (Roys # I)

- 26. Red tancas che⁶⁸, white tancas che,⁶⁹
- 27. black tancas che, yellow tancas che,
- 28. red kante moo⁷⁰, white kante moo,
- 29. black kante moo, yellow kante moo are your trees.
- 30. These are your trees, you, Moo Tancas:
- 31. Red mamey max, white mamey max,⁷¹
- 32. black mamey max, yellow mamey max,
- 33. red kokob max, white kokob max,⁷²
- 34. black kokob max, yellow kokob max,^{73 74}
- 35. red nicté max, white nicté max,
- 36. black nicté max, yellow nicté max.⁷⁵
- 37. These are your trees, you, Nicté Tancas,⁷⁶ Max Tancas.⁷⁷
- 38. You, Co Tancas⁷⁸

⁶⁶ The text reads “y.y.y.” here and on lines 35-36 which is the equivalent to “etc., etc.’ etc.”, meaning that the four world directions are carried out.

⁶⁷ The **nicté**, *Plumeria rubra* (Mendieta y del Amo 1981:274). L. is a flower that had erotic connotations for the Maya. The *Calepino de Motul* (Arzápalo et al 1995, folio 328r:560), defines it as a flower, but does not specify from what tree or plant. It then goes on to emphasize its negative character as “deshonestidad, vicio de carne, y travesuras de mujeres” (idem).

⁶⁸ Here the trees are associated with the world-direction colors. The quadripartite principle was very important in Maya worldview, which is amply reflected throughout this source. All the trees and plants are named in association with the world-directional colors and, even though in nature they do not occur with those colors, the pattern of symbolism is adhered to.

⁶⁹ *Zanthoxylum fagara* (L.) Sarg. (Mendieta y del Amo 1981:353).

⁷⁰ *Acacia angustissima* Miller (Kuntze). (Mendieta y del Amo 1981:2)

⁷¹ Mamey: *Calocarpum mammosum* (h.) Pierre (Mendieta y del Amo 1981: 72); *Mammea americana* L. (ibidem. 209)

⁷² *Aristolochia odoratissima* L.(Mendieta y del Amo 1981:34) or *Pilocarpus racemosus* Vahl.(idem.39).

⁷³ Other plants with the name **kokob** in them: Kokob ak: *Aristolochia odoratissima* L. (Mendieta y del Amo 1981: 35, Kokob xiu: *Asclepias curassavica* L. (ibidem 39). **Kokob** is also a poisonous snake mentioned in Yervas y hechicerías del Yucatan. See CMM: Ah xot kin: una bívora llamada kokob porque dize que mata. / TIC: Víbora que hace sudar por las coyunturas: kokob.

⁷⁴ Here it is obvious that the writer saw no further necessity to repeat the pattern, since he had already indicated it.

⁷⁵ "Monkey-Plumeria". An unlisted plant name.

⁷⁶ “Erotic seizure”.

⁷⁷ “Monkey seizure”.

⁷⁸ “Demented seizure”.

Text 2 / page 7

- 39. [u lubul]⁷⁹ bin ycnal
- 40. yx hun puɔub kik
- 41. yx hun puɔub olom
- 42. u colba chab, u coolba akab
- 43. ti t[u] kax u kinam ycnal ix hun puɔub kik,
- 44. yx hun puɔub olom
- 45. ti tu chaah u kinam⁸⁰ ycnal tu xeah haa
- 46. ma bacan hai olom
- 47. bacan ah oc tancas, ah ci mo tancas
- 48. he bacan col chab can tancas bacin
- 49. pi[c] chin⁸¹ tex to ce[x] cantul ti ku cex cantul ti bacab⁸²

⁷⁹ There is a blotch on the lower right hand corner of page 6. However, other examples of the phrase “**bin ycnal**” are preceded by “**u lubul**”. See lines 51 and 56.

⁸⁰ The vocabularies equate the expressions **cha u kinam** and **kax u kinam**. See for example BMTV: Temer con reberença y respecto: cha tibib, cha kinam .l. kaxal kinam ti pucçikal. ¶ Temí a Dios: in chah v tibib Dios, in chah v kinam Dios .l. kaxi v kinam Dios tin pucçikal.

⁸¹ In this particular text the verb **pic chin** is spelled either “**pichin**” or “**pichin**”. However, throughout the rest of the rituals it is normally spelled correctly as **pic chin**.

⁸² This is the first time that the Bacabs are mentioned in the rituals. Altogether they will be mentioned more than 40 times. The Bacabs are the four deities stationed at the four world-quarters. They were sky bearers and apparently had other functions as well. The Bacabs are also related to the four days which begin the Mayan year, Kan, Muluc, Hiix, and Cauac, which in turn are related to the four world directions. The Bacabs have various alternative names which according to various sources are as follows: for the year Kan (to the east, red): Ah Can Tzic Nal, Chacal Bacab, Chac Pauahtun, Chac Xib Chac; for the year Muluc (to the north, white): Ah Zac Oiu, Zacal Bacab, Zac Pauahtun, Zac Xib Chac; for the year Hiix (to the west, black): Ah Can Ek, Ekel Bacab, Ek Pauahtun, Ek Xib Chac; for the year Cauac (to the south, yellow): Hobnil, Kan Bacab, Kan Pauahtun, Kan Xib Chac.

The CMM has the following entry: Bacab: representante y jugador.

In the Cuceb, lines C261-C264 we have the names of three of the Bacab aspects mentioned above:

- c261 uatal u caah ah koh bacab, ah can tzic nal
ti cultal ti tun ual tu bulucpiz tun katune
hokaan ah can tzic nal, ah can ek, ah zac oiu
- c264 tu kinil, tu katunil u chaic u bel ah can tzic nal

There is also another line which has the name Ah Can Tzic Nal:

- c387 ca colab u canhel ah can tzic nal bacab

In as much as the name Ah Can Tzic Nal appears in both instances in Cauac years, it appears the Ah Can Tzic Nal as a Kan year aspect might be in error and might be a Bacab of the Cauac (southern, black) years.

Text 2 / page 7 (Roys # I)

- 39. It falls down beside
- 40. Ix Hun Puɔub Kik,
- 41. Ix Hun Puɔub Olom,⁸³
- 42. unfettered creator, unfettered darkness.⁸⁴
- 43. It is in fear⁸⁵ of Ix Hun Puɔub Kik,
- 44. Ix Hun Puɔub Olom.
- 45. There is fear of vomited water,
- 46. not certainly the water of blood
- 47. but rather Ah Oc Tancas,⁸⁶ Ah Ci Moo Tancas.⁸⁷
- 48. Here certainly is the demented creator Can Tancas⁸⁸ it seems.
- 49. Hurl it there, ye Cantul Ti Ku,⁸⁹ ye Cantul Ti Bacab.⁹⁰

⁸³ “Lady Great Squeeze Out Blood (kik), Lady Great Squeeze Out Clotted Blood (olom)” Roys translates this pair of deities as "lady unique-needle-remover-of-blood, lady unique-needle-remover-of-clotted-blood". However, the vocabularies give a seemly different meaning to the words **hun puɔub**. See BMTV: Medida asta la boca: hun chij .l. hun puɔub chij. For the probable meaning of **puɔub** see BMTV: Sacar podre, esprimiéndola: poɔ .l. puɔ.ah,ub. ¶ Sacada podre así: poaaan .l. puobil.

⁸⁴ Here Roys translates this as "Removed is creation (cʼʼab), removed is darkness (akab)". Later, for lines 2.57-58, he translates this pair as "the madness of creation, the madness of darkness". See CMM: Col ba: apartarse con disimulación. / Cool ba: afloxarse. / Cool ba: despoblarse algun pueblo poco a poco. / Coolba: irse afloxando. ¶ Coolbanac: cosa que se va afloxando.

⁸⁵ It is difficult the know how the translate the word **kinam** in any given context. The range of meanings, according to the colonial vocabularies, is significant. Before looking at these meanings, it is most probable that the underlying source of meanings comes from the root word **kin** as applied to “sun” and the heat and power which emanates from the sun. Some of the meanings attributed to **kinam** are as follows: heat, force, strength, power, virtue, venerable, respected, pain, poison, ferocity, fear. See the Combined Vocabularies for a listing of the various meanings attributed to **kinam**. To make interpretation of **kinam** even more difficult, at times the verb which is used in conjunction with **kinam** adds another layer of interpretation. Here, where the verb roots **kax** and **cha** are used with **kinam** on lines 43 and 45, the following meaning from BMTV seems to apply: Temer con reberença y respecto: cha tibib, cha kinam .l. kaxal kinam ti pucçikal.

⁸⁶ “Traveler Seizure”. Roys translates **ah oc tancas** as “traveler seizure”. See CMM: Ah oc: pasajero, viaandante o caminante.

⁸⁷ “Drunken Macaw Seizure”.

⁸⁸ “Four Seizures” / "Snake Seizures".

⁸⁹ “Four-fold deity”. Here they are referred to in the singular, but further on they are frequently in the plural, an example of how either their individual or quadripartite nature is stressed.

⁹⁰ “Four-fold Bacab”

Text 2 / pages 8 - 9

50. u lubul bin ycnal / ix kan [chaah] ki[k],

51. ix kan chaah olom⁹¹

52. ycnal ix hun tah acay olom

53. pi[c] chin tex to ycnal ix hun tah acay olom

54. pi[c] chin tex to cex cantu[l] ti ku c[e]x cantul ti bacabe

55. u lubul bin ycnal yx co tancas ek

56. can kin chilán yicnal yx co tancas ek

57. tu chiah u kab u colba chab,

58. u colba akab

59. tu leahix kik tii maxcal xan,⁹²

60. tu leahix kiki ti acantun⁹³

61. bla pulex / to u col chaabe, u col akabe

62. cex cantul ti ku, cex cantul ti bacab

63. u lubul bin tan yol metnal

64. yicnal u yum can yah ual kak⁹⁴

65. culic yx maa uaye[c],

66. yx mac u hol cab

67. la baca u naa, la baca u co[b, la baca u] cit⁹⁵

68. ca t[u] kuch tan yol metnal

69. humucnac, culucnac yauat u chichil

70. bax chab la cex cantul ti ku, cex cantul ti bacabe

71. ci bin yalabal tumen can yah ual kak

72. cantul [ti] ku, cantul ti bacab

/8

/9
- ⁹¹ The text reads “**ix kan kinich ix kan chaah olom**”. Throughout the rituals the word “**olom**” is frequently paired with “**kik**”, and furthermore there is another example of the pair “**kan chaah kik, kan chaah olom**” in on page 28 the rituals.
- ⁹² Commentary to RA’s Nota 18: 11.08.112.
- ⁹³ Commentary to RA’s Nota 19: 11.08.114.
- ⁹⁴ RBF: These appellations, Can yah ual kak, Ix Ma uay, and Ix Mac u hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the earth leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. “[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal” (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uay (“detrimental lady”) is to be associated with Ix Hun Ahau, the consort of Hun Ahau, lord of Metnal.
- ⁹⁵ The text reads “**la baca u naa la ba ca u col cit**” Compare with line 14 of this text.
- Text 2 / pages 8 – 9 (Roys # I)
50. It falls down they say next to Ix Kan Chaah Kik,

51. Ix Kan Chaah Olom,⁹⁶

52. next to Ix Hun Tah Acay Olom.

53. Hurl it there next to Ix Hun Tah Acay Olom.⁹⁷

54. Hurl it there, ye Cantul Ti Ku, ye Cantul Ti Bacab.

55. It falls down they say next to Ix Co Tancas Ek.⁹⁸

56. Four days it reclines next to Ix Co Tancas Ek.

57. It bit the hand of the unfettered creator,

58. the unfettered darkness.

59. It licked the blood in the sweat-bath,

60. it licked the blood in the stone hut.

61. Now, then, throw it to the demented creator, to the demented darkness

62. ye Cantul Ti Ku, ye Cantul Ti Bacab.

63. They say that he falls down into the middle of the underworld,

64. next to his father Can Yah Ual Kak.⁹⁹

65. Seated is Ix Ma Uay Ec,¹⁰⁰

66. Ix Mac U Hol Cab.

67. This then is his mother, this then is his lineage, this then is his father.

68. Then he arrives in the heart of the underworld.

69. The cries of his birds make a resounding noise.¹⁰¹

70. What created then you, ye Cantul Ti Ku, ye Cantul Ti Bacab.

71. Truly so it is said by Can Yah Ual Kak,

72. Cantul Ti Ku, Cantul Ti Bacab.

⁹⁶ See Roys’ note on the **kan chaah** snake: The kan-chah is described as a large nonpoisonous snake, and its name, "orange-red-drop," suggests strongly that it was red spotted. Here, apparently, it is cited as a symbol of the blood sacrifice mentioned in the following lines in the adjoining column.

⁹⁷ Possibly "Lady Singularly Really Pooled Clotted Blood". For possible meanings of **tah** and **acay** see CMM: Tah: en composicion; con fuerça o fuertemente. / Acaan: agua encharcada. RBF: Ix Hun-tah-acay-olom ("lady unique-splotch-of-clotted-blood"). Cf. Ix Hun-acay-kik. Cited in an incantation for a seizure (u coil tancaz) (MS p. 8). Here tah has been translated only from its contexts, such as blood and coloring matter. Tah is defined as "splinter," but I do not know that a splinter was used in connection with a blood sacrifice.

⁹⁸ “Demented Seizure Star”

⁹⁹ "Forceful Enemy of Pox"

¹⁰⁰ As noted in footnote to line 1.27, this name is variously spelled **ix ma ua ec**, **ix ma uaye** and **ix ma uay ec**. See lines 1.27, 2.74, 2.90, 9.218, 17.20.

¹⁰¹ The words **humucnac** and **culucnac** are alternative words for loud or resounding noise. See the corresponding entries in the CMM.

- 8 -

Text 2 / page 10

| | | |
|-----|--|-----|
| 73. | humucnac / yauat u chichil, u mutil ¹⁰² | /10 |
| 74. | tumen ix ma uaye[c] ix mac u hol cab | |
| 75. | chac tan chichi ¹⁰³ | |
| 76. | sac tan sipip chac tan sipip | |
| 77. | yx ko caan yx ko munyal | |
| 78. | la bin pul kin | |
| 79. | ta lubic tan yol metnal | |
| 80. | co tancas bacin, | |
| 81. | mo tancas bacin, balam tancas bacin | |
| 82. | bla u col chab cubico | |
| 83. | cex cantul ti ku, cex cantul ti bacab oo | |
| 84. | tuobalix ha xan | |
| 85. | ma bacan hai | |
| 86. | kik bacan olom bacan / | /11 |
| 87. | tu che ah mo balam tancas | |

¹⁰² The word **mut** has two meanings, “omen / augury” and “bird”. When **mut** is accompanied by or used in place of the words **pectzil** and / or **anumal** then the meaning is definitely the former. However, when it is accompanied by **chich** or used in place of **chich** then it appears that it can mean either “omen / augury” or “bird”, or more especially a combination of the two: “bird of omen”. The DSFM and Roys give more specific information about the variety of bird for **mut**: DSFM: Mut: faisán, ave. Roys, in his Ethno-Botany has the following: Mut. A bird of the Cracidae family. (Maler, 1908, p. 182).

¹⁰³ BMTV: Aves agorera que temen los indios: icin, puhuy, kip choh, chijchij. Roys/Bac/133: Chiichii. A bird of omen (BMTV, f. 24r.). Cited in an incantation for jaguar-macaw-seizure (MS p. 10).

Text 2 / page 10 (Roys # I)

| | |
|-----|--|
| 73. | The cries of his birds, of his birds of omen, make a resounding noise. |
| 74. | because of Ix Ma Uay Ec, Ix Mac U Hol Cab. |
| 75. | The red-breasted chichi, ¹⁰⁴ |
| 76. | the white-breasted sipip, the red-breasted sipip, ¹⁰⁵ |
| 77. | Ix Ko Caan, Ix Ko Munyal. ¹⁰⁶ |
| 78. | Here they say it is announced |
| 79. | that you fall into the heart of the underworld: |
| 80. | Co Tancas ¹⁰⁷ it seems, |
| 81. | Moo Tancas ¹⁰⁸ it seems, Balam Tancas ¹⁰⁹ it seems. |
| 82. | Well, this is demented creator which we feel, ¹¹⁰ |
| 83. | ye Cantul Ti Ku, ¹¹¹ ye Cantul Ti Bacab, Oh! ^{112 113} |
| 84. | There is a wide expanse of water also. |
| 85. | It is certainly not water, |
| 86. | it is certainly blood, certainly clotted blood |
| 87. | on the tree of Ah Moo Balam Tancas. |

¹⁰⁴ An unidentified bird of omen. See footnote to this line in the Mayan column.

¹⁰⁵ An unidentified bird.

¹⁰⁶ The pair of entities, **Ix Ko Caan** and **Ix Ko Munyal**, appears 9 times in the Bacabs. There are a couple of variations, once as **Ix Koko Caan**, **Ix Koko Munyal**, and once as **Ix Ko ti Caan**, **Ix Ko ti Munyal**. The pair appears to be some sort of bird-like deities, perhaps related to omens. Aside from the generally accepted meanings for **ko**, the crop of a bird or the stomach of an animal, the CMM registers the word **ko** in the following: “Ah ko ta: papagayos de grandes picos, que tambien se dize: guacamayab.” It is not clear that the word **ko** as employed in this entry has the same function as that employed in the above pair of names.

¹⁰⁷ “Demented Seizure”,

¹⁰⁸ “Macaw Seizure”,

¹⁰⁹ “Jaguar Seizure”.

¹¹⁰ The verb **ubic** means both “to hear” and “to feel”. There are several examples of **cubic**, or properly **c’ubic**, in the “Discursos Predicables” of Coronel.

¹¹¹ “Four-fold Deity”,

¹¹² “Four-fold Bacab”.

¹¹³ The meaning of the word **oo** is unclear, but there seems to have been three different meanings for the word in the Bacabs. In this particular instance it seems to serve as an exclamation. See CMM: O: interjeccion admirantis .l. dolentis. Other instances of this use are to be found in Text 3 on lines 12, 56, 88 and 91. The word is to be found throughout the rituals in various contexts, in some indicating that it is the name of a bird, in others that it is the name of a tree, and in yet others indicating that it is the name of a variety of seizure. Roys has the following comments about **oo**: Oo. Stated to be a "bird" and so implied in the contexts here, although sometimes, perhaps, a mythical bird. Insects, however, are often ritually designated "birds" in this manuscript. Cited in an incantation for traveler-seizure (MS pp. 17-19, 22, 24). It is also the name of a seizure (oo-tancaz) (MS pp. 47, 50-52, 54, 56, 57, 60).

Text 2 / page 11

88. ci bin yalabal ca a thani
89. cantul ti ku, cantul ti bacab
90. tumenel yx ma uayec, yx mac u hol cab
91. pulex u noh yetal uba¹¹⁴
92. cex cantul ti ku, cex cantul ti bacab
93. pulex tu sac kahil u hol tulixe
94. tu holbal u nooke
95. la baca oc tu holbal¹¹⁵
96. pi[c] ch̃in suhuy cacaue
97. la baca oc tu hol
98. pi[c] c[h̃]in bin suhuy ne¹¹⁶
99. la ba oc tu uich
100. pi[c] c[h̃]in chan kala
101. pi[c] c[h̃]in bin suhuy / yx chan kala

/12

Text 2 / page 11 (Roys # I)

88. Truly so it is said when you speak to
89. Cantul Ti Ku, Cantul Ti Bacab,
90. because of Ix Ma Uay Ec, Ix Mac U Hol Cab.
91. Throw ye the great paraphernalia out
92. ye Cantul Ti Ku, ye Cantul Ti Bacab.
93. Throw ye into the white pinole the head of the dragonfly,
94. the head-covering of its worms.
95. Thus then it enters into its head-covering.
96. Hurl the virgin cacao beans.
97. Thus then it enters into its head.
98. Hurl they say its virgin tail.
99. Thus then it enters into its eye.
100. Hurl the chan kala.¹¹⁷
101. Hurl they say the virgin chan kala.

¹¹⁴ CMM: Yetal ba .l. yeṭtal ba: armas, adereços; recado instrumento de algun officio o cate o de otra cosa. ¶ yetal vba missa: adereços, recado para dezir missa. ¶ yetal vba katun: adereços de querra....

¹¹⁵ The word **holbal** is unregistered. Because of the parallel phrase given on line 108 I have assumed that **holbal** is related to **hol** = “head”. See also line 110 in which **holbal** / **hol** are substituted by **uich** = “face, eye”. The word **holbal** appears again in Text 9, line 195. In Text 9, line 199 there is a parallel word **yubal** which is taken to mean “cloak / cloth / cloth cover”. As a possibility **holbal** may mean “head-covering”. In Text 9 Roys translates this line as “That enters into his holbal ("head" or "outer part"?).”

¹¹⁶ Both Roys and Arzápalo have assumed that **ne** (= “tail”) is a misspelling of **nek** = “seed”. However, if the word **tulix** = dragonfly is correct in line 104 then **ne** = “tail” is both possible and probable.

¹¹⁷ RBF: Chankala. *Canna edulis*, Ker. (lengua de dragón). Considered a remedy for nervous pains and spider bites (Standl.). Cited in an incantation for certain seizures (MS p. 11).

Text 2 / pages 12 - 14¹¹⁸

- 102. u bal u sot can yah ual kak¹¹⁹
- 103. la bin oc u balin u uich
- 104. pi[c] c[h]in bin cumux can tii
- 105. la bin cumlahci u baceł
- 106. pi[c] c[h]in bin saban ti
- 107. la ba oc tu yul
- 108. tu puɔbah kik tu puɔbah olom¹²⁰
- 109. pi[c] c[h]in bin bat kan¹²¹
- 110. pi[c] c[h]in halal kan
- 111. la [o]c tu kab
- 112. pi[c] c[h]in bin ɔii kan
- 113. la oc tu ɔiil u pach
- 114. pi[c] c[h]in hokob tok
- 115. la oc tu co
- 116. pi[c] c[h]in u kas mukay chacal yx chel
- 117. y.y.y
- 118.
- 119.
- 120. u kas mukay ix bolom puc
- 121. la oc tu kikel
- 122. tu noh yental aba la to / can yah ual kako^{122 123}

/14

¹¹⁸ Page 13 is blank.

¹¹⁹ Both Roys and Arzápalo read this as **sol** = “skin, husk, shell”, but the text appears to read **sot** = “rattle”. There is another example of the phrase **bal u soot** in the colonial literature. See e277: v bal v ɔoot yah ɔaul. Roys translates this as “the accessory of the rattle of the giver”

¹²⁰ See BMTV: A bocanadas echar algún licor: puɔbah. [Bocanada así de sangre]: puɔbail u kikel. / Bocanadas echar por la boca, de sangre o de bino: puɔba. Hecha bocanadas de sangre por la boca: puɔba kik u cah.

¹²¹ Roys transcribes this as **bat can** but the texts reads **bat kan**. He gives the following: Bat-can ("axe-shoot"). The name is not found elsewhere, but a plant named bat-aban ("axe-bush") is prescribed for chills and fever (Standl., Roys, Ethno-Botany 216). The bat-can is cited in an incantation for various seizures (MS p. 12). Can is also the word for "snake," as well as being a patronymic.

¹²² Compare with line 102.

¹²³ The words **can yah ual kako** are the first words on page 14. Page number 13 is missing and what should be page 13 is blank.

Text 2 / pages 12 - 14 (Roys # I)

- 102. Can Yah Ual Kak hides his rattle.
- 103. Thus they say it entered to be hidden [in] his eye.
- 104. Hurl they say cumux can¹²⁴ at it.
- 105. Thus they say his bones were seated.
- 106. Hurl they say the rope at it.¹²⁵
- 107. Thus then it enters into his gullet;
- 108. He throws up blood, he throws up clotted blood.
- 109. Hurl they say the ax cord.
- 110. Hurl they say the arrow cord.
- 111. Thus it enters his arm / hand.¹²⁶
- 112. Hurl they say the acrid cord.
- 113. Thus it enters into the filled-out part of his back.¹²⁷
- 114. Hurl the hooked flint.
- 115. Thus it enters the tooth.
- 116. Hurl the malevolent cochineals of Chacal Ix Chel.
- 117. [Hurl the malevolent cochineals of Sacal Ix Chel.
- 118. Hurl the malevolent cochineals of Ekel Ix Chel.
- 119. Hurl the malevolent cochineals of Kanal Ix Chel,]¹²⁸
- 120. malevolent cochineals of Ix Bolon Puuc.¹²⁹
- 121. Thus it enters his blood.
- 122. This is the great paraphernalia of Can Yah Ual Kak.

¹²⁴ Roys believes that **cumux can** is a plant. RBM: Cumux-can ("cumux-shoot"). Not cited elsewhere; here it is mentioned in an incantation for seizures (MS p. 12). We know Cumux only as the patronymic of a ruling family on Cozumel Island (Roys, Political Geography of the Yucatán Maya, 156), and such patronymics are often referable to plant names.

¹²⁵ I find no record of the word **saban** in the early colonial vocabularies. In other texts the word **saban** is often accompanied by the words **tab** or **zuum**, both meaning “rope, cord”, so it might be assumed that **saban** has a similar meaning. However, note that Roys translates this as “snake-venom” here and as “venom” and “poison” in other instances, as for example in the Chumayel. Roys got this meaning from Pío Pérez’s Diccionario, where the gloss for **zaban** is “ponzoña de vibora”.

¹²⁶ The word **kab**, when meaning a part of the body, can mean either "hand" or "arm". Here it is not clear which is meant.

¹²⁷ It is not clear what particular part of the back is referred to in the phrase **tu ɔiil u pach**. That it must be some body part is clear from the list of body parts both above and below this line. See BMTV: Henchir atestando: ɔil. ¶ Henchid así de chile la cesta: ɔilex .l. ɔiɔilex ic tu xuxac. ¶ Lleno assi: ɔilan .l. ɔil buthan.

¹²⁸ The symbol **y.y.y.** means to repeat this phrase varying the four world direction colors.

¹²⁹ “She of the nine hills”. On line 9.188 there is the male equivalent, **ah bolonte uitz**, “he of the nine mountains”. While **puuc** and **uitz** are glossed somewhat the same in the vocabularies, the distinction lays mainly in the size, with **uitz** being the larger of the two. It should be noted that **uitz** is a natural hill or mountain whereas **muul** is man-made, a distinction which some epigraphers fail to make.

Text 2 / page 14

- 123. la [o]c tu homtanil
- 124. ʔa bacin u nah u ba
- 125. can heles kak bin u pach mo
- 126. pepen kan bin u tanel mo¹³⁰
- 127. kas tun bin u puczikal mo
- 128. sum chebil kuch bin u chochel mo
- 129. pixbil kuch bin u tuchil mo
- 130. ʔipit kab u hol yit mo
- 131. bil tok¹³¹ yic[h]ac mo
- 132. u misi[b] bin can yah ual kak u ne mo
- 133. yal ix ko caan yx ko munyal
- 134. ca sihi u coil akab u coil c[h]ab lae
- 135. hunuc can ahau
- 136. Amen /

/15

Text 2 / page 14 (Roys # I)

- 123. Thus it enters into the intestines.
- 124. Given it seems a reproach.
- 125. Can Heles Kak¹³² they say is the back of the macaw.
- 126. Butterfly coral bead they say is the breast of the macaw.
- 127. Imitation jade they say is the heart of the macaw.
- 128. Spindle thread they say is the entrails of the macaw.
- 129. Tangled thread they say is the gizzard of the macaw.
- 130. A ring is the anus of the macaw.
- 131. The edge of the flint is the claw of the macaw.¹³³
- 132. The broom of Can Yah Ual Kak they say is the tail of the macaw,
- 133. the child of Ix Ko Caan, Ix Ko Munyal
- 134. Then was born the demented darkness, the demented creator thus,
- 135. Hunuc Can Ahau¹³⁴
- 136. Amen

¹³⁰ The material beginning with this line and going through line 132 has comparable material on lines 9.129-134.

¹³¹ This is associated with obsidian flakes which were used for bleeding.

¹³² "four changes of pox" / "four respites form pox"? There is some question as what the meaning of **heles** should be. In the vocabularies the only meaning for **heles** is “to rest”. However, here **heles** is paired with **can** meaning “four”, giving the feeling that in this instance the root word **hel** is derived from one of the other meanings, probably “change”. Roys has this comment about **can hel**: Pauahtun. The four Pauahtuns, usually names with their respective colors, Chac ("red"), Sac ("white"), Ek ("black"), and Kan ("yellow") are each assigned to one of the four world-quarters. They are associated with the Chacs, or rain gods, and the Bacabs, or sky bearers; also occasionally with the "four chanhging winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Chilam Balam of Chumayel, 67, 110). The last association is sometimes called can-hel ("four-change"). This aspect of the Pauahtuns, I surmise, was what led Beltrán (Arte de el idioma Maya, 228) to define can-hel as meaning "dragon." So I infer that the Pauahtuns were pictured as lizard monsters.

¹³³ Alternatively, “Flint flakes...”

¹³⁴ “Great Four Ahau”

Text 3 / pages 15 - 17

- 1. V thanil ah oc tancas¹³⁵
- 2. lay xe u cahe huban ix u nak xan chacauil¹³⁶ xan
- 3. lay ah oc tancas lay u nunil xan
- 4. tu kaba Dios yumbil¹³⁶
- 5.
- 6. Can Ahau bin c[h]ab
- 7. can ahau bin akab
- 8. ca sihici u yol chab u yol akabe
- 9. tal tu hotas caan
- 10. yal ix [ho] ti tzab
- 11. yal ix ho ti munyal¹³⁷
- 12. ten c[h]uchuc[h]ba tan tancase oo¹³⁸
- 13. ci bin caa u nucah ca u kamah than
- 14. tah oc tancas bacin
- 15. ci bin / yalaba[l] lae /17¹³⁹
- 16. cu than ti yol caan uaye

¹³⁵ Roys translates **ah oc tancas** as “traveler seizure”. See CMM: Ah oc: pasagero, viaandante o caminante.

¹³⁶ This is probably a short form of a standard introductory phrase used by H-Menoob: **Tu kaba dios yumbil, dios mehenbil, dios espiritu santo.**

¹³⁷ "Lady five rattles" / "Lady five clouds". The deity pair, **ix ho ti tzab** and **ix ho ti munyal**, appear four times in the Bacabs, and **ix ho ti tzab** alone two times. Here the word **ho** is missing in the first of the two pairs of names, but the names of this pair are clear and the word **ho** should be part of the first name. See the glossary for further discussion.

¹³⁸ Here is the first example of a phrase, given with several variations throughout the Bacabs, which is difficult to deal with. As pointed out in the footnote to line 27 below, the expression appears mostly to read **ten club a chu**, but there are several significant variants, as for example on pages 101 and 167 where it reads **ten chub a chuc** / **ten chub a chuc**. For the particular variation given here, see CMM: Chuchcinah: enmudecer, entontecer, o hazer tartamudo a otro. ¶ in chuchcinah inba tu tan: enmudeci en su presencia, no supe que dezirme.

¹³⁹ Page 16 is blank, but it is clear that the first words on page 17, given here as a continuation of line 16, are a continuation of the text.

Text 3 / pages 15 – 17 (Roys # II)

- 1. The words for Ah Oc Tancas.¹⁴⁰
- 2. Thus he vomits, he has diarrhea also and fever also.
- 3. Thus is Ah Oc Tancas. Thus is the misery also¹⁴¹
- 4. In the name of god the father.
- 5.
- 6. Can Ahau¹⁴², they say, is the creator,
- 7. Can Ahau, they say, is the darkness
- 8. when it was born the soul of creator, the soul of darkness.
- 9. Coming from the fifth level of the sky
- 10. the child of Ix Ho ti Tzab,
- 11. the child of Ix Ho ti Munyal.
- 12. I am really struck dumb before the seizure, Oh!¹⁴³
- 13. Truly they say that he answered, that he responded
- 14. to Ah Oc Tancas it seems.
- 15. Truly they say that this is said thus
- 16. when he speaks to the center of heaven here.

¹⁴⁰ “Traveler seizure”

¹⁴¹ While **nun** and **nunil** can mean “babbling” as translated by Roys I believe that in this case **nunil** is related to the **nun** / **num** found in the word **nunya** / **numya** = “misery, suffering”.

¹⁴² This is probably the day 4 Ahau. See the same lines in the same position in Text 2.

¹⁴³ As noted in footnote to Text 2, line 83, the meaning of the word **oo** is unclear, but there seems to have been three different meanings for the word in the Bacabs. In this particular instance it seems to serve as an exclamation. Other instances of this use are to be found in Text 3 on lines 61, 97 and 100. From the context two other meanings seem to be of a bird name and a tree name. There may also be a fourth meaning for **oo** in the context of **ah oo tancas**. While one would think that in this case it is related to the **oo** in the bird / tree name, perhaps it is something different. Note that Roys has decided that the text reads **tancase oc**, but a review of the facsimile show that the text clearly reads as shown, and furthermore, “traveler seizure” is given as **ah oc tancas** in most cases in the Bacabs, as shown below on line 14.

Text 3 / page 17

- 17. bala sac tan oo bacan u chichil
- 18. ix chac oo bacan u che
- 19. tal tan yol can¹⁴⁴
- 20. macx u na
- 21. yal bin ix kak tan chel
- 22. yal bin ix kak te can
- 23. yal bin ix kak te munyal
- 24. kak bacin u kinam kax u tuni[l] kak^{145 146}
- 25. ola[c] u xe kin chac ahau tumenel
- 26. olac u xe [i]x bolon can tumenel
- 27. ten c lub a chu¹⁴⁷ tancase
- 28. ci bin yalabal
- 29. ci bin u kanci thā /

/18

¹⁴⁴ This pair of names, **sac tan oo** and **ix chac oo**, appears four times in the Bacabs, and **chac oo** appears once by itself. **Sac tan oo** is said to be a bird (**chich**) or a bird of omen (**mut**) and **chac oo** is said to be a tree. The pairing of birds of omen with trees of omen is a common feature in Mayan divinatory texts, as for example in **U mutil uinic zanzamal**.

¹⁴⁵ Variants of this phrase occur 5 times in the Bacabs; in this text twice and 3 times in Text 17. In Text 17 it appears to read “uchic u toc uchic u kinam kakil kax u tunil kak”. While not so stated in the vocabularies, it may be that **u tunil kak** refers to flint used to strike a fire.

¹⁴⁶ The word **kak** means both “fire” and “pox”. In this instance it seems clear that “fire” is meant. However, on several occasions it is not certain whether “fire” or “pox” is meant. It seems most probable that the word **kak** has this dual meaning because of the burning sensation caused by pox. See CMM: Kak: fuego, alumbre. / Kak; kak cimil:} fuego, enfermedad. tomase por viruelas en general. Often the word **kak** meaning “pox” is preceded by a modifier which gives more specificity to the type of pox. Examples: ʔon kak, ek peʔ kak, pom kak, thuch kak, thuchlum kak, uzan kak.

¹⁴⁷ The expression which appears to read here **ten club a chu** and variations thereof is to be found 19 times in the Bacabs. Roys translates this as “I curse you”, and Arzápalo translates this as “yo seré quien deshaga tu encantamiento” or similar. Neither of these translations appears to fit the words of this expression. On page 101 and again on page 167 one of the variations of this expression is written **ten chub a chuc / ten chub a chuc**, which is close to a possible alternative reading of this phrase: **ten chub a chi**, meaning “I make your mouth small”. Perhaps this is related to the modern expression, **mac a chi**, meaning “shut your mouth” = “shut up”. Yet another variation of this phrase is to be found on page 211: **ten cel uba chuc**.

The question is whether this is some stock swear phrase, much like **pel u naa ti yach** and variations thereof, which appears 13 times in the Bacabs, also with various spellings, in which it appears that the writer is trying to disguise the true meaning of the phrase. See line 12 above which appears to be the first instance of this phrase, but in significantly altered form.

Text 3 / page 17 (Roys # II)

- 17. However the white-breasted Oo is certainly his bird,
- 18. Ix Chac Oo certainly is his tree¹⁴⁸
- 19. which comes from the center of the sky.
- 20. Who is its mother?
- 21. The child they say of Ix Kak Tan Chel.¹⁴⁹
- 22. The child they say of Ix Kak Te Caan.¹⁵⁰
- 23. The child they say of Ix Kak Te Munyal.¹⁵¹
- 24. Its power it seems is derived from fire; the deluge of flints of fire.
- 25. Kin Chac Ahau almost vomits because of it.¹⁵²
- 26. Ix Bolon Can almost vomits because of it.¹⁵³
- 27. I shut your mouth, seizure
- 28. Truly so it is said,
- 29. Truly they say that this is the response.

¹⁴⁸ Here is the other context for **oo** in which it seems clear the it is some sort bird in the first case and some sort of tree in the second case.

¹⁴⁹ “Fiery-breasted Ix Chel”. Roys treats this and the next two items as attributes of the rainbow, but it would seem that since each is preceded by the word **ix** that the goddess **Ix Chel** and perhaps a couple of her attributes are being talked about.

¹⁵⁰ “Fiery Sky Lady”

¹⁵¹ “Fiery Cloud Lady”

¹⁵² See Glossary of Proper Names.

¹⁵³ Possibly "Lady Nine Sky". See Glossary of Proper Names.

Text 3 / pages 18 – 19¹⁵⁴

- 30. ci bin yalabal
- 31. cu than ti yol can uaye
- 32. bala sac tan oo bacan u c[h]ic[h]il
- 33. ix chac oo bacan u che
- 34. tal tan yol can
- 35. macx u na
- 36. yal bin yx kak tan chel
- 37. yal bin yx kak te caan
- 38. yal bin ix kak te munyal
- 39. kak bacin u kinam kax u t[u]ni[l] kak¹⁵⁵
- 40. olac u xe kin chac ahau tumenel
- 41. olac u xe bolon cã tu menel
- 42. ten c lub a c[h]u tancase
- 43. ci bin yalabal
- 44. ci bin u kanci than
- 45. chachech bin
- 46. tumenel ix chan / chan kin chan chan munyal

/19

¹⁵⁴ It is not clear if the repetition of lines 11 through 22 in lines 23 through 34 is accidental or intentional. Although the intent appears to have these lines be identical, note the variations in spelling between the two sets, which gives the researcher an idea how inconsistent the copyist was in making this copy of the Bacabs.

¹⁵⁵ See note to line 3.24 above.

Text 3 / pages 18 – 19 (Roys # II)

- 30. Truly so it is said.
- 31. It speaks to the heart of the sky here
- 32. However the white-breasted Oo is certainly its bird,
- 33. Ix Chac Oo certainly is its tree
- 34. which comes from the center of the sky.
- 35. Who is its mother?
- 36. The child they say of Ix Kak Tan Chel.
- 37. The child they say of Ix Kak Te Caan.
- 38. The child they say of Ix Kak Te Munyal.
- 39. Its power it seems is derived from fire; the deluge of flints of fire.
- 40. Kin Chac Ahau almost vomits because of it.
- 41. Ix Bolon Can also almost vomits because of it.
- 42. I shut your mouth, seizure
- 43. Truly so it is said,
- 44. truly they say that this is the response.
- 45. They say that you are sifted out
- 46. by Ix Chanchan Kin, Ix Chanchan Munyal¹⁵⁶

¹⁵⁶ This appears to be some sort of deity pair. **Ix Chanchan Kin** would mean “She of the little sun” and **Ix Chanchan Munyal** would mean “she of the little cloud”. Alternatively, perhaps the word **chanchan** is based on the root word **chaan** / **chan** meaning “to view, to admire, to look at”, in which case the meaning is “She who looks at the sun, she who looks at the clouds”. However, in the vocabularies the only entries for the word **chanchan** are those which are related to smallness of size. This is the only example of this deity pair, whatever they may truly be or mean.

Text 3 / pages 19¹⁵⁷ - 22

47. u lubul bin tu can be tu can lub
48. ycnal ix ho[l] can be yicnal cit ho[l] can lub
49. ten c lub a chu tancase
50. ci bin yalab tumenel ix [h]o[l] can be ix [h]o[l] can lub¹⁵⁸
51. ci bin u kam than ah oc tancas bacin
52. la ci bin u than ola[l] con uaye
53. yx chac oo la u mutil
54. u pulul bin ti ykal chab ykal xol ykal ual
55. u lubul bin pach can xa[ma]n ycnal bolom choch
56. ten c lu[b] / [a] chu tancase oo /22¹⁵⁹
57. ci bin u ci than uaye
58. ola[c] u xe sac [ua]yab xoc sac mumul a[in]¹⁶⁰
59. olac u xe cantul ku cantul ti bacab tumenel
60. puluc tok puluc ti yikal ual
61. ti yikal chacal ual
62. u lubul bin pach can lakin ycnal bin kin popol ah tun
63. ycnal bin ix ahau na ycnal bin yx kuk nab¹⁶¹
64. olac bin u xeob olac bin yautob
65. yal bacin ix ti ho tzab¹⁶²
66. tal tu ho tas can ah oc tancas bacin
67. ix chac oo bacan u che
68. sac tan oo bacan u chichil u mutil
69. cech ku cech bacabe / /23

¹⁵⁷ The first three words of this page, “hech bin tumenel”, are crossed out because the copyist made a mistake and recopied previous material. See lines 46-47 for the correct position of these words.

¹⁵⁸ The terms **hol can be**, **hol can lub** and **hol can heleb** are relatively common in the colonial manuscripts. Frequently in these texts the word **hol** is spelled without the **l**. The word **hol be** means the entrance to a road, and **hol can be** means in essence “at the crossroads”. From the context in many of these colonial references it seems that a common way to attack enemies was to ambush them at the cross roads. It seems probable that the word **ko** in line 50 is a mistake and should be **ho** / **hol**.

¹⁵⁹ Pages 20 and 21 contain intrusive material written by a different hand. See Text I-1 for this intrusive material. Text 3 continues on page 22.

¹⁶⁰ The text reads **sac yab xoc sac mu mul lam**. The deity pair, **Uayab Xooc** and **Mumul Ain**, appear a few times in the colonial texts, with the color designations **sac** (white) and **chac** (red).

¹⁶¹ Roys translates this as “lady water-lily-sprout”. She is mentioned again on line 17.36. See also P.C.M.L., line f307.

¹⁶² Compare with line 3.10.

Text 3 / pages 19 - 22 (Roys # II)

47. It falls down they say at the four cross-roads, by the four resting-places,
48. beside Ix Hol Can Be,¹⁶³ beside Cit Hol Can Lub¹⁶⁴
49. I shut your mouth, seizure
50. Truly so it is said by.Ix Hol Can Be, Ix Hol Can Lub,¹⁶⁵
51. Truly they say that this is the response of Ah Oc Tancas it seems.
52. Thus truly they say that this is the word for us here.
53. Ix Chac Oo thus [is its tree, white-breasted Oo] is the bird of omen.¹⁶⁶
54. Cast they say to the wind of creation, the wind of the staff, the wind of the fan.
55. It falls down they say beyond the northern sky,¹⁶⁷ beside Ix Bolon Chochol.¹⁶⁸
56. I shut your mouth, seizure, Oh!
57. They say that he happily spoke here.
58. Sac Uayab Xooc, Sac Mumul Ain almost vomit,
59. Cantul ti Ku, Cantul ti Bacab almost vomit because of it
60. Thrown is the flint; thrown at the wind of the fan,
61. at the wind of the red fan
62. It falls down they say beyond the eastern sky, beside they say Kin Poopol Ah Tun¹⁶⁹
63. beside they say Ix Ahau Na, beside they say Ix Kuk Nab.
64. They say they almost vomit; they say they almost scream,
65. the child it seems of Ix Ho ti Tzab,¹⁷⁰
66. coming from the fifth layer of the skies Ah Oc Tancas apparently.
67. Ix Chac Oo is certainly its tree,
68. white-breasted Oo is certainly its bird, its bird of omen.
69. You god, you Bacab¹⁷¹

¹⁶³ “Lady of the Cross-roads”

¹⁶⁴ “Lord of the Four Resting-places”

¹⁶⁵ Note that here both of these deities are female whereas in line 48 the second deity is male.

¹⁶⁶ “Red Oo”: while in most cases the red Oo is said to be a tree, in this case it appears to be a bird of omen (**u mutil**). Typically the unknown bird of omen **ix sac tan oo** (“white-breasted oo”) is paired with **ix chac oo** throughout text 3. Perhaps the scribe made a mistake here and left out mention of the bird in his transcription. The translation given here with the addition of “white-breasted Oo” agrees with the other similar lines.

¹⁶⁷ Here begins a series of actions to the four world directions. In this particular case the world direction is written as **xan** whereas what is meant is **xaman**. Compare with lines 62, 71 and 85.

¹⁶⁸ “Lady very salty” / “lady very gravelly” In lines 6.18 and 6.122 this personage is accompanied by Ix Bolon Che and so here both the **ix** and the suffix **-ol** have been added to the name.

¹⁶⁹ Perhaps “Priest of the community house named Tun”.

¹⁷⁰ See lines 10-11.

¹⁷¹ Note that here the 2nd person pronoun is singular. In most cases for this phrase it is plural.

Text 3 / pages 23 – 24

- 70. pulex ti yikal ual ti yikal xol
- 71. u lubul bin pach [can] nohol
- 72. ycnal uuc chan chucah yk
- 73. ycnal ah bolon yocte
- 74. hu[m]ni bin u tzotzel pol cocob
- 75. olac bin u xe tzotz ne pol cocob
- 76. lubci kaxci¹⁷² u kinam chab lae
- 77. olac bin u xeb yx hun hol te
- 78. olac bin u xeb ix malin cacau
- 79. lubci kaxci sam cat
- 80. thob ɔul cacau tu cal cat
- 81. thob ix hun hol te tu cal [cat]
- 82. ci bin u than ix hun holte ta na /
- 83. tah tah lah ti yikal ual ti ykal xol

/24

Text 3 / pages 23 – 24 (Roys # II)

- 70. Throw ye at the wind of the fan, the wind of the staff
- 71. It falls down they say beyond the southern sky,
- 72. beside Uuc Chan Chucah Ik¹⁷³
- 73. beside Ah.Bolon Yocte¹⁷⁴
- 74. They say that the hair of the head of deaf whistled.
- 75. They say the pony-tailed deaf almost vomited.
- 76. The power of creation rained, deluged thus.
- 77. They say Ix Hun Holte¹⁷⁵ almost vomited.
- 78. They say Ix Malin Cacau¹⁷⁶ almost vomited.
- 79. It rain, it pour soon into the jar.
- 80. ɔul Cacau poured it into the neck of the jar.
- 81. Ix Hun Holte poured it into the neck of the jar.
- 82. Truly so speaks Ix Hun Holte to your mother
- 83. forcefully striking her with the wind of the fan, the wind of the staff.

¹⁷² In certain instances the verbs **lubul** and **kaxal** are synonymous. See for example BMTV: Graniço o piedra: baat.
¶ Graniçar o llober granizo: kaxal baat .l. lubul baat.

¹⁷³ There is no other example of this deity. **Uuc Chan Chucah Ik** could be translated as “seven small (or just) captured wind”.

¹⁷⁴ This deity, **Ah Bolon Yocte**, is to be found in both the colonial texts and in the hieroglyphic texts. Because of the name it is surmised that this deity is a guardian of travelers.

¹⁷⁵ This term, apparently a deity, appears three times only on this page of the Bacabs. Perhaps "Lady Supreme Driller / Perforator". **Holte** can be a verbal form of the verb root **hol**, "to drill". However, **holte** is also some variety of plant used in making dye according to the BMTV, CMM and the CAM. BMTV: Corteças que traen de Tichel para teñir colorado: hol te. CMM: Tanpahal mukay .l. hobon: mezclarse la grana y qualquier otro color echando en ella la corteza del holte, y otras con que se perfeciona.

¹⁷⁶ The word **malin** appears to be a Nahuatl borrowing, which at the root means “twisted, vine-like”. How that can be related to the chocolate bean or tree in any way is difficult to determine. Note that on line 80 the word **malin** is replaced by **ɔul**, which normally means “owner, master”, but has also been interpreted by some to mean “foreigner”. **Malinalli** is both the name of the twelfth day of the Nahuatl calendar and also a leader of a rebellion against Moctecuzoma II. Perhaps there is connection then between **malin** and **ɔul**.

Text 3 / pages 24 - 25

83. ci bin yalabal

84. u lubul bin ycnal u chikin ɔulbal ix co ti pan¹⁷⁷

85. ycnal bin ix tah kab ses

86. icnal [ah olo]m tzi[n]

87. ten c lub a chu tancas

88. ci bin yalabal tumenel ah olo[m] tzin oo

89. ci bin ca u kamah than mo tancas

90. bacin tu ho tas caan

91. yal bacin ix [ho] ti tzab¹⁷⁸ yx ho ti muyal oo

92. ci bin cantul ku cantul ti bacabe

93. tumenel ah oc tancas bacin

94. ix chac oo bacin u che

95. sac tan oo bacin u chichil u mutil

96. puluc ti ykal ual ti ykal xol

97. u lubul bin/ci chan kauil¹⁷⁹ ycnal uaxac yol kauil

98. ix can u hol cab¹⁸⁰

99. olaci bin [i]x hun ahau

100. Amen
- /25

¹⁷⁷ Compare with line 17.51.

¹⁷⁸ The word **ho** is missing here. See lines 10 and 72.

¹⁷⁹ **Kauil** is the corn god. See line 12 of Text 1 and the accompanying note.

¹⁸⁰ Note that this item (deity?) is usually **Ix Mac u Hol Cab**. See Text 1, line 28 for the first of five occurrences of this name in the Bacabs.

Text 3 / pages 24 – 25 (Roys # II)

83. Truly so it is said:

84. it falls down they say beside the western arbor of Ix Co Ti Pam,¹⁸¹

85. beside they also say Ix Tah Kab Ses,¹⁸²

86. beside Ah Olomtzin.¹⁸³

87. I shut your mouth, seizure

88. Truly so it is said because of Ah Olomtzin, Oh!

89. Truly they say that Moo Tancas¹⁸⁴ replied

90. it seems from the fifth level of the sky,

91. the child it seems of Ix Ho Ti Tzab, Ix Ho Ti Munyal, Oh!

92. Truly that is what Cantul Ti Ku, Cantul Ti Bacab say

93. because of Ah Oc Tancas it seems.

94. Ix Chac Oo it seems is its tree,

95. white-breasted Oo is its bird, its bird of omen

96. thrown to the wind of the fan, the wind of the staff.

97. Chan Kauil¹⁸⁵ fell they say beside Uaxac Yol.Kauil,¹⁸⁶

98. Ix Can U Hol Cab,¹⁸⁷

99. almost, they say, like Ix Hun Ahau.

100. Amen

¹⁸¹ "lady toucan bill"?

¹⁸² "Lady Strong-Arm Stammerer". See CMM: Ah çez: tartamudo.

¹⁸³ "Little Clotted Blood", from **olom** = "clotted blood" and **-tzin**, a Nahuatl borrowing meaning "reverential" or "little".

¹⁸⁴ "Macaw seizure".

¹⁸⁵ "Little Kauil". Note that again Roys uses the word “powerful” as the translation of the Mayan word **chan**. I am not sure where he gets this interpretation.

¹⁸⁶ “Eight heart of the corn god Kauil”.

¹⁸⁷ "Lady Guardian of the Entrance to the Earth". Compare with **Ix Mac U Hol Cab**".

Text 4 / pages 25 – 26

- 1. V peɔil mo tancas¹⁸⁸ y¹⁸⁹ u nunil tancas
- 2. y ah oc tancas y ppencech cha[c]uil
- 3. lacix u chi, ma u co
- 4. lacix tulkalac yom u chi
- 5. lay bin alabac lay hunppel ti than
- 6. cu hoppol ca alic lae
- 7. u hach utzil than lae
- 8. kutz bin peɔbal¹⁹⁰

- 9. Yax hun ahau, hunuc can ahau bin kin
- 10. hun ahau bin akab
- 11. uchci chab / uchci sihil /26
- 12. tu can heb u canil¹⁹¹
- 13. uchci can heb u munyalil c[h]ab tamu[k] xan
- 14. ci bin yalabal
- 15. ten club a chu cex ku cex bacabexe
- 16. cat thanex chab
- 17. ci bin yalabal kuobe
- 18. ci bin [yalabal] bacabobe
- 19. bahun u kan chi caa thanab
- 20. ci bin u than ku
- 21. ci bin u than bacabbobe
- 22. uuc tuc ma chan
- 23. ci bin yalabal
- 24. ten club a chu
- 25. tech chabe koko
- 26. ci bin u kam than
- 27. ci bin u kam chi
- 28. bala ya bacin
- 29. x ko ti caan ix ko ti munyal / /27

¹⁸⁸ The word **peɔil** is glossed only as “trampa” = “trap” in the vocabularies. It is unclear how Roys got the translation of “incantation”, which he uses throughout the Bacabs. Perhaps he felt that **peɔil** is a grammatical variation of **peɔel** = chapter.

¹⁸⁹ The Mayan word for “and, with”, **yetel**, is typically spelled in the colonial manuscripts using the shorthand y.

¹⁹⁰ Note that Roys believes that the **k** in **kutz** is in error, and that the word should be **utz**. However, on page 133 there is the same phrase, in which Roys has translated **kutz** as “tobacco”.

¹⁹¹ The text reads **can nil**.

Text 4 / pages 25 – 26 (Roys # III)

- 1. The snare to capture Moo Tancas¹⁹² and Nunil Tancas¹⁹³
- 2. and Ah Oc Tancas,¹⁹⁴ and a very high fever,
- 3. whether from his mouth, not his teeth
- 4. whether overflowing frothing of the mouth
- 5. Thus it will be said, thus there was agreement.
- 6. It begins to say thus,
- 7. a very good invocation thus.
- 8. Tobacco will be applied.

- 9. Yax Hun Ahau,¹⁹⁵ Hunuc Can Ahau¹⁹⁶ they say is the day.
- 10. Hun Ahau¹⁹⁷ is the night.
- 11. Creation took place / birth took place.
- 12. in the four parts of the sky,
- 13. while creation happened in the four parts of the clouds also
- 14. Truly so it is said.
- 15. I shut your mouth, you gods, you Bacabs
- 16. when you decreed creation.
- 17. Truly they say that this is said to the gods,
- 18. truly they say that this is said to the Bacabs.
- 19. How much they grumbled as they spoke
- 20. They say that this is the word of the gods,
- 21. they say that this is the word of the Bacabs.
- 22. Seven piles is not enough.
- 23. Truly so it is said
- 24. I shut your mouth,
- 25. you the creator of filth.
- 26. Truly they say that he responds,
- 27. truly they say that he replies.
- 28. Thus the pain it seems
- 29. Ix Ko ti Caan, Ix Ko ti Munyal¹⁹⁸

¹⁹² “Macaw Seizure”

¹⁹³ “Onerous Seizure”

¹⁹⁴ “Traveler Seizure”

¹⁹⁵ “First One Ahau”

¹⁹⁶ “Great.Four Ahau”

¹⁹⁷ “One Ahau”

¹⁹⁸ See the footnote to line 2.77 for information about this deity pair.

Text 4 / page 27

- 30. v mehen bacin kinich kak mo
- 31. yal bacin kak tan chel
- 32. chac u petan kin chac u petan u
- 33. ca sihi
- 34. he ti ximni tu coo tu tan
- 35. haulakalac nockalac tu hol yacan tun
- 36. uchic u sihil uchi[c] chabtabal
- 37. cen u ÷ulbal cen yaban
- 38. uchic u sihil uchic chab
- 39. ci bin yalabal
- 40. chacal kantemo
- 41. cech uohe¹⁹⁹ chacal punab²⁰⁰
- 42. uchic u sihil uchic chab
- 43. chac tan pule u mutil
- 44. bax u uayasba²⁰¹
- 45. yak uchic / bal

/28

Text 4 / page 27 (Roys # III)

- 30. the child of Kinich Kak Moo,^{202 203}
- 31. the child of [Ix] Kak Tan Chel.²⁰⁴
- 32. Red was the circle of the sun, red was the circle of the moon
- 33. when he was born.
- 34. Here he walked with his beak in front.
- 35. Face up, face down at the opening of the stone hut,²⁰⁵
- 36. birth took place, creation took place.
- 37. Which is his arbor, which is his bush?
- 38. Birth took place, creation took place.
- 39. Truly so it is said.
- 40. Red kante moo:²⁰⁶
- 41. you are the sign of the red cedar.
- 42. Birth took place, creation took place.
- 43. The red-breasted pule²⁰⁷ is his bird of omen.
- 44. What is its symbol?
- 45. The tongue becomes twisted.

¹⁹⁹ Roys reads **uohe** as **u che**. Reference to hieroglyphic writing

²⁰⁰ *Swietenia macrophylla* King. (PMEY:326). On the other hand, punab che is indicated for evil winds (idem:316).

²⁰¹ Compare lines 46-52 with lines from Text 4. See in particular lines 7-8 = line 52, lines 15-16 = line 51, lines 23-24 = line 50, lines 25-26 = line 49, lines 29-30 = line 48, and lines 33-34 = line 47.

²⁰² The word **mehen** refers to the offspring of a male and the word **al** refers to the offspring of a female.

²⁰³ There is some question as to how to interpret the word **kinich**. While there is no vocabulary entry which resolves this question it appears that the suffix **-ich** in this case has nothing to do with “eye”, but rather converts a word root to an adjective. Thus: **bekech**, **cilich**, **nohoch**, **nucuch**, etc. It appears that the most appropriate translation for **kinich** is something along the lines of “powerful, respected”. Thus **Kinich Kak Moo** would be “Respected Fiery Macaw”.

²⁰⁴ “Fiery-breasted Chel”. All other instances of this name in the manuscript include the feminine prefix **ix**.

²⁰⁵ See the footnote to line 2.16 for information about **acantun** and **÷ulbal**.

²⁰⁶ *Acacia angustissima* (Miller) Kuntze

²⁰⁷ The only vocabulary entry which comes close is obviously not a bird: DMM: Guayaua montesina: puul. RBF20: I can find no record of any bird named pule or pul.

Text 4 / pages 28 - 30

46. hek u xau bin yak chacal lukub tok bin u co
47. sihom takin bin u uich hulbil sac pet²⁰⁸ bin u mac u xicin
48. saual kabil hool bin u chochel ñipit kab [b]in yit
49. ti yilah sihil ti yilah chab
50. ci bin yalabal [k]an c[ha]ah kik, [k]an c[ha]ah olom²⁰⁹
51. tu pach kabal te kabal tun
52. tu leñah tu kam cu chi²¹⁰
53. chacal kuxub tu kam cu chi
54. tu yilah sihil tu yilah chab
55. tu chi ah potz uchic sihi[l]
56. tu ppeltah xol / /29
57. tu chi ah kanche uchic sihil
58. u pic c[h]intabal bin icnal chac pauhtun chac
59. ti tu chaah lotay kik u kinam tei
60. ti tu chaah molay kak u kinam tei
61. uchic u toci
62. uay yn kasicce uay in xoticce
63. ci bin yalabal
64. he bin u xiik uchic u kasale uch[i]c u xotole
65. la bin oc tu ual ikil u chi na²¹¹
66. he bin u chac pach uch[i]c u xotole
67. la bin oc tu kax colox che
68. abla ti ñoci yn chacyc y uba²¹²
69. ci bin yalabal /²¹³ /30
70. u pic c[h]intabal bin ycnal yx hun ahau
71. Amen

²⁰⁸ **Sac pet** ("white disk") is mentioned again in line I-1.24, and again in conjunction with ear. It would thus be logical to assume that it is some sort of ear adornment.

²⁰⁹ The text reads **can chah kik can chah olon**. See notes to Text 2, line 52.

²¹⁰ The meaning of the phrase **tu kam cu chi** is unclear. It occurs twice more on page 119. If the phrase read **u kam u chi** as it does three times on pages 187-188 then there would be no question but that it means "breakfast".

²¹¹ It appears that the term **ual ikil**, or perhaps correctly **bal ikil**, has to do with the curtain which was used in doorways to keep out the wind. See BMTV: Abrigar a otro del biento y defenderle: mac ik ti .l. bal ik ti. ¶ Guárdale del biento: lo mismo.

²¹² Note that Roys believes that the transcriber left out a **c** and believes this should read **y u bac** = "with its bone". Given the carelessness with which the Bacabs text is written this is entirely possible.

²¹³ The following two lines are from the top of page 30.

Text 4 / pages 28 – 30 (Roys # III)

46. Thus its claw they say is its tongue, red swallowed flint they say is its teeth
47. Golden sihom bead²¹⁴ they say is its eye, perforated white disk they say is its ear spool,
48. Intertwined strands of hair they say is its intestine, finger ring they say is its anus.
49. Then the birth was seen, then the creation was seen.
50. Truly so said Kan Chaah Kik, Kan Chaah Olom
51. behind the wooden potter's wheel, behind the stone potter's wheel.
52. It licked it as it breakfasted.
53. It breakfasted on red achiote.
54. It saw birth, it saw creation.
55. Then the birth of the wearer of liturgical vestment²¹⁵ takes place.
56. The walking stick made its mark.
57. Then the birth of the office holder²¹⁶ takes place.
58. It is hurled down they say beside Chac Pauhtun Chac.²¹⁷
59. There it took the force of mixed blood to itself.
60. There it took the force of gathered fire to itself.
61. It was burned.
62. Here I ruin it, here I cut it:
63. truly so it is said.
64. Here they say is its wing which has been ruined, which has been cut.
65. Thus they say it enters through the doorway's curtain
66. Here they say is its spine which has been severed
67. Thus they say it enters through the wattled wall.
68. So at last I have cut it with itself.
69. Truly so it is said.
70. It was hurled down they say besides Ix Hun Ahau.
71. Amen

²¹⁴ *Sapindus saponaria*, L. See CMM: Çihom: cierto arbol que lleua vna frutilla que sirue de xabon./ BMTV: Bellota de oro o cuenta: çihom takin.

²¹⁵ The meaning of **potz** is not given clearly in the vocabularies, but it does appear in connection with and at times in place of **nok** = "clothes". Although Roys does not give a meaning for **potz** here, on page 114 where the word appears four times he gives "dressing", and in the Chumayel in the translation to page 31 he uses the word "coarse fabric". However, because **potz** seems to be related to special clothing, especially in the colonial texts, I have chosen to translate it as shown here. The word **ah** would indicate that the wearer of the clothing is meant.

²¹⁶ While **kanche** can mean simply stool or seat, the additoin of **ah** would imply the extended meaning, "office".

²¹⁷ Roys has the following comment about the Pauhtun: "The four Pauhtuns, usually names with their respective colors, Chac ("red"), Sac ("white"), Ek ("black"), and Kan ("yellow") are each assigned to one of the four world-quarters. They are associated with the Chacs, or rain gods, and the Bacabs, or sky bearers; also occasionally with the "four changing winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Chilam Balam of Chumayel, 67, 110). The last association is sometimes called can-hel ("four-change"). This aspect of the Pauhtuns, I surmise, was what led Beltrán (Arte de el idioma Maya, 228) to define can-hel as meaning "dragon." So I infer that the Pauhtuns were pictured as lizard monsters."

Text 5 / pages 30 – 31

- 1. V thanil nictē tancas
- 2. coconac u than uinic tūmenel chacuile
- 3. tacitac yalcab uinic tūmen u coil xan

- 4. hunuc can ahau kin lic u chabtabal hunac ah kinam
- 5. can u hol u yax ɔulbal
- 6. uchc[i] u sihil u cool al u cool chab
- 7. can eɔlic u chacal kabalil, u sacal kabalil
- 8. [u]chci u sihil ix on ix nictē
- 9. uchci u sihil ɔunun nictē
- 10. tij tun bacin tu chah u hol acan / puɔbal yokol /31
- 11. bax tun bacin u uayasba
- 12. tin chucci chacal pat ix uinic
- 13. sacal pat ix uinic
- 14. oxlahun²¹⁸ sut lic u sut tan yol caan
- 15. ti lic u kam chictic chac ix chichibe²¹⁹
- 16. chacal kutz, sacal kutz
- 17. tan bacin tin chuci
- 18. he bacin u uayasba
- 19. chacal bacal che²²⁰ sacal bacal che u uayasba
- 20. tin ɔamah u ciynte

²¹⁸ In the *Book of Chilam Balam of Nah* (1981:47) where instructions are given for curing toothache and infected gums, it is specified that the affected area is to be burned and pricked with wooden splinters thirteen times if the patient is a man, and nine times if it is a woman.

²¹⁹ *Malvastrum coromadelianum* (L.) Garcke (PMEY 1981:207). *Sida acuta* Burm. *Sida spinosa* L (idem:308).

²²⁰ *Bourreria pulchra* Millsp.

Text 5 / pages 30 – 31 (Roys # IV)

- 1. The words for Nictē Tancas
- 2. A person’s speech is incoherent because of fever.
- 3. A person feels an need to run because of his madness

- 4. Hunuc Can Ahau is the day that Hunac Ah Kinam it is created^{221 222}
- 5. Four are the openings of the green arbor
- 6. Then was born the demented child of a woman, demented creation.
- 7. Firmly seated is his red potter’s wheel, his white potter’s wheel.
- 8. Then was born the avocado,²²³ the plumeria flower
- 9. Then was born the humming-bird plumeria.
- 10. Then it seems it took the head of Acan to vomit upon.²²⁴
- 11. What then it seems is its symbol?
- 12. I seized the red clay female figure,
- 13. the white clay female figure.
- 14. Thirteen revolutions it turns in the middle of the sky.
- 15. Then it energetically searches²²⁵ for red chichibe,
- 16. the red tobacco, the white tobacco.
- 17. I seem to have just now seized it.
- 18. This it seems is its symbol
- 19. red bacal che, white bacal che is its symbol.
- 20. I give flavor to it.

²²¹ **Hunac Ah Kinam** = “Infinitely Poisonous One”, "Great Causer of Pulsating Pain" or perhaps “Infinitely Respected One.” See Glossary for explanation of these alternative names.

²²² The words **hunac** / **hunuc** will be translated in various ways throughout this translation depending on the context: "great", "singular / singularly" "infinitely". For examples of usage see CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio en todas las cosas. ¶ hunac ah ohel: sabio que todo lo sabe, &., añadiendo a hunac el nombre de la cosa

²²³ *Persea americana* Miller. Perhaps there is some reference to “testicle” here, in as much as in Nahuatl **auacatl** means both the fruit avocado and testicle.

²²⁴ There are so many different meanings for both **acan** and **puɔ** that it is difficult to arrive at a clear meaning of this sentence. Here I have decided that **acan** = the god of wine. See CMM: Acan: el dios del vino, que es vaco.

²²⁵ Arzápalo, while transcribing this as **kam chictic**, has read this as **kam chitic** from which he gets “to receive breakfast”. However, the vocabularies give quite another meaning to **kam chitic**: “to respond grumbling”. A couple of alternative readings are: “energetically waves”, or given the carelessness of the transcriber perhaps **kam chictic** meaning “vigorously pierces”. The question is, what makes the most sense of what one would do with **chichibe**.

Text 5 / page 32

- 21. sac nictē²²⁶ u tas u uay
- 22. sabac nictē²²⁷ u tas u uay
- 23. x kam mukay che²²⁸ u tas u uay /
- 24. utial bacin y u kab chichibe
- 25. yetel u kab sac nictē
- 26. tin ðamah yuke chee²²⁹
- 27. ten cliba chu²³⁰
- 28. yum ac uinic yk²³¹ yetel nictē tancas
- 29. pakte bin alabal yokol uinic
- 30. hach co u than
- 31. alcab u cah
- 32. haðaan tumen yk
- 33. lay bin alabac yokol
- 34. caaten bin alabal
- 35. ca tu hopoc u tokol yak ti ye ci
- 36. y chumuc u pach
- 37. caa tun chin hatabac tij chacau haa
- 38. Amen

/32

Text 5 / page 32 (Roys # IV)

- 21. Sac nictē is its bed sheet
- 22. Sabac nictē²³² is its bed sheet
- 23. Kan mukay che²³³ is its bed sheet.
- 24. so that with the juice of the chichibe
- 25. and the juice of the sac nictē
- 26. I give it to drink thus²³⁴
- 27. I shut your mouth
- 28. Yum Ac Uinic Ik²³⁵ and Nictē Tancas.²³⁶
- 29. Together this will be said over a person
- 30. His speech is incoherent,
- 31. he wants to run.
- 32. he has been struck by an [evil] wind.²³⁷
- 33. This will be said over him,
- 34. twice it will be said.
- 35. Then one begins to bleed the tongue with a henequen thorn
- 36. and the middle of the back.
- 37. Then is sprinkled with hot water.
- 38. Amen

²²⁶ *Plumeria alba* L. (PMEY 1981:273).

²²⁷ *Plumeria rubra* L. (PMEY 1981:274)

²²⁸ There are a couple of blotched letters between **kam** and **mukay che**. No plant is recorded under this name, although we find the term **mucuy che**, *Dalea nutans* (Cav.) Willd. In the Book of Chilam Balam of Na (1981:47) it is written **mukay che** and indicated for an illness called **onob can** (ringworm) and for fever associated with smallpox.. Roys 1976:197). Arzápalo suggests a reference to an aphrodisiac.

²²⁹ Here some of the symptoms of the illness are repeated.

²³⁰ See footnote to line 3.27 for a comment on the variations of this phrase.

²³¹ Both Roys and Arzápalo transcribe this name as Ac Uinic Ik. However, there is a blurred mark in front of the **a** in **ac** which looks like an "s", the usual equivalent in the Bacab manuscript for "z". Thus the name could well be **zac uinic ik**.

²³² *Plumeria rubra* L.: “sooty plumeria”, i.e. deep-red plumeria.

²³³ "yellow cochineal tree": scientific name unknown.

²³⁴ Exclamation of relief.

²³⁵ “Pigmy Wind God”

²³⁶ “Erotic Frenzy”

²³⁷ In today’s language in any case, the phrase **haðaan tumen ik** means to struck by evil wind.

TEXTS 6 & 8

Texts 6 and 8 share many traits in common. Firstly, the opening 20+ lines are either the same or very similar line per line and should be translated accordingly. Secondly, there are blocks of text which are repeated to the four corners of the sky and to the center of the sky with the appropriate changes made to the world direction and world direction color.

Typically the order of these blocks of text, not only in the Bacabs but generally in the colonial and modern texts is that the texts start with the east (**lakin**) and go counterclockwise to the north (**xaman**), the west (**chikin**) the south (**nohol**) and when included, to the center of the world (**yax**).

A very unusual feature of Texts 6 and 8 is that the blocks which contain the world direction colors are presented in a clockwise direction instead the standard counterclockwise direction. It has yet to be determined why this is so.

The basis of the blocks in Text 6 is comprised of some 15 lines. The beginning line of these blocks in most cases is:

pic chin pach caan (world direction)

or alternatively:

u lubul bin pach caan (world direction)

Text 6 / pages 32 – 33

- 1. V thanil chiuoh kak chiuoh ta[n]cas
- 2. Hun ahau hun can ahau
- 3. can ahau bin chabe
- 4. hun [can] ahau / bin akabe²³⁸
- 5. cante u hol u ɔulbal
- 6. cante u [hol] yacan tun²³⁹
- 7. uchci u sihil can tah kik
- 8. can tah olom
- 9. tu pach acantun [tu pach] acante
- 10. cante u tail cante u tonil
- 11. cante u ɔulbal
- 12. uchci u sihile
- 13. bax u ɔulbal
- 14. chiuoh xiu sacal koch²⁴⁰ u ɔulbal
- 15. chac tan xacat be
- 16. sac tan xacatbe u chiichil²⁴¹
- 17. macx u na
- 18. yal bin x bolon che x bolon chochol
- 19. yal bin ix paclah actun
- 20. yal bin ix yal hopoch
- 21. yal bin ix yal sik che
- 22. ca sihi tan yol can

/33

²³⁸ The word **can** is missing here. From text 9 it is clear that it should be included.

²³⁹ Apparently the word **hol** is missing here, because **acantun** has the possessive prefix **y** attached to it. Furthermore, the word **hol** is included in Text 9.

²⁴⁰ White *Ricinus communis* L. (PMEY 1981:289). This plant has a wide variety of medicinal properties.

²⁴¹ RBM: Xacat be ("road-jumper"?). An ash-colored or brown insect resembling a locust (Pacheco Cruz, Diccionario de la fauna yucateca, 275). Cited in an incantation for "tarantula-seizure" and "tarantula-erption," where it is repeatedly called a "bird" (MS pp. 33-35, 37, 40, 42).

Text 6 / pages 32 – 33 (Roys # V)

- 1. The words for Tarantula Pox, Tarantula Seizure
- 2. Hun Ahau! Hun Can Ahau!
- 3. Can Ahau they say is the creator,
- 4. Hun Can Ahau they say is the darkness
- 5. Four are the openings to its arbor
- 6. Four are the openings to its stone hut
- 7. Born were four drops of blood,
- 8. four drops of clotted blood²⁴²
- 9. behind the stone hut, behind the wood hut.
- 10. Four are its flint points, four are its genitals,
- 11. four are its arbors.
- 12. Its birth took place.
- 13. What is its arbor
- 14. Tarantula plant, white castor-oil plant are its arbor.
- 15. Red-breasted xacat be,²⁴³
- 16. white-breasted xacat be are its birds (of omen).
- 17. Who is its mother?
- 18. The child they say of Ix Bolon Che, Ix Bolon Chochol.²⁴⁴
- 19. The child they say of Ix Paclah Actun.²⁴⁵
- 20. The child they say of Ix Yal Hopoch.²⁴⁶
- 21. The child they say of Ix Yal Sik Che²⁴⁷
- 22. when it was born in the center of the sky.

²⁴² The meaning of **tah** in this context is unclear. While Roys has translated **can tah** as “four splotches” both here and in lines 8.8-9, the vocabularies do not support the translation of “splotch” for **tah**. **Tah** unfortunately has various meanings, some of which are: splinter, ripe/mature, ownership, forceful. However, the word **tah** is also used when imitating the sound of dripping water and thus the translation offered here.

²⁴³ See Roys’ note on **xacat be** in the adjoining column.

²⁴⁴ "Lady many trees", "Lady very salty / lady very gravelly" Because of the names of personages / deities associated with this pair it would seem that they are varieties of snakes.

²⁴⁵ From line 11.35 it appears that **Ix Paclah Actun** is a variety of snake. The name implies that it hides itself in caves.

²⁴⁶ "Child of Hopoch". Perhaps an alternative spelling for a variety of snake named **uol poch** (*Agkistrodon bilineatus russeolus*). See DMM: Biura que salta para picar: pol poch; uol poch.

²⁴⁷ "Child of sik che". Given the context both here and on line 9.164 it would appear that this is some variety of snake. However, according to the DMSF vocabulary, **sik che** are the trunks of trees left over in a milpa burn which serve as beanpoles.

Text 6 / page 34

23. thanex / oxtescun tancase
24. ci bin yalabal uoh
25. ci bin u nuc than
26. yal bin [i]x uoh ti can [i]x uoh tij munyal²⁴⁸
27. picc[h]in bin pach caan lakin²⁴⁹
28. tu hol yotoch chac pauahtun
29. macx tah chab lae
30. u chab colop u uich kin^{250 251}
31. tu kashon tu tochon
32. ci bin u thanob oxlahun ti kuob²⁵²
33. thanex to oxtescun tancase
34. ci bin yalabal uooh
35. ci bin u nuc than
36. tii ul bacin chac tan chiuooh
37. sac tan chiuooh
38. [chiuoh] kik chiuoh kak chiuoh tancase
39. ti humni chac tan xacat be²⁵³ u chichil
- /34

²⁴⁸ The text reads **yal bin xuoh ti can xu uoh tij mun yal**

²⁴⁹ This is the first line of the block of repeated text, to the east (red).

²⁵⁰ Typically this line includes the words **tan yol can**.

²⁵¹ See lines 2.7-9 and footnote for more on this deity. While in some instances this name is written as **kolop u uich kin** in the Bacabs, there are various indications that the scribe sometimes used **k** to represent **c**, so I have taken the liberty to unify the spelling of this deity's name to **Colop u Uich Kin**.

²⁵² Variations of the lines **macx tah chab lae / u chab colop u uich kin / tu kashon tu tochon / ci bin u thanob oxlahun ti kuob** occur several times in the Bacabs, with five times in Text 7 and eight times in Text 9 along with other instances throughout the Bacabs. In many cases these lines are defective. For example, in various cases the line **u chab colop u uich kin** or variations thereof is missing. However, in such cases it would seem logical that the line is missing because it is an answer to the question **macx tah chab lae**: Who is its creator?

²⁵³ See RBM: Xacat be ("road-jumper"?). An ash-colored or brown insect resembling a locust.

Text 6 / page 34 (Roys # V)

23. Say ye “Thrice hail, seizure.”
24. Truly so it is said by the hieroglyphs.
25. Truly they say this is its answer.
26. The child they say of Ix Uooh ti Caan, Ix Uooh ti Munyal,²⁵⁴
27. hurled they say beyond the sky in the east,
28. to the entrance of the home of Chac Pauahtun.²⁵⁵
29. Who is its creator?
30. its creator is Colop U Uich Kin.
31. It shall be ruined, it shall be burned.²⁵⁶
32. Truly they say that these are the words of Oxlahun Ti Kuob.²⁵⁷
33. Say ye still “Thrice hail, seizure.”
34. Truly so it is said in the hieroglyphs.
35. Truly they say this is its answer.
36. Then arrive it seems red-breasted tarantula,
37. white-breasted tarantula,
38. tarantula blood, tarantula pox, tarantula seizure.
39. Then made a noise red-breasted xacat be, its bird (of omen).

²⁵⁴ This is a common pair of deities. “Lady Hieroglyph in the Sky, Lady Hieroglyph in the Cloud”, occurring 10 times in phrases similar to this one.

²⁵⁵ Roys has the following comment about the Pauahtun: The four Pauahtuns, usually names with their respective colors, Chac ("red"), Sac ("white"), Ek ("black"), and Kan ("yellow") are each assigned to one of the four world-quarters. They are associated with the Chacs, or rain gods, and the Bacabs, or sky bearers; also occasionally with the "four changing winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Chilam Balam of Chumayel, 67, 110). The last association is sometimes called can-hel ("four-change"). This aspect of the Pauahtuns, I surmise, was what led Beltrán (Arte de el idioma Maya, 228) to define can-hel as meaning "dragon." So I infer that the Pauahtuns were pictured as lizard monsters.

²⁵⁶ This phrase, with a couple of variations, occurs 9 times in the Bacabs. The suffix **-hon** appears to be the obligated or prophetic future tense of the imperfect conjugation. The verb root **kaz** means “to ruin”. While there are a couple of possible meaning for the verb root **toc** from its context in other places it appears to mean “to burn”, perhaps in reference to burnt offerings.

²⁵⁷ ”Thirteen-fold Deities”

Text 6 / pages 35 – 36

| | | |
|-----|--|-----|
| 40. | chacal / koch sacal koch u ɔulbal | /35 |
| 41. | chiuoooh xiu u ɔulbal | |
| 42. | pic c[h]intex pach can nohol ²⁵⁸ tu hol yotoch kan pauahtun | |
| 43. | max tah c[h]ab lae | |
| 44. | u chab colop u uich kin tan yol can | |
| 45. | thanex to oxtescun tancase | |
| 46. | ci bin yalabal uooh ci bin u nuc than | |
| 47. | tij ul bacin chac tan chiuuoh sac tan chiuoh | |
| 48. | [chiuoh] kik chiuoh kak chiuoh tancase | |
| 49. | ti humni u chichil chac tan xacat be | |
| 50. | kanal koch ekel koch [u ɔulbal] ²⁵⁹ / chiuoh xiu u ɔulbal | /36 |
| 51. | kan ppulen bin u uich put balam | |
| 52. | kuchci | |
| 53. | la oc tu yit chiuoh kak chiuoh tancase | |
| 54. | ti u chaah u tzapil u pach chi ²⁶⁰ | |
| 55. | la u ɔulbal | |
| 56. | ti u chaah u kinami | |
| 57. | u pic c[h]intabal tu pach caan chikin ²⁶¹ tu hol yotoch ek pauahtun | |
| 58. | ma[cx] tah chab lae | |
| 59. | [u chab colop u uich kin tan yol can] ²⁶² | |
| 60. | tu kas hon u toc hon | |
| 61. | thanex oxte[s]cun tancase ²⁶³ | |
| 62. | ci bin yalabal uooh ci bin u nuc than | |
| 63. | ti ul baci[n] ek tan chiuoooh | |
| 64. | chiuuh kik chiuoh kak / chiuoh tancas | /37 |

²⁵⁸ This is the first line of the block of repeated text, to the south (yellow).

²⁵⁹ While the words **u ɔulbal** are missing here, in the other similar lines it is present, and so are added here to conform with the reading of these lines.

²⁶⁰ *Byrsonima crassifolia* (L.) Kunth. (PMEY: 1981:66).

²⁶¹ This is the first line of the block of repeated text, to the west (black). There are several extra lines in this block, and there is also the appearance of some confusion and disorder in these lines.

²⁶² This line is missing in the transcript, but as pointed out in the note to lines 30-33, should be a part of these four lines.

²⁶³ The text reads **ox tex cu n tan case**.

Text 6 / pages 35 – 36 (Roys # V)

| | |
|-----|---|
| 40. | Red castor-oil plant, white castor-oil plant is its arbor |
| 41. | Tarantula plant is its arbor |
| 42. | Hurl ye beyond the southern sky, to the entrance of the home of Kan Pauahtun, |
| 43. | Who is its creator? |
| 44. | its creator is Colop U Uich Kin in the center of the sky. |
| 45. | Say ye still “Thrice hail, seizure.” |
| 46. | Truly so it is said in the hieroglyphs: truly they say this is its answer. |
| 47. | Then arrive it seems red-breasted tarantula, white-breasted tarantula, |
| 48. | tarantula blood, tarantula pox, tarantula seizure. |
| 49. | Then made a noise its bird (of omen), red-breasted xacat be, |
| 50. | Yellow castor-oil plant, black castor-oil plant is its arbor, tarantula plant is its arbor. |
| 51. | Deep yellow they say is the fruit of the tomatillo. ²⁶⁴ |
| 52. | Then it arrived, |
| 53. | it enters the anus of tarantula pox, tarantula seizure. |
| 54. | Then it took the rough part of the bark of the nance tree |
| 55. | Such is its arbor |
| 56. | Then it was feared. ²⁶⁵ |
| 57. | It is hurled beyond the sky in the west, to the entrance of the home of Ek Pauahtun. |
| 58. | Who is its creator? |
| 59. | [its creator is Colop U Uich Kin in the center of the sky.] |
| 60. | it shall be ruined, it shall be burned |
| 61. | Say ye “Thrice hail, seizure.” |
| 62. | Truly so it is said in the hieroglyphs: truly they say this is its answer. |
| 63. | Then arrive it seems black-breasted tarantula, |
| 64. | tarantula blood, tarantula pox, tarantula seizure. |

²⁶⁴ **Put balam** literally means "jaguar papaya", It is the tomatillo: *Solanum hirtum* Vahl.

²⁶⁵ See the footnoe to line 2.43, for the justification for this reading of **chaah u kinam**.

Text 6 / pages 37 – 38

65. ekel koch u ɔulbal

66. chiuooh xiu u ɔulbal

67. ek tan xacat be u chichil

68. chiuoh kike chiuoh kake chiuoh tancase

69. tah lah tex to

70. u kasic bin u chi kaknab

71. can kin cu tocie

72. can kin cu kasic u chi kaknab

73. humnahi u chichil chac tan xacat be

74. sac tan xacat be u chichil

75. chacal koch sacal koch u ɔulbal

76. chiuoh xiu u ɔulbal

77. thanex to oxtescun tancase

78. ci bin yala/bal uoh ci bin u nuc than

79. ti ul bacin chacal [tan] chiuoh

80. sac tan chiuoh

81. chiuoh kik chiuuoh kak chiuoh tancase

82. can kin cu tocie

83. can kin cu yelet tu chi kaknab

84. el bin tabche

85. el bin yaxxun²⁶⁶

86. can kin cu tuhal cay tu ɔulbal

87. uchci u sihil

88. tah lahtex to

89. u lubul bin pach can xaman²⁶⁷

90. tu hol yotoch sac pauhtun

91. macx tah chab lae

92. u chab [c]olop u uich kin tan yol caan²⁶⁸ /
- /38

/39

²⁶⁶ See similar lines below in line 6.143 and in line 8.203. The difference between these lines is that the words **oppol**, **tabche** and **yaxum** are given interchangeably. See also line 17.52 in which **yaxum** is paired with **kuk** (quetzal bird).

²⁶⁷ This is the first line of the block of repeated text, to the north (white).

²⁶⁸ The text reads **kolop u uich kin**. See the footnote to line 6.30.

Text 6 / pages 37 – 38 (Roys # V)

65. The black castor-oil plant is its arbor,

66. tarantula plant is its arbor.

67. Black-breasted xacat be is its bird (of omen),

68. tarantula blood, tarantula pox, tarantula seizure.

69. Forcefully slap ye still.

70. It ruins they say the seashore.

71. Four days it burns,

72. four days it ruins the seashore.

73. Then made a noise its bird (of omen), red-breasted xacat be,

74. white-breasted xacat be is its bird (of omen).

75. Red castor-oil plant, white castor-oil plant is its arbor.

76. Tarantula plant is its arbor.

77. Say ye still “Thrice hail, seizure”

78. Truly so it is said in the hieroglyphs: truly they say this is its answer.

79. Then arrive it seems red-breasted tarantula,

80. white-breasted tarantula,

81. tarantula blood, tarantula pox, tarantula seizure.

82. Four days he burns it.

83. Four days it burns on the seashore.

84. The mangrove they say burns,

85. the blue bird they say burns.²⁶⁹

86. For four days the fish rots in its arbor.

87. Its birth took place.

88. Forcefully slap ye still.

89. It falls down they say beyond the northern sky

90. at the entrance of the home of Sac Pauhtun.

91. Who is its creator?

92. Colop U Uich Kin is the creator in the center of the sky.

²⁶⁹ *Cotinga amabilis* Gould. "Lovely cotinga". Literally “blue bird”: The bright blue body feathers and the purplish throat and chest feathers were highly prized and used in making objects interwoven with feathers. From **yax** = green/blue and **-um** = bird. Often paired with the **kuk** or **kukum** = “quetzal” in the colonial texts. See Roys’ note for an alternative meaning: “Not only is the mangrove a common tree on the coast but my only report of the unidentified yaxum-tree placed it near the sea north of Ixil (communication, J. Martinez Hernandez). The reference to burning may be due to the name of the complaint. Chiuoh-kak (“tarantula-eruption”) and could mean “tarantula-fire.” This mention of the seashore might also be a rather far-fetched pun. The Maya word for sea is kak-nab, and the word for shore is chi.” However, in line 17.52 the two entities being burnt are given as **kuk** and **yaxum**, and thus I assume that the bird **yaxum** is meant here.

Text 6 / pages 39 – 40

93. [tu kashon] tu tochon
94. ci bin u than oxlahun ti kuob
95. oxtescun tancase²⁷⁰
96. ci bin yalabal uoh ci u nuc than
97. ti ul bacin sac tan chiuoh kan tan chiuoh
98. [chiuoh kik] chiuoh kak chiuoh tancase
99. chacal koch u ɔulbal
100. [ch]iuoh x[iu] u ɔulbal²⁷¹ tu hol yotoch sac pauahtun²⁷²
101. tah lahtex to
102. u lubul bin tan yol caan²⁷³
103. thanex u kasil chabe u kasil akabe
104. tu kashon tu tochon
105. tu tocah u uich kin
106. thanex to
107. ci bin yalabal tumen ox/[tez]cun tancase uoh /40
108. ci bin u nuc than²⁷⁴
109. [ti ul] ek tan chiuoh bacin
110. ti humni chac tan xacat be sac tan xacat be u chichil
111. chacal koch sacal koch [u ɔulbal]
112. chiuoh xiu u ɔulbal tan yol caan
113. ɔaex ye[n] uba²⁷⁵
114. pi[c] chin u matzab kin²⁷⁶
115. ti tu chaah u kinami
116. chiuoh kik chiuoh kak chiuoh tancas
117. pi[c] c[h]in bin tan hom lah cab
118. pi[c] c[h]in tex to
119. bax u uayasba ca luk tan / yol caan /41

²⁷⁰ Usually this phrase is preceded by the words **thanex to**.

²⁷¹ The text reads **tii uoh xoc**. The other three instances of this phrase in this ritual read as shown.

²⁷² This line is probably misplaced and should come after line 6.102.

²⁷³ This is the first line of the block of repeated text, to the center of the sky (green / blue).

²⁷⁴ Typically this set of lines reads as follows: **thanex to oxtescun tancase / ci bin yalabal uooh / ci bin u nuc than**. See for example lines 6.77-78.

²⁷⁵ The text reads **ɔaex yeteluba**. In Text 9 on page 58 this line reads as shown, and makes more sense. The phrase **yeen ba** refers to tools used in a particular office, and in case of war would better be translated as “arms”.

²⁷⁶ The text reads **u matz tab kin**.

Text 6 / pages 39 – 40 (Roys # V)

93. It shall be ruined, it shall be burned.
94. They say that these are the words of Oxlahun Ti Kuob.
95. Thrice hail, seizure.
96. So it is said by the hieroglyphs, it is well answered.
97. Then arrive it seems white-breasted tarantula, yellow-breasted tarantula,
98. tarantula blood, tarantula pox, tarantula seizure.
99. Red castor-oil bean plant is its arbor.
100. Tarantula plant is its arbor at the entrance of the home of Sac Pauahtun.
101. Forcefully slap ye still.
102. It falls down they say into the center of the sky.
103. Speak ye to the malignant creator, the malignant darkness.
104. It shall be ruined, it shall be burned.
105. It burned the sun’s countenance.
106. Say ye still.
107. So it is said by the thrice-hailed seizure hieroglyph.
108. They say this is its answer.
109. Then arrives black-breasted tarantula it seems.
110. Then made a noise red-breasted xacat be, white-breasted xacat be is its bird (of omen).
111. Red castor-oil plant, white castor-oil plant are its arbor,
112. tarantula plant is its arbor in the center of the sky.
113. Give ye the tools²⁷⁷
114. Hurl the sun’s eyelashes.²⁷⁸
115. Tarantula blood, tarantula pox, tarantula seizure
116. were feared..
117. Hurl they say into the center of the earth,²⁷⁹
118. Hurl ye still.
119. What is its symbol when it departs from the center of the sky.

²⁷⁷ Roys translates this corrected phrase as “Give ye the trappings.”

²⁷⁸ I.e: the sun’s rays. Compare with line 7.16 for an alternative expression for “sun’s rays”.

²⁷⁹ The word **hom** indicates a cavity.

Text 6 / pages 41 – 42

120. u le bin koch u uayasba caa luki tan yol caan
121. yanhi bin u uohil xan
122. kaxcie holmeki bin tumenel x bolon che bolon chochol
123. ix cucul patz kin ix yal hopoch
124. can kin kan ppulen
125. tu chun chacal koch²⁸⁰
126. yanhi u macapil halal²⁸¹
127. yanhi u uohil xan
128. kaxcie lubcie
129. ti tu chaah u mac yki
130. ti tu chaah u mac tubi
131. can kin cu hu[m]n[i] chac tan / xacat be /42
132. sac tan xacat be²⁸²
133. u kasic u chi kaknab
134. macx tah chab lae
135. u chab [c]olop u uich kin tan yol caan²⁸³
136. thanex to oxtescun tancase
137. ci bin yalabal uoh
138. ci bin nuc than
139. yal bacin uoh ti caan uoh tij munyal
140. ti ul bacin chac tan chiuoh
141. chiuoh kik chiuoh kak chiuoh tancas
142. ti oc ti chiuoh haail u chi kaknab
143. el bin oppol²⁸⁴ el bin yaxun^{285 286}
144. can kin cu tuhal cay
145. ti u leʼah yom haa
146. la oc tu / sac tub chiuoh tancase /43

²⁸⁰ The text reads **kan ppul len**.

²⁸¹ *Phragmites communis*, Trin.

²⁸² The texts reads **can kin cu hun...** The other phrases involving the **xacat be** insect have the word **humni**.

²⁸³ The text reads **kolop u uich kin**. See the footnote to line 6.30.

²⁸⁴ **Oppol che:** *Adenocalymna fissum*, Loes (PMEY:11), also Roys 1976:276). Roys describes it as a shrub with clusters of large pink or purple flowers, whose crushed root is used as a remedy for poisoning (idem.).

²⁸⁵ See the commentary to line 6.93.

²⁸⁶ See similar lines on lines 6.84-85 and line 8.203 with the exception that **tabche** is given in place of **yaxun**.

Text 6 / pages 41 – 42 (Roys # V)

120. The leaf they say of the castor-oil plant is its symbol when it departs from the center of the sky.
121. It was they say its hieroglyph also.
122. It was bound, embraced they say by Ix Bolon Che, Ix Bolon Chochol,
123. Ix Cucul Patz Kin,²⁸⁷ Ix Yal Hopoch
124. Four days [it became] dark yellow
125. at the base of the red castor-oil tree.
126. It was the pith of the reed.
127. It was its hieroglyph also.
128. It was bound, it fell.
129. Then it seized the cover of the wind (or spirit),
130. then it seized the cover of the saliva.
131. For four days red-breasted xacat be,
132. white-breasted xacat be made a noise.
133. It ruins the seashore.
134. Who is its creator?
135. His creator is Colop U Uich Kin in the center of the sky.
136. Say ye still “Thrice hail, seizure.”
137. So it is said by the hieroglyphs.
138. They say that it is its answer,
139. the child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal.²⁸⁸
140. Then arrives it seems of red-breasted tarantula,
141. tarantula blood, tarantula pox, tarantula seizure.
142. It enters into tarantula water on the seashore.
143. The oppol tree burns they say, the blue bird burns they say.
144. For four days the fish rots.
145. There he licked the foam of the water,
146. There it enters the white saliva of tarantula seizure.

²⁸⁷ "Lady rolled-up in the shade of the parasol". From the context **cucul patz kin** is a variety of snake. See CMM: Cucul ba: robolcarse. / Patz kin: tirasol.

²⁸⁸ See the commentary to line 6.26.

Text 6 / page 43 – 44

147. u lubul tan kakal chakan
148. tij chook chacal [s]us tu cali
149. u lubul bin ycnal som c[h]i[n] som pul²⁸⁹
150. tij tu chaah u [s]us u cali
151. u kasic chacal boken haa^{290 291}
152. la oc tu sac tub chiuoh tancase
153. hutlic chacal kabbal
154. ti tu kas[ic] uincil te uinicil tun
155. uet ulac yn chacal toon yn sacal too[n]
156. uchic yn can maxcunic
157. yokol uinicil te uinicil tun
158. oxlahun in chacal batil ha uchic yn tupic / a kinam /44
159. hunac ah siscunahhen
160. cen ti ualhen yn tup a kinam
161. cen a nae cen a yum
162. hunuc can ahau
163. Amen

²⁸⁹ The text reads **som chi som pul**. This pair of concepts are given 5 times in the Bacabs, but only on page 120 in line 19.58 is it written out almost correctly as **som chim som pul**. In the DMSF **som chin** and **som pul** are given with **pic chin** to mean “abalanzar”, meaning here “to dart, to impale”.

²⁹⁰ There are ten instances of the phrase **boken ha** in the Bacabs, all preceded by a color designation, although mostly **chac** / **chacal**. Were it not for the fact that there are all possible color designations associated with **boken ha** it would be tempting to use the alternative meanings of **chac** / **chacal**: great or boiled. See DMM: Tempestad: chac ikal; chacal ik; noh moçon. ¶ Vide: terremoto; toruellino. / CMM: Chacal: acento en la primera; ser cozida.

²⁹¹ The first five lines on this page are very similar to those on pages 60-61. The word **çuz** is spelled here **cus** / **çus** and on pp 60-61 **sus** / **thutz**. The CMM gives this as both **çuz** and **çuuz** = “sand”. Other possible near readings are: cmm) Çuz: vizco de vn ojo. sfm) Çuɔ u co; thuchlum u co: mal granado. sfm) Çuɔ u uich; tupan u uich; buyuk u uich: ciego (algún tanto). cam) Çuɔ: Beso, chupada V. Çuɔ. cmm) Çuɔ: fruta marchita y auellanada. sfm) Çuɔ: mazorca que añubló y que no granó bien. sfm) Çuɔ; çuɔil: entrañas del animal. cmm) Tzutz; in tzutzah; bin in tzutzub: cerrar lo que no se ha de abrir y atapar cerrando algun agujero, ventana, o portillo, y cerrar el camino y la llaga. sfm) Tzutz; nuppul; nutz: emparejar, encajar una cosa en otra.

Text 6 / page 43 – 44 (Roys # V)

147. It falls down in the middle of the burnt-over savannah,
148. it crams the red sand into his throat.
149. It falls down they say next to the castaway, the throwaway.
150. Then it takes the sand of its throat,
151. it ruins the red stirred-up water.
152. Thus it enters into the white saliva of the tarantula seizure.
153. The red potter’s wheel is peeling.²⁹²
154. Then it ruins the body of wood, the body of stone.²⁹³
155. I arrive with my red penis, my white penis.
156. Then it happens that really crushed it
157. over the body of wood the body of stone.
158. Thirteen is my great hail storm²⁹⁴ with which I extinguish your force.
159. I, Hunac Ah Siscunah,²⁹⁵
160. I stand up to extinguish your force.
161. I am your mother, I am your father,
162. Hunuc Can Ahau,
163. Amen

²⁹² See DMSF: Kabal: rueda de los olleros. See Roys’ footnote to page 28, line 56, for further thoughts on the word **kabal**: RBF: Kabal has been defined, so far as I know, only as the primitive Yucatan potter’s wheel. In this manuscript, however, it is sometimes referable to kab (“arm,” “hand,” or “handle”), and sometimes to another kab, which means “juice,” “broth,” or the liquor of something.

²⁹³ RBF: The “wooden man” and “stone man” (uincil-tun, uincil-te) appear a number of times in these incantations. In some instances the context seems to imply that they are properties of the medicine man and represent the patient (cf. MS p. 91 below).

²⁹⁴ See BMTV: Aguaçero con graniço: batil haa. ¶ Agua menuda, y llober así: tzabal haa .l. tzabil haa. / Agua lluvia o aguaçero: caanil haa.

²⁹⁵ "Great Cooler"

Text 7 / pages 44 – 45

1. V coil tan cas lae

2. hun can ahau u kinil hun can ahau u yakbilil

3. u coil akab u coil kin

4. yx titi caan yx titi akab yx titi munyal²⁹⁶

5. can eolic yacantun

6. can kin chilán u canil chab²⁹⁷ can kin cu sut

7. ocan bacin pakal tech cech u coil tancase

8. ten club a cḥu cex ku / cex bacabe

9. macob cu pec be

10. u coil bin chab u coil bin akab

11. macob xan

12. lay bin u nunil tancas be

13. macech tah chab

14. u chabech kin chac ahau

15. colop u uich kin colop u uich akab

16. ti toppech tu kab kin

17. u colop u uich

18. macech tah chabi

19. u chabech yx hun ye ta yx hun ye toon

20. la bacin ɔai a kinam

21. tech bacin cech chach chac ɔiɔib kike²⁹⁸

22. macx lappi hunac ah chibal

23. hunnac ah chuy hunnac ah lappa²⁹⁹

24. max a c[ḥ]ic[ḥ]

25. yx ko caan yx ko mu/yal

/45

²⁹⁶ "She of the shaking sky, of the shaking night, of the shaking cloud". Perhaps the word **titi** is related to the root word **tit** and **titici** which mean "to shake".

²⁹⁷ This is the first of several instances of the expression **u canil chab / u canil chab u canil akab / u canil kin u canil akab**. As noted by Roys, the reading of **canil** is uncertain. One alternative possibility which he does not mention is that the phrase is actually **u caanil chab**, etc., meaning something like "its heavenly creation", etc. This latter reading is supported by a couple of occurrences of the like phrase in other colonial texts and I have used this reading throughout the translation.

²⁹⁸ RBM: Chac ɔiɔib ("red-variegated"). *Cardinalis cardinalis yucatanicus*, Ridgway, Yucatán cardinal.

²⁹⁹ While the translation treats **ah lappa** as **ah lapp**, the suffix **-a** could indicate that specifically a water raptor such as a frigate bird is meant. See BMTV: Aue de rapiña: ah lapp chich .l. ah lapp. / DMM: Aue de rapiña en general: ah lapp.

Text 7 / pages 44 – 45 (Roys # VI)

1. A Demented Seizure thus

2. Unique Can Ahau is its day, Unique Can Ahau is its night,

3. its demented night, its demented day.

4. Ix Titi Caan, Ix Titi Akab, Ix Titi Munyal:

5. their stone hut is built on a solid foundation.

6. Its heavenly creation lays down for four days, in four days it returns.

7. It enters it seems, it sticks to you, you who are a demented seizure.

8. I shut your mouth ye gods, ye Bacabs.

9. Who are they who move thus?

10. The demented ones they say of creation, the demented ones they say of darkness.

11. Who are they also?

12. This they say is the onerous seizure thus.³⁰⁰

13. Who is your creator?

14. You are created by Kin Chac Ahau,

15. Colop U Uich Kin, Colop U Uich Akab.

16. There you blossomed forth in the rays³⁰¹ of the sun

17. of Colop U Uich,

18. Who is your creator?

19. You are created by Ix Hun Ye Ta, Ix Hun Ye Ton.³⁰²

20. These it seems gives you your force.

21. You yourself it seems take hold of cardinal blood.

22. Who seized Hunac Ah Chibal?³⁰³

23. Hunac Ah Chuy, Hunac Ah Lapp.³⁰⁴

24. Who are your birds?

25. Ix Ko Caan, Ix Ko Munyal.³⁰⁵

³⁰⁰ While the word **nunil** generally means "stuttering, babbling", an alternative meaning, and the one I use here is "great, heavy, burdensome", or something akin to this.

³⁰¹ The CMM: gives the following: Kab: rama o ramo de arbol. ¶ De aqui: v kab diçiplina: los ramales de la diçiplina. ¶ v kab yab kaan: los ramales de la hamaca o cama de viento y algunos otros. I think that here the word **kab** has in fact the two meanings imparted by CMM: branch / strand, but since it is applied to something radiating out from the sun I have gone with the word "rays". See line 6.114 for the usual way of saying "sun's rays: **u matzab kin**."

³⁰² See lines 2.12-13, for a discussion about this pair of deities.

³⁰³ Literally: "Great Biter". The name **Hunac Ah Chibal** appears another 12 times in the Bacabs, but with no apparent connection with birds of prey which are mentioned next, so perhaps this is some other type of entity. For example, in Text 11 it appears to be related to some sort of stinging insect and the Text 12 it appears to be pain caused by stinging plants. In those cases perhaps the correct translation of the name is "Great Causer of Pain". See BMTV: Brauas bestias y fieras, que muerden o pican: hunac ah chibal. / Dolor, o escosor doliendo: chibal.

³⁰⁴ Literally: "Great Lifter, Great Grasper". There are entries in the vocabularies for both. **Ah Chuy** is the kite and **Ah Lapp** is a general name for raptors.

³⁰⁵ See line 2.77, for commentary on this pair of deities.

Text 7 / page 46

- 26. macx cech xan
- 27. tech bacin cech mo tancase
- 28. cech cuyum kike
- 29. cech co tancase
- 30. u c[an]il kin u canil akabe chocom kike³⁰⁶
- 31. ten bacin tu maach tech tu can muc
- 32. in peo cech cat ualhen
- 33. oxlahunte in yum
- 34. la bacin a uenic hunuc can ahau
- 35. Amen

³⁰⁶ The text reads **u cuyil kin u canil akabe**. There are several instances of this phrase but in all other cases it reads **u canil kin u canil akabe**. I am assuming that the scribe made a mistake here in his transcription. See the note to line 7.6 for how these lines are translated. Note that Roys translates the word **cuyil** as “moth-larva”. However, in the vocabularies the only equivalent for the word **cuyil** is “ankle”.

Text 7 / page 46 (Roys # VI)

- 26. Who are you also?
- 27. You certainly yourself are Moo Tancas,³⁰⁷
- 28. you, Cuyum Kik,³⁰⁸
- 29. you, Co Tancas,
- 30. the heavenly day, the heavenly night of drops of blood.³⁰⁹
- 31. I certainly grab you for the fourth time.
- 32. I hold you down when I stand up.
- 33. Thirteen times, my lord.
- 34. thus certainly you sleep, Hunuc Can Ahau.
- 35. Amen

³⁰⁷ “Macaw Seizure”

³⁰⁸ “Cuyum-snake Blood” Roys has the following comment: Cuyum. Considered to be a snake because of its association with the rattlesnake and kan-cʼfah-snake. It is cited in incantations for snake-pulsation and for various snakes in the abdomen (MS pp. 46, 117, 124, 127).

³⁰⁹ For the word **chocom** / **choocom** the vocabularies give the meaning of “baratijas” = “trifles”. Compare with lines 6.7-8 and 8.8-9.

Text 8 / pages 46 – 47

- 1. V thanil kan pet kin tancas lae
- 2. u peailob lae
- 3. hun can ahau hunuc can ahau
- 4. can ahau bin chabe
- 5. hun can ahau bin akab/
- 6. cante u hol u ÷ulbal
- 7. cante u hol acantun³¹⁰
- 8. can tah kik
- 9. can tah olom³¹¹
- 10. tu pach acantun tu pach maxcal
- 11. uchci u sihile
- 12. cante u hol u ÷uluba
- 13. uchic u sihil u kasil chabe
- 14. ma[c]x tah chabi
- 15. u chab [c]olop u uich kin tan yol can³¹²
- 16. ti hu[m]ni u chichil
- 17. chac tan pap yx kan tacay u c[h]ic[h]il
- 18. yx kan ÷ul mo u na
- 19. yal ix kan tanen kin [ix] kan tanen u
- 20. yal bin oo tancas
- 21. yal bin ah ci tancas
- 22. cat sihi tan yol / can

/47

/48

Text 8 / page 46 – 47 (Roys # VII)

- 1. The words for Kan Pet Kin seizure³¹³
- 2. the snares to catch it thus.³¹⁴
- 3. Hun Can Ahau, Hunuc Can Ahau,
- 4. Can Ahau they say is the creator,
- 5. Hun Can Ahau they say is the darkness
- 6. Four are the openings to its arbor
- 7. Four are the openings to its stone hut:
- 8. four drops of blood,
- 9. four drops of clotted blood
- 10. behind the stone hut, behind the sweat-bath
- 11. when its birth took place.
- 12. Four are the openings to its arbor.
- 13. Then happens the birth of the malignant creation
- 14. Who is its creator?
- 15. Its creator is Colop U Uich Kin in the heart of the sky.
- 16. Then made a noise its birds (of omen)
- 17. red-breasted brown jay,³¹⁵ yellow tyrant³¹⁶ are its birds.
- 18. Ix Kan ÷ul Moo is its mother,³¹⁷
- 19. the child of Ix Kan Tanen Kin, Ix Kan Tanen U,³¹⁸
- 20. the child they say of Ah Oo Tancas,
- 21. the child they say of Ah Ci Tancas,³¹⁹
- 22. when it was born in the heart of the sky.

³¹³ The **kan pet kin** is described as a large yellow wasp with a painful sting. See Roys’ note for his interpretation of **kan pet kin**: “Since kan-pet-kin means literally “yellow circular sun,” many things cited here are yellow (kan), although the Maya word also covers things which we would consider to be red or orange.” However, an alternative translation might be “yellow haloed sun”.

³¹⁴ See page 25, line 1 for a comment on the word **peail**.

³¹⁵ *Psilorhinus mexicanus vociferus*, Cabot. Yucatan brown jay.

³¹⁶ *Myiozetetes similis superciliosis*, Bonaparte. Mexican large-billed tyrant.

³¹⁷ Probably related to the **kan ÷ul op** reported as a parrot in the vocabularies. See for example BMTV: Papagallo de Honduras: op. ¶ De los que traen de Tabasco: ix kan ÷ul op.

³¹⁸ Roys believes that the **kan tanen kin** is an insect. In the Cronica de Na Kuk Pech there is a place name **Kantanen Kin** (today Kantunil Kin?), apparently somewhere in the Ecab or Chauac Ha provinces, but the place name most probably is related to this name, be it an insect or some other item. See glossary.

³¹⁹ In keeping with the statement about personal names in the introduction, these two personal names are left untranslated. It can not be said with any certainty what the meaning of **Oo** is in this context, but since it is paired with **Ah Ci Tancas** ("Drunken Seizure") and **Ah Co Tancas** ("Demented Seizure") perhaps its meaning is "Traumatized Seizure". Note that even though this pair of deities use **ah** as their prefix, they must be feminine because **al** denotes that they are the child's mother. See CMM: Ah al: la parida, todo el tiempo que esta en la cama.

³¹⁰ The text reads **cante u v hol acantun**.

³¹¹ The meaning of **tah** in this context is unclear. See the corresponding note to lines 6.7-8.

³¹² The text reads **kolop u uich kin**. See the footnote to line 6.30.

Text 8 / page 48

- 23. thanex to u kasil chabe
- 24. ci bin yalabal oxtescun tancase
- 25. ci bin yalabal uoh
- 26. ci bin u nuc than
- 27. yal bacin uoh ti caan ix uoh ti munyal
- 28. yal bin ix kantanen kin ix kantanen U.
- 29. yal bin yx koko can yx koko munyal
- 30. kan pet kin tancase
- 31. chacal kanale chacal tup chace
- 32. chacal xanab chace
- 33. ɔiɔil ah xuxe xux kike xux tancase
- 34. bax u [ɔ]ulbal³²⁰ /

/49

Text 8 / page 48 (Roys # VII)

- 23. Say ye still of the malignant creation.
- 24. So it is said “Thrice hail, seizure,”
- 25. So it is said by the hieroglyphs.
- 26. They say this is its answer:
- 27. the child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal,³²¹
- 28. the child they say of Ix Kan Tanen Kin, Ix Kan Tanen U,³²²
- 29. the child they say of Ix Koko Caan, Ix Koko Munyal.³²³
- 30. Kan Pet Kin seizure³²⁴,
- 31. red kanal,³²⁵ red tup chac,³²⁶
- 32. red xanab chac,³²⁷
- 33. bloated wasp, wasp blood, wasp seizure^{328 329}
- 34. What is its arbor?

³²¹ See the commentary to line 6.26.

³²² See the note to line 8.19.

³²³ Probably **Ix Ko ti Caan, Ix Ko ti Munyal** is meant as shown two lines above. See for example line 2.77. Roys does not attempt to translate the word **koko**, giving “offspring of the sky-koko, the cloud koko”. A search for the word **koko**, both in the vocabularies and in the texts has yielded nothing. There are however the words **kokoh** and **kokol**. **Kokoh** is glossed as “dirty” and also “parched, dry”, and **kokol** is glossed as “grand”. The most logical of these would perhaps be “dry”.

³²⁴ See the note to line 8.1.

³²⁵ **Kanal** is describe as a variety of wasp. It should be noted that in a medical recipe **kanal** is said to be an alternative name for **kan pet kin**.

³²⁶ The **tup chac** is described as an ash-colored wasp with a painful sting. The meaning of the name is “Chac’s ear lobe” or “Chac’s earring”.

³²⁷ The **xanab chac** is said to be yet another variety of wasp. The meaning of the name is “Chac’s sandal”.

³²⁸ The phrase **ɔiɔil ah xuxe** appears three times in the Bacabs, all in this Text 8. Roys does not translate the word in any of the cases. In other colonial texts the word **ɔiɔil** also appears, especially in the phrase **ɔiɔil al, ɔiɔil mehen**. There is no clear answer as to what the meaning of **ɔiɔil** is to be found in the various vocabularies.

³²⁹ The **xux** wasp: although various entries state that **xux** is a general name for wasp, today the name **xux** is applied to a small black wasp with very narrow yellow bands on its tail which has a mild sting. It builds its nests on the walls of wells and caves. The nest is prized for its culinary qualities. The layers of the nest are placed on a hot griddle and the larvae jump out of the nest onto the griddle. After the larvae are lightly browned then they are eaten with a sauce made of sour orange and chili.

³²⁰ The text reads **hulbal**. Roys has decided, and I believe correctly, to read this as **ɔulbal**.

Text 8 / pages 49 – 50

- 35. kante cech kante mo
- 36. kan ɔutob kan [ɔ]ocob u kax u ɔulubal³³⁰
- 37. uchci u sihile
- 38. pic c[h]intex to pach can lakin
- 39. tu hol yotoch chac pauhtun chac
- 40. chac toppen sac toppen
- 41. tu hol yotoch cha[c] pauhtun chac
- 42. ma[c]x tah chab
- 43. ti uli tu kas hon tu toc hon
- 44. ci bin u thanob oxlahun ti kuob³³¹
- 45. oxte[z]cun tancase
- 46. ci bin yalabal uoh
- 47. ci bin u nuc than
- 48. yal ba/cin [ix] uoh ti caan yx [uoh] ti munyal
- 49. yx kan tanen kin yx kantanen u
- 50. yal bacin yx kan ɔul mo

/50

³³⁰ While the text reads here **kan pocob** in all other cases, and there are five cases in all in this ritual, the text reads **kan ɔutob**. The pair of lines generally reads as follows: **kante cech kante mo / kan ɔutob kan ɔocob u kax u ɔulbal**.

³³¹ In this particular instance this set of lines actually reads **max tah chab tiuli tu kas hon tu toc hon ci bin u thanob oxlahun ti kuob**. All other instances the lead-in sentence reads **max tah chab lae**, or some variation thereof, so there is reason to suspect that the phrase **ti uli** is in error and should read **lae**. Since the meaning of this set of sentences is not changed drastically enough to warrent concern, the phrase **ti uli** is translated as is. See Text 7, lines 30-33, for more about this set of lines.

Text 8 / pages 49 – 50 (Roys # VII)

- 35. Kante cech, kante moo.³³²
- 36. Kan ɔutob,³³³ kan ɔocob are the ties which bind its arbor.³³⁴
- 37. Then it was born.
- 38. Hurl ye still beyond the eastern sky,
- 39. to the entrance of the home of Chac Pauhtun Chac
- 40. flowering red, flowering white
- 41. at the entrance of the home of Chac Pauhtun Chac.³³⁵
- 42. Who is its creator?
- 43. It comes to be ruined, to be burned³³⁶
- 44. They say that these are the words of Oxlahun Ti Kuob,
- 45. “Thrice hail, seizure”,
- 46. So it is said by the hieroglyphs
- 47. They say this is its answer.
- 48. The child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal³³⁷
- 49. of Ix Kan Tanen Kin, Ix Kan Tanen U.³³⁸
- 50. The child it seems of Ix Kan ɔul Moo.³³⁹

³³² **kante cech kante moo**: According to Roys, **Kante moo** is *Acacia angustissima* Miller (Kuntze). (Mendieta y del Amo 1981:2) Given that **kante moo** is a tree, it seems likely that **kante cech** is also a tree, or at least a bush. In a medical recipe given in the Libro de Judio, the Chilam Balam of Na, and the Sotuta there is a plant listed as **kante ceh**. (Recipe 278 in Roys’ Ethno-Botany) It is unclear if there is any relationship between **kante cech** and **kante ceh**.

³³³ Roys notes in the “Ethno-Botany” that **ɔuto** maybe be an alternative name for **ɔulub tok**, and in the “Bacabs” for this plant he gives the following: “*Bauhinia divaricata*, L. The inner bark is used for cordage (Standl.) ...” Apparently the **ɔoc** palm must also yield cordage. See the following note about the use to which this cordage is put. See BMTV: Cogollo del xan, vano o palma: ɔoc. / Palma de cocos o de cocoyoles: tuk, map .l. mop. ¶ Otra: ɔocob.

³³⁴ **U kax u ɔulbal**: The sticks used in structures such as houses and huts are tied together, usually using the fiber from henequen. Thus, such a structure is said to be “tied” (**kax**) rather than “built”.

³³⁵ See note to line 4.58.

³³⁶ See note to line 6.31.

³³⁷ See the commentary to line 6.26.

³³⁸ See the commentary to 8.19.

³³⁹ See note to line 8.18.

Text 8 / pages 50 - 51

51. ti hu[m]ni u chichil tancase

52. chac tan pap sac tan pap yx kan tacay u chichil kan ɔul mo³⁴⁰

53. yal yx ko caan ix ko munyal

54. yal bin ah ci tancas yal bin ah oo tancas

55. ca sihi

56. tah lah tex

57. u lubul bin pach caa[n] nohol

58. ma[c]x tah chab lae

59. tu kashon tu toc hon

60. ci bin u thanob oxlahun ti kuob

61. thanex to kan ppulen tu hol / u ɔulbal /51

62. oxtescun tancase

63. ci bin yalabal tu men oxlahun ti kuob uoh³⁴¹

64. ci bin u n[uc] than³⁴²

65. yal bacin [ix] uoh ti can yx uoh ti munyal

66. yal bacin ix kan tanen kin ix kantanen u

67. yal yx ko can ix ko munyal

68. yal ah ci tancase

69. yal bin oo tancas

70. yal bin ix kan ɔulmo

71. cat sihi

72. ti kanhi u tubi

73. ti kanhi u ɔulbal

74. max tah chab lae

75. u chab colop u uich kin tan yol caan

76. u pi[c] c[h]intabal tu hol yotoch / ek pauahtun /52

77. pach [c]an chikin³⁴³

³⁴⁰ Note that here the prefix **ix** is missing from **Kan ɔul Moo**. Compare with lines 8.18, 8.50, 8.70, etc.

³⁴¹ While generally this line reads **ci bin yalabal uoh**, beginning here and going forward for another four times it reads as shown. It is not clear that the phrase **tumen oxlahun ti kuob** really makes sense being included here, but the translation is given as such.

³⁴² The text reads **ci bin u na than**. However, in all other instances of this set of phrases this line reads as shown.

³⁴³ The text reads **pach kan chikin**.

Text 8 / pages 50 – 51 (Roys # VII)

51. Then made a noise its bird (of omen) of the seizure.

52. Red-breasted brown jay, white-breasted brown jay, yellow tyrant are the birds of Ix Kan ɔul Moo,

53. the child of Ix Ko Caan, Ix Ko Munyal,³⁴⁴

54. the child they say of Ah Ci Tancas, the child they say of Ah Oo Tancas.

55. Then it was born.

56. Forcefully slap ye.

57. It falls down they say beyond the sky to the south.

58. Who is its creator thus?

59. It shall be ruined, it shall be burned.

60. They say that these are the words of Oxlahun Ti Kuob.

61. Say ye still, deep yellow is the entrance of its arbor:

62. “Thrice hail, seizure!”

63. So it is said by the hieroglyph of Oxlahun Ti Kuob.

64. They say that this is the answer:

65. The child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal,³⁴⁵

66. the child it seems of Ix Kan Tanen Kin, Ix Kan Tanen U,³⁴⁶

67. the child of Ix Ko Caan, Ix Ko Munyal,³⁴⁷

68. the child of Ah Ci Tancas,

69. the child they say of Ah Oo Tancas,

70. the child they say of Ix Kan ɔul Moo.

71. Then it was born.

72. There his saliva turned yellow,

73. there his arbor turned yellow³⁴⁸

74. Who is its creatort?

75. Its creator is Colop U Uich Kin in the center of the sky.

76. It is hurled the entrance of the home of Ek Pauahtun

77. beyond the sky to the west.

³⁴⁴ See line 2.77 for commentary on this pair of deities.

³⁴⁵ See the commentary to line 6.26.

³⁴⁶ See the commentary to line 8.19.

³⁴⁷ See line 2.77 for commentary on this pair of deities.

³⁴⁸ There is a question as to what the meaning of the verb **kanhal** in this context should be. **Kanhal** mostly means “to ripen”, but obviously is derived from the root word **kan** = “yellow”. Since neither spit (**tub**) or arbor (**ɔulbal**) ripen, at least as we understand it, it seems best to translate **kanhal** as “to yellow”.

Text 8 / pages 52 – 53

78. ma[c]x tah chab lae

79. tu kas hon tu toc hon

80. ci bin u thanob oxlahu[n] ti kuob

81. kan ppulen ek ppulen tu hol u ɔulbal

82. thanex tun

83. ci bin u thanob oxtescun tancase

84. ci bin yalabal uoh ci bin u nuc than

85. yal bacin uoh ti can ix uoh ti munyal

86. yal bacin ah ci tancase yal bin ah oc tancas

87. yal bin ah oo tancas yal bin yx kan ɔul mo

88. ma[c]x u ɔulubal³⁴⁹

89. kante cech kante mo

90. kan ɔutob kan ɔocob u kax u ɔulubal

91. max tah chab la /

92. kin chac ahau [c]olop u uich kin tan yol can

93. pic c[h]in tex

94. u lubul bin tu chi kaknab

95. tii hu[m]ni u chichil

96. chac tan pap sac tan pap yx kan tacay u chichil

97. ix kan ɔul mo u na

98. yal ix ko caan ix ko munyal

99. bax u ɔulbal

100. kante cech kan ɔutob kan ɔocob u kax u ɔulubal

101. thanex to

102. ci bin yalabal tu menel oxlahun ti kuobi oxtescun tancas

103. ci bin yalabal tu men oxlahun ti kuob uoh

104. ci bin u nuc than

105. ti ul bacin kan pet kin tancase
- /53

³⁴⁹ The text reads **max u ɔul lubal**. As shown below on line 8.99 it probably should read **bax u ɔulubal**.

Text 8 / pages 52 – 53 (Roys # VII)

78. Who is its creator thus?

79. It shall be ruined, it shall be burned.

80. They say that these are the words of Oxlahun Ti Kuob

81. Dark yellow, deep black is the entrance to its arbor

82. Speak ye thus:

83. They say that these are the words: “Thrice hail, seizure!”

84. So it is said by the hieroglyph. They say this is its answer.

85. The child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal,³⁵⁰

86. the child it seems of Ah Ci Tancas, the child they say of Ah Oc Tancas,³⁵¹

87. the child they say of Ah Oo Tancas, the child they say of Ix Kan ɔul Moo.

88. Who is its arbor?

89. Kante cech, kante moo.³⁵²

90. Kan ɔutob, kan ɔocob are the ties which bind its arbor.³⁵³

91. Who is its creator thus?

92. Kin Chac Ahau, Colop U Uich Kin in the center of the sky.

93. Hurl ye.

94. It falls down they say at the edge of the sea.

95. Then made a noise its birds (of omen).

96. Red-breasted brown jay, white-breated brown jay,³⁵⁴ yellow tyrant³⁵⁵ are its birds.

97. Ix Kan ɔul Moo is its mother,³⁵⁶

98. the child of Ix Ko Caan, Ix Ko Munyal.

99. What is its arbor?

100. Kante cech,³⁵⁷ kan ɔutob, kan ɔocob are the ties which bind its arbor.³⁵⁸

101. Speak ye still.

102. So it is said by Oxlahun Ti Kuob: “Thrice hail, seizure!”

103. They say that it is said by the hieroglyph of Oxlahun Ti Kuob.

104. They say that it is its answer.

105. Then arrives it seems Kan Pet Kin seizure,

³⁵⁰ See the commentary to line 6.26.

³⁵¹ "Traveler Seizure".

³⁵² See the commentary to line 8.35.

³⁵³ See the commentaries to line 8.36.

³⁵⁴ Yucatan brown jay.

³⁵⁵ Mexican large-billed tyrant. *Myiozetetes similis superciliosus*, Bonaparte.

³⁵⁶ Compare lines 8.96-97 with line 8.52.

³⁵⁷ See the commentary to line 8.35.

³⁵⁸ See the commentaries to line 8.36. Note however that **Kante Moo** is missing.

Text 8 / pages 54 – 55

| | | |
|------|--|-----|
| 106. | cha/cal kanale chacal tup chace chacal xanab chace | /54 |
| 107. | ɔioil ah xuxe xux kike xux tancase | |
| 108. | max u na ca sihi | |
| 109. | yal bin i[x] ko caan ix ko munyal | |
| 110. | yal bin ix kan ɔul mo | |
| 111. | u na cat sihi | |
| 112. | yal bin ah ci tancas oo tancas | |
| 113. | yal bin ah co tancas kan pet kin tancas | |
| 114. | yal bin ix kan tanen kin ix kan tanen U | |
| 115. | ti ualic u sihil | |
| 116. | tij ualac u chabtabal | |
| 117. | oc bin ti xux tancasil u chi kaknab | |
| 118. | kaxcie lubcie u kasil chabe | |
| 119. | pi[c] c[h]in bin pach can xaman / | /55 |
| 120. | tu hol yotoch sac pauhtun | |
| 121. | sac to[pp]lah tu ɔulbal ³⁵⁹ | |
| 122. | ma[c]x tah chab la[e] | |
| 123. | tu kashon tu toc hon | |
| 124. | ci bin u than oxlahun tii kuob | |
| 125. | thanex to u kasil chabe | |
| 126. | oxtescun tancase | |
| 127. | ci bin yal[a]bal tumenel oxlahun ti kuob uoh | |
| 128. | ci bin u nuc than | |
| 129. | yal bacin [ix] uoh ti caan yx uoh ti munyal | |
| 130. | tij ul bacin kan pet kin tancase | |
| 131. | chacal kanale chacal tup chace | |
| 132. | ɔioil ah xuxe xux kike xux tancase | |
| 133. | ti hu[m]ni u chichil | |
| 134. | chac tan pap u chichil | |
| 135. | ix kan ɔul mo / u na | /56 |

³⁵⁹ The text reads **sac toplah**.

Text 8 / pages 54 – 55 (Roys # VII)

| | | |
|------|--|--|
| 106. | red kanal, red tup chac, red xanab chac, | |
| 107. | bloated wasp, wasp blood, wasp seizure. ³⁶⁰ | |
| 108. | Who was its mother when it was born? | |
| 109. | The child of Ix Ko Caan, Ix Ko Munyal, ³⁶¹ | |
| 110. | the child they say of Ix Kan ɔul Moo. | |
| 111. | Who was its mother when it was born? | |
| 112. | The child of Ah Ci Tancas, of Ah Oo Tancas, | |
| 113. | the child they say of Ah Co Tancas, Kan Pet Kin Tancas, ³⁶² | |
| 114. | the child they say of Ix Kan Tanen Kin, Ix Kan Tanen U. ³⁶³ | |
| 115. | Then it seems it is born, | |
| 116. | then it seems it was created | |
| 117. | which entered they say into the wasp seizure at the edge of the sea. | |
| 118. | The malignant creation was bound and fell, | |
| 119. | hurled they say beyond the northern sky | |
| 120. | to the entrance of the home of Sac Pauhtun. | |
| 121. | Bright white is his arbor. | |
| 122. | Who is its creator thus? | |
| 123. | It shall be ruined, it shall be burned. | |
| 124. | They say that these are the words of Oxlahun Ti Kuob. | |
| 125. | Speak ye thus of the malignant creation: | |
| 126. | “Thrice hail, seizure!” | |
| 127. | So it is said by the hieroglyph of Oxlahun Ti Kuob. | |
| 128. | They say that it is its answer: | |
| 129. | the child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal. ³⁶⁴ | |
| 130. | Then arrives it seems Kan Pet Kin seizure, | |
| 131. | red kanal, red tup chac, | |
| 132. | bloated wasp, wasp blood, wasp seizure. ³⁶⁵ | |
| 133. | Then its birds made a noise. | |
| 134. | Red-breasted brown jay is its bird. | |
| 135. | Ix Kan ɔul Moo is its mother, | |

³⁶⁰ For commentaries on the items mentioned in these three lines see lines 8.31-33.

³⁶¹ See line 2.77, for commentary on this pair of deities.

³⁶² See the note to line 8.1.

³⁶³ See the note to line 8.19.

³⁶⁴ See the commentary to line 6.26.

³⁶⁵ For commentaries on the items mentioned in these two lines see lines 8.31-33.

Text 8 / page 56

- 136. yal yx kan tanen kin ix kan tanen U
- 137. yal ah ci tancas
- 138. yal co tancas
- 139. yal ah oo tancas
- 140. ca sihi u kasil chabe u kasil akabe
- 141. u pi[c] c[h]intabal bin tan yol caan
- 142. kan ppulen chac ppulen
- 143. tu uich kin tan yol caan
- 144. max tah c[h]ab lae
- 145. tu kasah u uich kin
- 146. thanex to
- 147. ci bin yalabal tumenel oxlahũ ti ku
- 148. oxtescun tancase
- 149. ci bin yalabal uoh
- 150. ci bin u nuc than
- 151. yal bacin uoh ti can yx uoh ti munyal
- 152. yal bin yx kantanen kin
- 153. yx kantanen can yx kan / tanen U

/57

Text 8 / page 56 (Roys # VII)

- 136. the child of Ix Kan Tanen Kin, Ix Kan Tanen U,³⁶⁶
- 137. the child of Ah Ci Tancas,
- 138. the child of Ah Co Tancas,
- 139. the child of Ah Oo Tancas.
- 140. Then was born the malignant creator, the malignant darkness.
- 141. It was hurled they say into the center of the sky,
- 142. dark yellow, dark red,
- 143. the sun’s countenance in the center of the sky.
- 144. Who is its creator?
- 145. He destroyed the sun’s countenance.³⁶⁷
- 146. Say ye still,
- 147. So it is said by Oxlahun Ti Ku,
- 148. "Thrice hail, seizure."
- 149. So it is said by the hieroglyphs
- 150. They say that it is its answer,
- 151. the child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal,
- 152. the child they say of Ix Kan Tanen Kin,
- 153. Ix Kan Tanen Caan, Ix Kan Tanen U.³⁶⁸

³⁶⁶ See the note to line 8.19.

³⁶⁷ The verb root “kaz” can also mean “to make ugly”.

³⁶⁸ See the note to line 8.19. Note the inclusion of Ix Kan Tanen Caan not present in the other instances of this line..

Text 8 / pages 57-58

154. kanpet kin tancase
155. yal ix ko caan ix ko munyal
156. [yal] ah ci tancas yal [ah] oo tancas³⁶⁹
157. ca sihi ti hu[m]ni chac tan pap sac tan pap
158. ix kan tacay ix kan ɔul mo u na
159. ca sihi u kasil chab u kasil akabe kante cech kante mo
160. kan ɔutob kan ɔocob u kax u ɔulbal
161. uchic u sihil tij tu chah u chibali
162. tij tu chah u kinami kan pet kin tancase
163. u pi[c] c[h]intabal tan hom/lah cab /58
164. u holmektabal bin tumenel yx yal sik che yx yal kuk yx mumuc sohol
165. la a na la meki tan yol caan
166. u lubul pach can lakin
167. tu hol yotoch chac pauahtun
168. mac[x] tah chab la[e]
169. tu kas hon [tu toc hon]
170. ci bin u thanob oxlahun tij kuob
171. thannex to
172. oxtescun tancase
173. ci bin yalabal uoh
174. ci bin u nuc than
175. yal bacin uoh ti caan yx uoh tij munyal
176. ɔaex yen uba
177. pi[c] chin bin xux ɔocob tii u na
178. pic chin bin ɔacal mo / pasis mo³⁷⁰ /59

³⁶⁹ The text appears to read “yal oo ta tancas”

³⁷⁰ Apparently types of spasms or seizures, perhaps related to the Spanish word pasmo. See BMTV: Pasma de enbaramiento: tamcaz, v haɔ tamcaz .l. v haɔ booy. ¶ Pasmado, el que lo tiene: ah tamcaz .l. haɔal tumen tamcaz. ¶ Pasmarse con el frío: boh ceel okol. ¶ Pasmarse con el biento: boh ik .l. haɔ ik. RBF46: Dzacal usually means "cure," but it can also mean "poison," which would seem more applicable here.

Text 8 / pages 57-58 (Roys # VII)

154. Kan Pet Kin seizure,
155. the child of Ix Ko Caan, Ix Ko Munyal³⁷¹
156. the child of Ah Ci Tancas, the child of Ah Oo Tancas.
157. Then it was born. Then made noise red-breasted brown jay, white-breasted brown jay,
158. yellow tyrant, Ix Kan ɔul Mo is its mother,³⁷²
159. Then was born malignant creator, malignant darkness, kante cech, kante moo,³⁷³
160. kan ɔutob, kan ɔocob are the ties which bind its arbor.³⁷⁴
161. Then happens its birth. Then it took the pain.
162. There Kan Pet Kin seizure was feared.
163. It is hurled into the center of the earth.³⁷⁵
164. It is strongly embraced by of Ix Yal Sik Che,³⁷⁶ Ix Yal Kuk,³⁷⁷ Ix Mumuc Sohol.³⁷⁸
165. Here is your mother, here embraced in the center of the sky
166. It falls down beyond the eastern sky,
167. to the door of the home of Chac Pauahtun.
168. Who is its creator?
169. It shall be ruined, it shall be burned.
170. They say that these are the words of Oxlahun Ti Ku.
171. Speak ye still.
172. "Thrice hail, seizure."
173. So it is said by the hieroglyphs.
174. They say that it is its answer.
175. The child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal
176. give your the tools,
177. hurled they say Xux ɔocob³⁷⁹ at its mother,
178. hurled they say ɔacal Moo, Pasis Moo.

³⁷¹ See line 2.77 for commentary on this pair of deities.

³⁷² See commentaries to lines 8.17-18 of this text.

³⁷³ See commentary to line 8.35 of this text.

³⁷⁴ See commentary to line 8.36 of this text.

³⁷⁵ See line 6.117 for commentary.

³⁷⁶ See footnote to line 6.21.

³⁷⁷ "Lady child of the quetzal bird". Since this name comes in between two names which appear to be varieties of snakes perhaps this is also a variety of snake.

³⁷⁸ "Lady covered with dry leaves". See also line 11.36 where this is spelled **xmuc mucsohol**. RBM: Ix mumuc sohol ("covered by dry leaves or twigs"). Associated with known snakes in an incantation for seizure (MS p. 85). This would seem to apply to the coral-snake, but no doubt equally well to others.

³⁷⁹ "**Xux**-wasp ɔocob".

Text 8 / page 59

- 179. la oc tu holbal
- 180. pi[c] chin bin u maõil uil
- 181. la oc tu xik
- 182. pic c[h]in bin ix mucuy
- 183. la oc tu yubal u pach piceh
- 184. pi[c] c[h]in coobil ooc
- 185. la oc tu uit
- 186. pic c[h]in bin u suhuy puo
- 187. yx uuc metlah ahau
- 188. la oc tu uach
- 189. pic c[h]in bin u suhuy chachab
- 190. yx uuc metlah ahau
- 191. la bin uch[i]c a uenel
- 192. oxlahhun calab bin uchic a uenel
- 193. u kasul chabe u kasul akabe
- 194. tii hu[m]ni u chichil
- 195. chac tan pap sac tan pap yx kan tacay u chichil
- 196. ix kan oul mo u na
- 197. yal / bin yx kan tanen kin yx kan tannen U

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Text 8 / page 59 (Roys # VII)

- 179. Thus it enters into its head-covering.³⁸⁰
- 180. Hurléd they day are the hulls of the maize kernels.³⁸¹
- 181. Thus it enters the wing.
- 182. Hurléd they say is the turtledove.³⁸²
- 183. Thus it enters into the cloak at the back of the skirt.
- 184. Hurléd they say is the rolled-up ooc.³⁸³
- 185. Thus it enters its anus
- 186. Hurléd they say is the sacred needle of
- 187. Ix Uuc Methlah Ahau.³⁸⁴
- 188. Thus it enters its penis.
- 189. Hurléd they say is the virgin colander of
- 190. Ix Uuc Methlah Ahau.
- 191. Thus it will happen that you sleep.
- 192. For a long time it will happen that you sleep.³⁸⁵
- 193. Malignant creation, malignant darkness.
- 194. Then made a noise its birds (of omen).
- 195. Red-breasted brown jay, white-breasted brown jay, yellow tyrant are its birds.
- 196. Ix Kan Oul Moo is its mother,
- 197. the child they say of Ix Kan Tanen Kin, Ix Kan Tanen U,³⁸⁶

³⁸⁰ See the footnote to Text 2, line 95, for how the translation of **holbal** was arrived at.

³⁸¹ The word **uil** or properly **uiil**, has two meanings: “corn” and “food in general”. The word **mao** = bran, hull, is generally associated corn in the vocabularies, so here the word is translated as such. However, it is possible that “food” is meant, in which case **mao** would be “left-overs”.

³⁸² *Columbigallina rufipennis*, Bonaparte.

³⁸³ As noted in the footnote to Text 8, line 36, apparently the **ooc** palm must have yielded cordage. See the following note about the use to which this cordage is put. See BMTV: Cogollo del xan, vano o palma: ooc. / Palma de cocos o de cocoyoles; tuk, map .l. mop. ¶ Otra: oocob.

³⁸⁴ RBM: Uuc metlah Ahau ("seven timid," or "refused lord"?). In this manuscript the Maya th is often written t. Associated with a needle and a seive. Uuc metlah ahau (Uuc methlah Ahau) is cited in an incantation for kanpeokin wasp seizure (kanpeokin tancaz) (MS p. 59)

³⁸⁵ It is assumed that by **Oxlahun calab** a number of days is implied. **Oxlahun calab** is equal to 13 x 160,000 = 2,080,000. Large numbers are often employed not as specific numbers but rather as global concepts.

³⁸⁶ See the note to line 19.

Text 8 / page 60

- 198. yal bin ah ci tancas
- 199. yal bin ah co tancas
- 200. yal bin oo tancas
- 201. ca sihi
- 202. can kin cu sut tu chi kaknab
- 203. el bin oppol el bin tabche³⁸⁷
- 204. humucnac u pach
- 205. can kin cu tuhal cay
- 206. uchic u sihil u kasil chab
- 207. oc bin tij xux tan[ca]sil u chi kaknab³⁸⁸
- 208. lubcie u kasul chabe
- 209. kante cech kante mo
- 210. kan outob kan oocob u kax u oulbal
- 211. u kasic tan chacal chakan³⁸⁹
- 212. ti bin chok chacal sus tu cali
- 213. u kuchul bin yicnal s[o]m c[h]i[n] s[o]m pul³⁹⁰
- 214. tii tu chaah u [s]u[s] u cali³⁹¹
- 215. u kasic / bin chacal boken haa

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³⁸⁷ See similar lines in lines 6.84-85 and line 6.143. The difference is that the words **oppol**, **tabche** and **yaxun** are given interchangeably. Compare with line 17.52 in which **yaxum** is paired with **kuk** (quetzal bird).

³⁸⁸ The text reads **tan sil**. See line 8.128 for the correct reading.

³⁸⁹ Lines 8.227-231 are paralleled by lines 7.162-166.

³⁹⁰ The text reads **sum chi sum pul**. See commentary to line 6.149.

³⁹¹ The text reads **thutz u cali**.

Text 8 / page 60 (Roys # VII)

- 198. the child they say of Ah Ci Tancas,
- 199. the child they say of Ah Co Tancas,
- 200. the child they say of Ah Oo Tancas.
- 201. Then it was born.
- 202. For four days he returns to the seashore,
- 203. the oppol tree³⁹² they say burns, the mangrove tree they say burns.
- 204. Its bark makes noise³⁹³
- 205. For four days the fish rot.
- 206. Then was born malignant creation
- 207. which entered they say into the wasp seizure at the edge of the sea.
- 208. Its malignant creation fell.
- 209. Kante cech, kante moo,³⁹⁴
- 210. kan outob, kan oocob are the ties which bind its arbor.³⁹⁵
- 211. It ruins the middle of the red savannah.
- 212. There they say it crams red sand into its throat.
- 213. It arrives they say next to the castaway, the throwaway.
- 214. Then it takes the sand out of its throat.
- 215. It ruins they say the red stirred-up water.³⁹⁶

³⁹² *Adenocalymna fissum*, Loes.

³⁹³ An alternative might be “the area makes noise (from the burning of the tres)”, based on the idea that an area containing a particular variety of plant is also called **pach**, as for example **u pach ci**, an area of henequen.

³⁹⁴ See commentary to line 8.35 of this text.

³⁹⁵ See commentary to line 8.36 of this text.

³⁹⁶ For this meaning of the root word **bok** see JPP: Bokenbok: cosas batidas ó mezcladas como huevos.

Text 8 / page 61

- 216. uchci u patal
- 217. u kasic bin chacal kabal
- 218. uchci u sihil uchci u patal
- 219. ta uilah yn tal
- 220. ma ta uilah yn lic lukul
- 221. sam in tup a kinam
- 222. yokol uinicil te uinicil tun
- 223. oxlahun yn chacal batil haa uchic yn tupic a kinam
- 224. oxlahun yn chacal mosom yk uchic yn tupic a kinam
- 225. sam yn c[h]ab hunpic ti pap hunpic ti chel³⁹⁷
- 226. sam yn c[h]ab huhunpic tix tacay
- 227. la a uayasba yn kab
- 228. cen ti ualhen yn tup a kinam
- 229. yokol uinicil te uinicil tun
- 230. hun ahau hunuc can ahau
- 231. Amen /

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³⁹⁷ *Cyanocita yucatanica*, a variety of jay.

³⁹⁸ Pages 62 and 63 contain material written by the intrusive hand which is the same hand which wrote the intrusive material given on pages 20-21. See Text I-2 which is given on pages 142-143 for this material.

Text 8 / page 61 (Roys # VII)

- 216. then it was formed
- 217. the red potter's wheel was ruined they say
- 218. then it was born, then it was formed
- 219. You saw how I come
- 220. you did not see that I leave.
- 221. Soon then I will extinguish your power
- 222. over the body of wood, on the body of stone.
- 223. Thirteen is my great hail storm with which I extinguish your force.
- 224. Thirteen is my great whirlwind with which I extinguish your force.
- 225. Soon I will create countless brown jays, countless jays.
- 226. Soon I will create countless tyrants.³⁹⁹
- 227. Here is your symbol in my hand.
- 228. It is I who stand up to extinguish your force
- 229. over the body of wood, the body of stone.
- 230. Hun Ahau, Hunuc Can Ahau,
- 231. Amen

³⁹⁹ In the footnote to line 8.208 it was mentioned that large numbers such as **Oxlahun calab** are often employed not as specific numbers but rather as global concepts. In this case it is assumed that **hunpic** (= 8,000) is also employed as a concept rather than a hard number.

Text 9 / page 64

- 1. V thanil coc v siam coc lae
- 2. hunuc can ahau
- 3. can ahau bin chab can ahau bin akab
- 4. ti ualac u sihil
- 5. can kin bin cu lothic u ɔulbal
- 6. can kin bin cu lothic [u] maxcal
- 7. can kin ix bin cu lothic yacantun
- 8. ti ualac u sihil ti ualac u c[h]abtabal
- 9. tumen oxlahun ti ku tumen bolon ku
- 10. max u na
- 11. yx uoh ti caan yx uoh ti munyal
- 12. ix nap ti can ix nap ti munyal
- 13. pic c[h]in bin tumen hun sipit caan ix hun sipit munyal
- 14. u lubal / bin lakin payil
- 15. lakin ukumil

/65

Text 9 / page 64 (Roys # VIII)

- 1. The words for asthma, the birth of asthma thus⁴⁰⁰
- 2. Hunuc Can Ahau,
- 3. Can Ahau they say is the creator, Can Ahau they say is the darkness
- 4. while it is born.
- 5. For fur days they say it shrivels its arbor,⁴⁰¹
- 6. for four days they say it shrivels its sweat-bath,
- 7. for four days they say it shrivels its stone hut
- 8. while it is born, while it is created
- 9. by Oxlahun Ti Ku, by Bolon Ti Ku,
- 10. Who is its mother?
- 11. Ix Uooh ti Caan, Ix Uooh ti Munyal,⁴⁰²
- 12. Ix Nap ti Caan, Ix Nap ti Munyal,⁴⁰³
- 13. hurled they say by Hun Sipit Caan, Ix Hun Sipit Munyal.⁴⁰⁴
- 14. It falls down they say to the east of the seashore,
- 15. to the east of the saltwater marsh.

⁴⁰⁰ The meaning of **siam**, or as more commonly spelled in the CMM **ɕijan**, is two-fold: birth or pertaining to birth or age of a person, and something which is offered.

⁴⁰¹ The best way to translate of the verb root **loth** is difficult to determine. Roys translates it as “ruffle”. See his note to this line: “Another word for asthma is loth-coc, and the mention of ruffling (lothic) is a play on words. Apparently the sound of ruffling is associated with that of asthmatic breathing, but it is difficult to understand how the acantun could be ruffled.” However, other possible meanings as given in the vocabularies are “dent”, “crease”, “shrivel” (presumably giving a pruned-faced finish). Here I have chosen “shrivel” with the thought that that is how a person looks after taking a sweet bath. Later, however, when the verb is applied to liquid the translation “ruffle” does seem to be more appropriate, as for example when we say in English that the wind ruffles the water..

⁴⁰² See the footnote to line 6.26.

⁴⁰³ "She who carries things in her teeth in the sky, she who carries things in her teeth in the clouds". This pair of deities is given only here. The word **nap** appears to be mainly a verb root pertaining to something carried tightly in the teeth. See JPP: Nap: v. a asir con be dientes, morder, sorber lo espeso, llevar en la boca, dentellar. Alternatively, perhaps the root word **napp** is meant. See CMM: Napp: juntar vna puerta con otra como para cerrarlas. ¶ nappex puerta. ¶ Item: coger o apretar entre dos puertas o entre dos cosas.

⁴⁰⁴ The verb root **sipit** / **zipit** appears to be the contrary to **nap** which is given in the previous line, except rather than something being held tightly in the teeth it is let loose by the hand. This line is given again in line 19.32. Note that in both instances **Hun Sipit Caan** does not have the gender prefix **ix** and so apparently is male in gender. Thus, “He who lets something loose in the sky, she who lets something loose in the cloud”. See CMM: ɕipit.t.: soltar o dexas de la mano o al que esta detenido dandole licencia para que se vaya. However, in the BMTV the term **ɕipit caan** means “conjunción de la luna”. RBM: Ix Hun sipit can ("lady unique releaser " or "discharger in the sky"). Cited in incantations for asthma (u ziyancoc) and snake pulsation in the abdomen (can tippite) (MS pp. 64, 69, 118). / Ix Hun sipit muyal ("lady unique releaser in the cloud"). Cited, MS pp. 64, 69, 118.

Text 9 / page 65

- 16. can kin cu lothic chacal tente
- 17. can kin ix bin cu lothic chacal koba⁴⁰⁵
- 18. can kin ix cu lothic v uich chacal ix chel
- 19. sacal ix chel kanal ix chel
- 20. can kin ix bin cu lothci u uich chacal ytzam na⁴⁰⁶
- 21. max tah c[h]abi max tah akabi ti sihie
- 22. u ciil sihil bin
- 23. u chabac cen bin ah coocbal tun ca ti sihi
- 24. sam bacan bin sihic
- 25. be al tan coc be sin cal coc
- 26. be nap tan coc
- 27. be sam bacan bin sihic
- 28. be hobon che kak / coc⁴⁰⁷

/66

⁴⁰⁵ The manuscript is hard to read but it is assumed that **koba** (= lake) is meant, which would be in line with **temte** (= lagoon) and **ukum** (= saltwater marsh) in the lines above. Note the variation in spelling, given here as **tente**.

⁴⁰⁶ The text reads **can kin nix** ...

⁴⁰⁷ Perhaps **hobonte kak coc**, "erysipelas asthma" is meant. See lines 14.1, 14.7, 14.11 for **hobonte kak**.

Text 9 / page 65 (Roys # VIII)

- 16. Four days it ruffles the red lagoon,
- 17. four days they say it ruffles the red lake.⁴⁰⁸
- 18. Four days it shrivels the face of Chacal Ix Chel,
- 19. of Sacal Ix Chel, [of Ekel Ix Chel,] of Kanal Ix Chel.
- 20. Four days they say it shrivels the face of Chacal Itzam Na⁴⁰⁹
- 21. Who is the creator, who is the darkness when it is born
- 22. It was a sweet birth they say
- 23. Ah Cocbal Tun⁴¹⁰ created me they say when it was born.
- 24. Soon certainly it will be born
- 25. like oppressive chest asthma, like stretched throat asthma,
- 26. like clenched chest asthma.
- 27. Thus soon it seems it will be born
- 28. like hollowed-out tree fire asthma,

⁴⁰⁸ Alternatively, **chacal tente** and **chacal koba** could be translated as "large lagoon" and "large lake". However, it should be noted that a high concentration of salt turns the water red, so perhaps that is what is meant here. Also, in line 9.18 **chacal** definitely means "red".

⁴⁰⁹ Here, from line 16 through line 20, are good examples of two different meanings for the verb **lothic**.

⁴¹⁰ This entity, perhaps a deity, is mentioned again on line 9.79. I have not found any other reference to this name in the literature. While here Roys translates this as "asthmatic one", on line 9.79 he leaves the name untranslated but has this comment: "Coc bal tun is difficult to translate. Coc could mean "deaf," "scanty," or "indigent"; but here it appears to be a play on coc when it means asthma."

Text 9 / page 66

- 29. be ix loth coc be yx hol coc
- 30. be ix bith ni coc be can coc
- 31. be yx kan mucuy coc be kax che coc
- 32. be nac[h] bac coc be yx pus coc
- 33. be tuc[h]ub che coc be sot ta coc
- 34. be tus yk coc be hayab coc
- 35. be yx hal bac coc be cuyum coc
- 36. be mac ni coc
- 37. be hunac ah chibale hunac ah kiname
- 38. u lubul bin yicnal sintun coc
- 39. yicnal yx mac ni coc yx ma than coc
- 40. lay bacan bin u na chee:
- 41. saban kak coc
- 42. be bla u lubul bin yicnal ix hun peo kin
- 43. tiix bin lubi oi kike oi no/hole⁴¹¹

/67

⁴¹¹ The word **oi**, while not defined by itself in the vocabularies, is used today to indicate an acrid or burning sensation, as for example what one experiences from inhaling the fumes of slake lime. One of the alternative names for slake lime is in fact **oi taan**, "acrid ashes". See DMM: Çeniça: taan; oij taan.

Text 9 / page 66 (Roys # VIII)

- 29. like shriveling asthma, like hollow asthma,
- 30. like pinched-nose asthma, like snake asthma,⁴¹²
- 31. like yellow turtledove asthma, like tied-brush fence asthma,⁴¹³
- 32. like emaciated asthma, like hunched backed asthma,⁴¹⁴
- 33. like pointing wood asthma, like dropsy feces asthma,
- 34. like gasping asthma, like yawning asthma,
- 35. like sciatic asthma, like cuyum⁴¹⁵ asthma,
- 36. like nose-obstructing asthma.
- 37. Like Hunac Ah Chibal,⁴¹⁶ like Hunac Ah Kinam⁴¹⁷
- 38. it falls down they say next to heated rock asthma,⁴¹⁸
- 39. as well as next to nose-obstructing asthma and speechless asthma.
- 40. Thus certainly they say is its mother. Oh!:
- 41. Saban Fire Asthma.⁴¹⁹
- 42. Thus then it falls down down they say next to Ix Hun Peo Kin.⁴²⁰
- 43. There also they say fell acrid blood, acrid lymph fluid.

⁴¹² There are unfortunately several possible meanings for **can** in this context. I have chosen “snake”, but certainly the translation given by Roys is an alternative.

⁴¹³ The term **kax che** usually refers to the fence made of large branches and brush around a milpa to keep out grazing animals.

⁴¹⁴ The word **ppuz** can mean either “hunched back” or “stink”.

⁴¹⁵ Apparently a variety of snake.

⁴¹⁶ "Great Causer of Pain". See commentary to line 7.28.

⁴¹⁷ "Great Causer of Pulsating Pain". See commentary to line 5.4.

⁴¹⁸ **Sintun**, also written **çimtun**, has two different meanings: “sweat bath” and the hot rocks used for boiling the water for sweat baths, fire pits, and cooking in bark buckets.

⁴¹⁹ For a commentary on the word **saban** see line 2.106. Roys translates this as "venom-fire-asthma". As an alternative reading to Roys the name could be “Cord Fire Asthma”.

⁴²⁰ This name is generally applied to a small reptile. While the colonial vocabularies use such terms as snake, lizard, salamander and even scorpion to describe this animal, the **hun peo kin** of today, now called **peo kinil**, is a small lizard of about 6” long which is often seen crawling about on the walls of houses. The colonial vocabularies are unanimous in claiming that the **hun peo kin** is poisonous, usually deadly, but this is not said of the lizard of today, so perhaps it was some different reptile being described in the older documents. See CMM: Ix hun peo kin: es vna viuora que si toca con la grasa que tiene mata dentro de vn dia. ¶ Ítem: especie de gota que da en los muslos y en la cabeça y en otras partes del cuerpo y pocas vezes se quita.

Text 9 / page 67

- 44. tiix bin u leʔah u cabil u pach ix hun peʔ kin
- 45. tiix bin tu chaah u chibali u kinami
- 46. can kin bin chilani can kin bin copani
- 47. u lubul bin yicnal sinic kik sinic nohole
- 48. ti bin tu chaah u kinamobi
- 49. heklay bin u pach naobe
- 50. u lubul bin yicnal chacal xulab
- 51. u lubul bin yicnal chacal tok
- 52. u lubul bin yicnal chacal chuc:
- 53. u lubul bin yicnal chacal chem
- 54. ti bin sutul sutabi
- 55. vet ulac bacan bin u kakil in uoce
- 56. uatal bacan bin yn cah
- 57. yokol chacal uini/cil te sacal uinivil tun

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Text 9 / page 67 (Roys # VIII)

- 44. There they say it licked the viscous humor of the back Ix Hun Peʔ Kin.⁴²¹
- 45. There they say it took its pain, its force.
- 46. Four days they say it lay down, four days they say it curled up.
- 47. It falls down they say next to ant blood, ant humor.⁴²²
- 48. There they say they became afraid,
- 49. to wit they say behind their houses.⁴²³
- 50. It falls down they say next to the red xulab ant.⁴²⁴
- 51. It falls down they say next to the red flint.
- 52. It falls down they say next to the red ember.
- 53. It falls down they say next to the red canoe.⁴²⁵
- 54. There it will turn round and round.
- 55. I will certainly arrive with the pox on my foot.⁴²⁶
- 56. I will certainly stand
- 57. over the red body of wood, the white body of stone.⁴²⁷

⁴²¹ See BMTV: Ponçoña que tiene la culebra llamada **chooc can**, y la llamada **ix hun peʔ kin**: v cabil v pach chooc can, v cabil v pach ix hun peʔ kin.

⁴²² The DESF gives “Humor que pica como la hormiga: zinic nohol.”

⁴²³ A possible alternative translation: "Here they say from the back of their mothers."

⁴²⁴ Roys (1976:341) refers to the CMM which states that the **xulab** ants “sting seriously” and also eat the bees and their honey. See CMM: Xulab: hormigas que pican mucho y se comen la miel y abejas.

⁴²⁵ The word **chem** usually meant "boat / canoe", but today it means specifically "batea" or the wash tub in which clothes are washed. These wash tubs are shaped like the canoes pictured in pre-conquest artwork. See DMSF: Chem; catche; poxche: canoa, batea.

⁴²⁶ As note in the footnote to line 3.24, **kak** and **kakil** refers both to fire, heat and the like and also to pox and various other skin eruptions. From the context it seems more logical that “pox” is meant, but perhaps Roys is correct in translating this as “fire”.

⁴²⁷ See commentary to line 1.32.

Text 9 / page 68

- 58. oxlahũ ueceb uchic yn uecic tu chi kaknabe
 - 59. mactial mula
 - 60. yntial cu than chuchen coc
 - 61. cu nuc thani tu pach yacan[tun] tu pach u maxcalil
 - 62. tu hol yacantuni
 - 63. pulex tun bacin cu than u chichil
 - 64. cu nuc thani
 - 65. u pulul bin yicnal yx macan xoc
 - 66. lay bin u nayntah chacal puhuy u chichil
 - 67. yx huy tok bacin cu chibale ah thun
 - 68. ci yauat u chichile
 - 69. uatalix yn cah hek macab u hol u nie
 - 70. hek u coil chabe hek u coil / akabe
- /69

Text 9 / page 68 (Roys # VIII)

- 58. Thirteen sprinklings it happens that I sprinkle the seashore
- 59. To whom does all of this water belong?
- 60. “Mine,” says Chuchen Coc;⁴²⁸
- 61. it responds behind the stone hut, behind the sweat-bath,
- 62. at the entrance of the stone hut.
- 63. Throw ye then certainly say its birds (of omen).
- 64. It replies.
- 65. It is thrown they say next to Ix Macan Xoc.⁴²⁹
- 66. Thus they say it took for its mother the red puhuy as its bird (of omen).⁴³⁰
- 67. Ix Huy Tok⁴³¹ certainly bites Ah Thun.⁴³²
- 68. Loudly cries its bird.
- 69. I also am standing erect here to close the nostril
- 70. here of the demented creator, here of the demented darkness.

⁴²⁸ "Sucked-in asthma"

⁴²⁹ Roys has the following comment: Ix Macan-xoc. Xoc means "shark" or "count." The context seems to call either for a proper name or a fauna name. Macan-xoc is known elsewhere only as a well-known site at the ruins of Cobá. Cited in an incantation for asthma. (MS p. 68).

⁴³⁰ **Puhuy**: *Nyctidromus albicollis yucatanensis* Nelson

⁴³¹ “She who stirs with the flint”

⁴³² "He who has diarrhea?". **Thun** has several meanings, including a type of intestinal disorder which results in diarrhea. Also possible is “drop”, “point”, etc. as for example when a drop of ink is placed on the page. See CMM: Thun: camaras de frialdad con puxo.

Text 9 / page 69

- 71. hek oxlahun macab uchic yn macic u hol u nie
- 72. u [coil] chabe u coil akabe
- 73. bax u chichil max u mutil
- 74. chac tan coco can sac tan coco can
- 75. ek tan coco can kan tan coco can⁴³³
- 76. chacal [tan] coc[i] ye sactan coci ye
- 77. ek tan coci ye kan tan coci ye
- 78. mac tah chabi
- 79. u chab yn cocbal tun
- 80. yal bin ix uoh ti can
- 81. yal bin yx culum can
- 82. yal bin yx co pauah ek
- 83. yal bin yx hun meklah
- 84. yal bin yx hun sipit munyal⁴³⁴
- 85. yalix bin yx oc[om] tun xix yx ocom tun can
- 86. yx ho / ti tzab yx ho ti munyal

/72⁴³⁵

⁴³³ The name of this bird, by most reports a trogon, means “amorous chatter” or “nonsensical chatter”. Compare with CMM: Cocō can: platicas suzias y feas y cuentos assi. / Coco than: burlas o gracias de palabra y dezirlas. On lines 9.154-155 this bird is given as **coco chan**. Roys has these comments about this bird: Coco-can Apparently a variant of coco-chan. It is cited in an incantation for asthma (coc), perhaps as a pun (MS p. 69). / Coco-chan (“trogon-serpent”?). A small species of trogon (Maler, “Exploration of the Upper Usumacintla,” 151). Cited in an incantation for asthma (MS pp. 76-77). We are reminded of the Chontal name for Kukulcán, which was Cuculchan (Scholes and Roys, The Maya Chontal Indians of Acalan-Tixchel, 395).

⁴³⁴ This line might be confirmation of the fact that **Hun Sipit Caan** is male since the word **yal** means child of the mother. See lines 9.13 and 9.32 which “hun sipit caan yx hun sipit munyal”.

⁴³⁵ Pages 70-71 were originally left blank but later intrusive material was written on page 70 and the person who introduced the page numbering marked these two pages as being page 71 and 72. While the writing is larger, the style of the handwriting is similar to that of pages 20-21 and 62-63. So as not to break the continuity of Text 9, the material of page 70 has been moved to the section which contains the material written by this intrusive hand and is given as Text I-3. See page 144 of this book.

Text 9 / page 69 (Roys # VIII)

- 71. Here are the thirteen obstructions with which I obstructed the nose
- 72. of the demented creator, of the demented darkness.
- 73. What is its bird? Who is its birds of omen?
- 74. The red-breasted coco can, the white-breasted coco can,
- 75. the black-breasted coco can, the yellow-breasted coco can
- 76. the red-breasted coci ye, the white-breasted coci ye,
- 77. the black-breasted coci ye, the yellow-breasted coci ye.⁴³⁶
- 78. Who is the creator?
- 79. It creates my Cochbal Tun,⁴³⁷
- 80. the child they say of Ix Uooh ti Caan,⁴³⁸
- 81. the child they say of Ix Culum Caan,⁴³⁹
- 82. the child they say of Ix Co Pauah Ek,⁴⁴⁰
- 83. the child they say of Ix Hun Meklah,⁴⁴¹
- 84. the child they say of Ix Hun Sipit Munyal,
- 85. the child they say of Ix Ocom Tun Xix,⁴⁴² Ix Ocom Tun Caan.⁴⁴³
- 86. [the child they say of] Ix Ho ti Tzab, Ix Ho ti Munyal.⁴⁴⁴

⁴³⁶ While the name of this bird is given here as **coci ye** it is given on lines 9.156-157 as **coc ye**. In either case the name is not substantiated in other sources. In his translation Roys makes no attempt to either translate this or to identify it, nor can I make any suggestions other than the meaning of **coc** probably is “asthma” and that **ye** is most generally “sharp edge”.

⁴³⁷ See the commentary to line 9.23 and also Roys’ commentary: Coc bal tun is difficult to translate. Coc could mean “deaf,” “scanty,” or “indigent”; but here it appears to be a play on coc when it means asthma.

⁴³⁸ See commentary to line 6.26.

⁴³⁹ “Lady Thunder Sky”. Roys in his commentary notes: “Ix Culum-can (“culum-snake,” “culum-shoot,” or “culum-of-the-sky”). I can find no meaning for culum. The name is associated with several terms that might indicate celestial phenomena.” However, the word **culum** / **culun** is given as the sound a bell makes, so perhaps a translation of the name can be “bell of heaven”.

⁴⁴⁰ “Demented Pauah Star”. The word **pauah** may be in some way related to the word **pauo** = “carrying bag”.

⁴⁴¹ “Lady Total Embracer”

⁴⁴² While the text reads **yx oc tun xix** it would seem that what was meant to be written is **yx ocom tun xix**, thus making this pair of deities contrary: “lady column of the dregs, lady column of the sky”. Roys in his commentary notes: “Ix Octun-xix. Octun is the sinker for a fish net; xix usually means “sediment,””

⁴⁴³ The term **ocom tun** literally means “erected stone”, or “stone column”. It is assumed that since most of the other names mentioned here are related to celestial objects that the word **can** in this instance means “sky”.

⁴⁴⁴ “Lady five rattles, Lady five clouds”. See the commentary to lines 3.10-11.

Text 9 / page 72

- 87. max tah chab
- 88. ti sihi be cex cantul ti ku cex cantul ti bacabe
- 89. xotex u cal ppelex tu holmal
- 90. u xotol bin u cal tumen cantul ti ku cantul ti bacab
- 91. ti bin oc ti kak bacili
- 92. tiix bin oc ti noc acili
- 93. u holmal
- 94. tijx bin oc ti noc acil
- 95. u holi
- 96. tijx bin oc tu tan nocaccil
- 97. u tani
- 98. tix bin oc ti nocaccil
- 99. u pachi
- 100. tix bin oc tij mucacili
- 101. tix bin oc ti yit nocacili
- 102. yiti
- 103. pec[h]e[ch] takin bin u ne ac⁴⁴⁵
- 104. takin oc tu tan
- 105. sol takin bin / oc tu pach u uich

/73

Text 9 / page 72 (Roys # VIII)

- 87. Who is the creator?
- 88. Then was born thus ye Cantul Ti Ku, ye Cantul Ti Bacab.
- 89. Cut ye his neck, slash ye that which is placed on top.⁴⁴⁶
- 90. Its neck is cut they say by Cantul Ti Ku, Cantul Ti Bacab.
- 91. There they say it enters into the hemorrhoids.⁴⁴⁷
- 92. There also they say it enters into the stone building:⁴⁴⁸
- 93. its belfry.⁴⁴⁹
- 94. There also they say it enters into the stone building:
- 95. its door.
- 96. There also they say it enters into front of the stone building:
- 97. its front.
- 98. There also they say it enters into the stone building:
- 99. its back.
- 100. There also they say it enters into the basement of the building:⁴⁵⁰
- 101. There also they say it enters into base of the stone building:
- 102. its foundation.
- 103. A spindle of gold they say is the turtle's tail:
- 104. gold enters into the front,
- 105. gold foil they say enters into the back of the eye.

⁴⁴⁵ The text reads **pecheb** but probably **pechech** = spindle is meant. See lines 20.27 and I-1.6 for similar lines in where the word is written **pechech**.

⁴⁴⁶ **Holmal** is generally glossed as that which is left over or that which is on top of that which is given or sold as a gesture of good will. **Holmal** can also mean “slippery”, but that does not seem to apply here. Compare with lines 19.16-17, 19.27-28.

⁴⁴⁷ As noted by Roys, the term **kak bacil** could mean either “fire phthisis” or “eruption phthisis”. However, the Beltrán’s Arte gives **kak bak** as “hemorrhoids”, and maybe that is meant here.

⁴⁴⁸ For the meaning of **nocac** see DMM: Casa de piedra o boueda: nocac. However, literally **noc ac** means "upside-down turtle". See line 9.103 where instead of **nocac** only the word **ac** is given. Apparently some sort of play on words.

⁴⁴⁹ In this case **holmal** is used in reference to a building. While "belfry" may not be correct in terms of usage, it seems that what is being talked about is the adornment which is on the upper façade of a building.

⁴⁵⁰ Perhaps there is a line with some part of the building missing here, for example the crypt

Text 9 / page 73

- 106. u pic [ch]inil bin chan kas nen
- 107. la bin oc tu uich
- 108. u pic [ch]inil bin sac bob tij
- 109. la bin oc tu pet u uich
- 110. pic [ch]inil bin sacal lukub chacal lukub tij
- 111. la bin oc tu canal co tu cabal co
- 112. pic [ch]inil bin cabil kan tun ti⁴⁵¹
- 113. ti bin u chaah u kinami
- 114. tiix bin pic [ch]intabi tu sac hol tu chac hol
- 115. ti bin tu chaah u holol u cali
- 116. tix bin tu chaah yom u chi
- 117. tix bin tu chaah u bay chibali
- 118. chucnahci
- 119. max u che max yaban lae /

/74

⁴⁵¹ There seems to be a line missing following this line because the foregoing similar lines are followed by a line saying where the substances enters into the body: **la bin oc tu**

Text 9 / page 73 (Roys # VIII)

- 106. Hurlled they say is chan kas nen.⁴⁵²
- 107. That they say is what enters into the eye.
- 108. Hurlled they say is sac bob at it.⁴⁵³
- 109. That they say is what enters into the iris of the eye.
- 110. Hurlled they say is the white lukub, red lukub at it.⁴⁵⁴
- 111. That they say is what enters into the upper teeth, the lower teeth.
- 112. Hurlled they say is sap of the kantun at it.⁴⁵⁵
- 113. At this they say it became afraid.
- 114. Then also they say it was hurlled at white hibiscus, at red hibiscus.⁴⁵⁶
- 115. There they say it took it from the hole of its throat.
- 116. There also they say it took it from the foam of its mouth.
- 117. There also they say it took it from a part of the pain.⁴⁵⁷
- 118. It was captured.
- 119. Who is his tree, who is his bush thus?

⁴⁵² Literally "little broken mirror". Apparently some unidentified plant name, this due to the fact that the following similar lines also involve fruiting plants. The term **chan kas** is not registered in the vocabularies, so this maybe an incorrect interpretation of the term.

⁴⁵³ "White bob", most probably *Coccoloba cozumelensis* Hemsley, a relative of the seagrape. However, there are other possible meanings of **bob**: a certain unidentified animal, most probably a variety of wildcat, an unidentified tree, the flowering stalk of the henequen. There are various examples of the term **sac bob** in the colonial literature and it is generally associated with various types of wildcats. However, how one throws a wildcat into the iris of the eye is hard to imagine. RBF: The bob is variously defined as a certain unidentified animal, an unidentified tree, or the flowering stalk of the henequen.

⁴⁵⁴ In the vocabularies where **lukub** is given in conjunction with a color generally a variety of avocado is being talked about. One might imagine that it is so name because it is easily swallowed. Two lines down another plant seems to be mentioned. However, since **luk** also means "mud", perhaps something else is meant here.

⁴⁵⁵ There is a tree and its fruit called **kantunil**, a variety of the native plum generally called **abal** (*Spondias spp.*), and since the two foregoing plants mentioned are fruiting plants it seems that this would be the correct identification of this plant. However, perhaps what is meant is the medicinal plant **kan tun bub**: *Sanvitalia procumbens* Lam.

⁴⁵⁶ What might be is meant here is the flowering plant named **hol / hool**, listed in the plant lists as both a *Hampea* and as a *Hibiscus*. For an alternative translation see Roys: There it would be cast into the [white] opening, the red opening. Yet another possible translation: Then also they say it was hurlled at its white hair, its red hair.

⁴⁵⁷ A very similar line with the words **u bay chilbali** appears on line 19.50. In both instances Roys translates this as "There he took the pack-net (or burden) of the pain," but I can find no confirmation that **bay** should be translated as "pack-net".

Text 9 / pages 74 – 75

- 120. chacal yx ox loth chacal bilim coc
- 121. chacal bacel ac chacal xi[çh]il ac⁴⁵⁸
- 122. la bin u che la bin yaban
- 123. can kin cu lothic chacal ix ox loth
- 124. chacal bilim coc chacal bacel ac
- 125. chacal coc che chacal y[x] xichil ac
- 126. sihom takin u uich⁴⁵⁹
- 127. u helpahal u hol u cal
- 128. hecheb bin yak
- 129. pepem kan bin oc tu pucsikal
- 130. kas tun bin oc tu kah
- 131. sum chebil kuch bin oc tu chochel
- 132. ðipit kab [bin] oc tu yit
- 133. buc / suyen [bin] oc tu pach
- 134. sac pop bin oc tu tan
- 135. u leoci bin u ca cobol u na
- 136. tix pic ðacab tix ho ðacab
- 137. tix bin coh u chij:⁴⁶⁰ chibalnahcii
- 138. tix bin oc ti suhuy puoil u coii chibalnahci
- 139. ma uenci ma co[p]laci⁴⁶¹
- 140. uinicil te uinicil tun tumenel
- 141. tin c[h]intex tu cal ual tu cal xol
- 142. cex bolon ti kue

/75

⁴⁵⁸ The text reads **xihil ac**. See the correct spelling of this plant name 4 lines below.

⁴⁵⁹ See Text 2, page 14 and Text 4, pp. 20-21 for a list of some of these items given here.

⁴⁶⁰ The text reads **tix bin coh hu chii**: but is translated as **tix bin coh u chii**.

⁴⁶¹ The text reads **ma uenci ma coylaci**. The pairing of the verbs **uenel** and **coptal** occurs in two other places in the Bacabs, on line 1.19 and again in this text on line 9.201. Thus it is assumed that here the second verb should be **coplaci**.

Text 9 / pages 74 – 75 (Roys # VIII)

- 120. Red ix ox loth,⁴⁶² red bilim coc,⁴⁶³
- 121. red bacel ac,⁴⁶⁴ red ix xichil ac.⁴⁶⁵
- 122. These are its trees, these are its plants
- 123. Four days shrivels the red ix ox loth,
- 124. red bilim coc, red bacel ac,
- 125. red coc che,⁴⁶⁶ red ix xichil ac.
- 126. Golden sihom bead⁴⁶⁷ is its eye.
- 127. Its voice changes:
- 128. a belt⁴⁶⁸ is its tongue.
- 129. Butterfly coral bead they say enters its heart.
- 130. Imitation jade enters its spleen.
- 131. Spindle thread they say enters its entrails
- 132. A ring enters they say its anus.
- 133. A cape they say enters its back.
- 134. A white mat they say enters its chest.
- 135. It licked they say its mother's genitals
- 136. for many generations, for five generations.
- 137. Then they say it strikes its mouth: it was painful.
- 138. Then they say it enters the virgin needle into its tooth: it was painful.
- 139. The body of wood, the body of stone did not sleep,
- 140. did not curl up because of this.
- 141. I hurl you using a fan, using a staff,
- 142. ye, Bolon Ti Ku,

⁴⁶² Unidentified plant.

⁴⁶³ *Smilax* spp.

⁴⁶⁴ *Psychotria microdon* (DC.) Urban.

⁴⁶⁵ *Galactia striate* (Jacq.) or *Tribulus maximus*, L.

⁴⁶⁶ *Smilax mexicana* Griseb. or *Smilax spinosa* Miller.

⁴⁶⁷ *Sapindus saponaria* L. See commentary to line 4.26.

⁴⁶⁸ See BMTV: Çíngulo o ceñidor: hecheb. Perhaps the more ornate priest's sash is meant.

Text 9 / pages 75 – 77

143. u kuchul bin xaman payil xaman ukumil:⁴⁶⁹

145. can kin bin cu lothic chacal boken ha

146. can / kin cu lothic sacal boken ha

147. ekel boken ha kanal boken ha

148. can kinix bin cu lothic chacal kabal

149. can kinix bin cu lothic sacal kabal

150. ekel kabal kanal kabal

151. can kinix bin cu lothic u uich sacal yx chel

152. can kinix bin cu lothic u uich sacal ytzamna

153. max tun u chichil

154. bax tun u mutil

155. chac tan coco chan sac tan coco chan

156. ek tan coco / chan kan tan coco chan

156. chac tan coc ye sac tan coc ye

157. ek tan coc ye [kan tan coc ye]⁴⁷⁰

158. u kuchul bin chikin payil chikin ukumil

159. can kin bin cu lothic v uich ekel yx chel

160. can kin cu lothic [u uich] ekel ytzam[na]⁴⁷¹

161. u lubul bin yicnal tan sacal chakan

162. can kin bin cu lothic v uich yx bolon puc

163. can kinix bin cu lothic [u uich] ah tabay⁴⁷²

164. can kinix bin cu lothic v uich hun pic ti ku

165. ti bin xot u cal tumen hun pic / ti ku⁴⁷³
- /76
- /77
- /78

⁴⁶⁹ It is quite unusual that a ritual which calls out the world directions begins with the north as is the case here.

⁴⁷⁰ The entity for the color “yellow” is missing here.

⁴⁷¹ Both the words **u uich** and the letters **na** are missing here.

⁴⁷² The words **u uich** are missing here.

⁴⁷³ The text reads **tumen hun pic / hun pic ti ku**

Text 9 / pages 75 – 77 (Roys # VIII)

143. It arrives they say north of the seashore, north of the saltwater marsh.

144. Four days they say it ruffles the red stirred-up water.

145. Four days they say it ruffles the white stirred-up water,

146. black stirred-up water, yellow stirred-up water.

147. Four days also they say it ruffles the red broth,⁴⁷⁴

148. Four days also they say it ruffles the white broth,

149. the black broth, the yellow broth.

150. Four days also they say it shrivels the face of Sacal Ix Chel.

151. Four days also they say it shrivels the face of Sacal Itzam Na.⁴⁷⁵

152. Who then is its bird?

153. What then is its bird of omen?

154. The red-breasted trogon, white-breasted trogon,

155. black-breasted trogon, yellow-breasted trogon

156. the red-breasted coc ye, the white-breasted coc ye,

157. the black-breasted coc ye, yellow-breasted coc ye⁴⁷⁶

158. It arrives they say west of the seashore, west of the saltwater marsh.

159. Four days they say it shrivels the face of Ekel Ix Chel.

160. Four days it shrivels the face of Ekel Itzam Na.⁴⁷⁷

161. It falls down they say next to the front of the white savannah.

162. Four days they say it shrivels the face of Ix Bolon Puuc.⁴⁷⁸

163. Four days also they say it shrivels the face of Ah Tabay,⁴⁷⁹

164. Four days also they say it shrivels the face of Hun Pic Ti Ku.⁴⁸⁰

165. There they say its throat is cut by Hun Pic Ti Ku,

⁴⁷⁴ While earlier in the Bacabs the word **kabal** is translated as “potter’s wheel”, per information from the SFM (see for example line 6.153), in this case from the surrounding text it appears that some sort of liquid is being talked about. While there is no vocabulary entry which confirms this reading, the word **kab**, also spelled **kaab**, means a frothy or sticky type of liquid, as for example sap from a tree. It is not inconceivable that **kabal** is a grammatical variant thereof.

⁴⁷⁵ Again, as in lines 9.16 through 9.20, lines 9.139-143 are good examples of two different meanings for the verb **lothic**.

⁴⁷⁶ See lines 9.76-77 for a commentary on this “bird”. As shown by Roys, it is assumed that the **coc ye** is some variety of bird, but there is no mention of this bird in any other source.

⁴⁷⁷ Again, as in line 9.16 through line 9.20, here are good examples of two different meanings for the verb **lothic**.

⁴⁷⁸ See the footnote to line 2.120 about **Ix Bolon Puuc**.

⁴⁷⁹ “He who snares”, a god of hunting. See BMTV: Ydolos de la caza: Acan Çum, Ah Tabay, Ku Bolay, Ceh Lac.

⁴⁸⁰ “Eight-thousand deity”.

Text 9 / pages 78 - 79

166. ti bin oc ti nocacili

167. u kuchul bin ycnal ah can chakan

168. yicnal ah can tzuc che

169. ti bin xot tu cal tumen ah can chakan

170. tumen ah cantzuc che

171. ti bin oc tu canil ac

172. can kinix bin yan yicnal yx kan kinim tun

173. yx kan kinim te

174. u kuchul bin yicnal ah som c[h̥]i[n] som pul⁴⁸¹

175. ti tu chaah u canil u c[h̥]i[n]

176. ti tu chah u canil puli

177. ti tu chah u kinami /

178. can kin cu leɔic chac tukbil acan sac tukbil acan

179. ek tukbil acan kan tukbil acan⁴⁸²

180. ti tu chaah u sac put yki

181. tix bin tu chaah u sot a cocili

182. ti u chaah u sac tub u sac hayabi u sac keluci

183. ti u chaah u sac cimili chibal nakci chucnahci

184. u kuchul bin nohol payil nohol ukumil

185. can kin bin cu lothic kanal boken ha

186. can kinix bin cu lothic u uich kanal yx chel

187. kanal ytzamna

188. cu kuchul bin yicnal ah bolonte uitz /
- /79
- /80

⁴⁸¹ The text reads **som chi som pul**. See commentary to line 6.149.

⁴⁸² The text reads **ek tu tukbil a can**.

Text 9 / pages 78 – 79 (Roys # VIII)

166. Then they say it enters into the stone building.

167. It arrives they say next to Ah Can Chakan,

168. next to of Ah Can Tzuc Che.⁴⁸³

169. There they say its neck was cut by Ah Can Chakan

170. by Ah Can Tzuc Che.

171. There they say it enters into the high grass.

172. Four days also they say he spent with Ix Kan Kinim Tun,

173. Ix Kan Kinim Te,⁴⁸⁴

174. it arrives they say next to the castaway, the throwaway

175. Then it took the high hurl.

176. Then it took the high throw.

177. Then it became afraid.⁴⁸⁵

178. Four days it licks the red tuk-palm wine, the white tuk-palm wine,

179. the black tuk-palm wine, the yellow tuk-palm wine.⁴⁸⁶

180. Then it seized its faint sigh.

181. Then also they say it seized the rattle of your asthma.

182. Then it seized its white spittle, its white yawning, its white sweat.

183. Then it seized by fainting spells, with stomach pain, burning pain.

184. It arrives they say at the southern seashore, at the southern saltwater marsh.

185. Four days they say it ruffles the yellow stirred-up water.

186. Four days also they say it shrivels the face of Kanal Ix Chel,

187. Kanal Itzam Na.

188. It arrives they say beside Ah Bolonte Uitz.⁴⁸⁷

⁴⁸³ “He of the four savannas” and “he of the four clumps of trees”

⁴⁸⁴ "yellow kinim stone, yellow kinim tree" where **kinim** is probably a variety of the native plumb tree, *Spondias sp.* and **tun** is the pit or seed. See CMM: Tun: cuesco o huesso duro de çiruela y otras frutas. Compare with **Ix Kan Kinib Te, Ix Kan Kinib Tun** on line 19.49.

⁴⁸⁵ An alternative meaning of kinam is to be found in the CMM: Kinam: veneno de animales o ponçoña o dolor de la ponçoña o de la llaga, y dolor mucho y doler assi.

⁴⁸⁶ **Tuk**: *Acrocomia mexicana*, Karw. Cocoyol (Roys 1976:288). Roys has the following comment about **tukbil acan**: “Tukbil-acan ("hiccough-groan"), may be an improvised plant name. Tuk is the well-known wine-palm, and there is an unidentified herb called acan, which was also the name of a wine god. Tukbil-acan is cited in an incantation for asthma (MS p. 79).” However, I believe that the meaning of **tukbil acan** is as shown. This item is given again on page 121.

⁴⁸⁷ “he of the nine mountains” See the commentary to line 2.120.

Text 9 / page 80

- 189. ti xoti u cali
- 190. ti oci tu kax mucabi
- 191. ti bin oci tu maben hol chem
- 192. u holi
- 193. tix bin oci yit chem
- 194. yiti
- 195. tix bin tu pach chem
- 196. u pachi
- 197. tix bin oci tu tan chem
- 198. u tani
- 199. can kin bin lic yukic u kab chacal kutz
- 200. sacal kutz ekel kutz
- 201. ti bin ueni ti bin coplahi
- 202. u kuchul bin yicnal hum chicib xul
- 203. u kuchul bin xoc cibe hil
- 204. ti bin hux yocci
- 205. ti bin han u kabi

Text 9 / page 80 (Roys # VIII)

- 189. Then its throat was cut
- 190. Then it entered into the forest where it was hidden
- 191. Then it is said it entered into the forecastle of the boat
- 192. which is its head.⁴⁸⁸
- 193. And then it is said it entered the poop deck of the boat
- 194. which is its rear.
- 195. And then it is said it entered the back of the boat
- 196. which is its back.
- 197. And then it is said it entered the chest of the boat
- 198. which is its chest.⁴⁸⁹
- 199. Four days they say he drinks the juice of red tobacco,
- 200. white tobacco, black tobacco
- 201. There they say he slept, there they say he curled up.
- 202. He arrives they say next to unique planted sowing-stick⁴⁹⁰
- 203. He arrives they say to counting wax stick⁴⁹¹
- 204. Then they say he chafes his leg.
- 205. The they say he rasps his hand.

⁴⁸⁸ For the nomenclature of various parts of a boat see the BMTV: Popa de nabío: vit chem .l. v chun chem. ¶ Popa do ba sentado el piloto: v maben yit chem. / Proa de nabío: v hool chem .l. v nij chem.

⁴⁸⁹ There is no mention of these parts of a boat in the vocabularies and it may well be that the chanter of the ritual is just carrying out the ritual to its natural conclusion, head, back, back, front. Compare with lines 92-192 on page 72 and lines 127-129 on pages 74-75.

⁴⁹⁰ CMM: Xul: palo con que siembran los yndios.

⁴⁹¹ I don't know if there is any record of using wax tablets amongst the Maya for writing on. CMM: Hil: varas largas con que hazen los indios setos y palizadas en que encaxan el guano y atan el çacate. The words **xoc cibe** are as an assemblage unregistered. **Xoc** can mean “count” which might fit in this context. **Cib** means "wax". (BMTV: Çera comoquiera: cib.) **Cibe** can also mean “shall be able” which seems not to lead to a good solution to the meaning of **xoc cibe hil**.

Text 9 / pagse 81 – 82

206. u kuchul bin yic[nal] / chac uaya cat

207. sac uaya cat ek uaya cat

208. u kuchul bin yicnal chacal yx chel sacal yx chel

209. ekel yx chel kanal yx chel

210. tu kasah uinicil te uinicil tun

211. u lapal bin u lubul tu ñic u uich

212. bici tancase⁴⁹²

213. bulan coc

214. ci bin yalabal u ñic pop

215. ñoc hi bin buul

216. suhuy hi bin buul

217. canhi bin u ñic pop tumenel⁴⁹³

218. u kuchul bin yicnal yx ma uaye[c]

219. yx mac u hol cab

220. la u mac u pachi

221. yaxal chac u sisal in uoc u sisal yn kab

222. ti machci uinicil te uinicil [tun] /

223. hunuc can ahau

224. Amen
- /81
- /82

⁴⁹² See Text 1, lines 22-34 for a similar text.

⁴⁹³ Note the substitution of **canhi** for **nunhi** is the parallel sentence from Text 1, confirming the meaning of **nunhi** as “enlarge”.

Text 9 / pages 81 – 82 (Roys # VIII)

206. He arrives they say next to Chac Uayab Cat, Zac Uayab Cat,

207. Ek Uayab Cat, Kanal Uayab Cat.⁴⁹⁴

208. He arrives they say next to Chacal Ix Chel, Sacal Ix Chel,

209. Ekel Ix Chel, Kanal Ix Chel.

210. He ruined the body of wood, the body of stone

211. He is dedicated⁴⁹⁵ they say to falling on the left side of his face.

212. Out, seizure!

213. Submerged be the asthma.

214. So it is said of the woven mat.

215. The submerging they say came to an end,

216. the submerging they say became virginal.

217. Forcefully they say it is the woven mat because of it.

218. It arrives they say next to Ix Ma Uay Ec,

219. Ix Mac U Hol Cab⁴⁹⁶

220. Thus it guards him.

221. Yaxal Chac makes my foot numb, makes my hand numb.

222. Then grabs the body of wood, the body of stone.

223. Hunuc Can Ahau.⁴⁹⁷

224. Amen

⁴⁹⁴ "Red Nagual Jar, White ... etc.". See Roys’ note for a comment on this group of deities: “I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee").”

⁴⁹⁵ There are two meanings to **lapal**: to dedicate oneself and to thrust into.

⁴⁹⁶ For this pair of deities possibly "Lady Not Nagual Mud Wasp" / “She who Guards/Covers of the Entrance to the Beehive” or “She who Guards/Covers of the Entrance to the Earth”. There are 5 occurrences of this pair of deities: 1.27-28, 2.65, 2.74, 2.90, 9.218. The first deity is variously spelled **ix ma uaec**, **ix ma uaye** and **ix ma uayec**. Roys has the following comment about this deity: RBM: Ix Ma-uay ("lady detrimental-one"). Characterized as "she who keeps closed the opening in the earth." Cited in an incantation for jaguar-macaw-seizure (balam mo tancaz) and a pathology of the breathing passages (u ziyan coc) (MS pp. 9, 10, 81).

⁴⁹⁷ “Great Four Ahau”

Text 10 / page 82

- 1. V pail can coc lae
- 2. chacau sin tun bin pocabelbal
- 3. tepan tix koch hach chacau
- 4. tamuk u nanak yabal ti yothel kohan uinic
- 5. he u thanil u pail lae----
- 6. sac eb tun chac⁴⁹⁸ yn uayasba
- 7. ca tin paah tu pach ytzam cab yn can coc lae
- 8. uet man yn suhuy kak
- 9. ca tin paah can coc lae
- 10. max u kax yaban
- 11. sacal mikin coc⁴⁹⁹ u kax yaban
- 12. hun ahau can ahau
- 13. Amen /

/83

Text 10 / page 82 (Roys # IX)

- 1. The breaking of severe asthma thus.
- 2. A heating stone⁵⁰⁰ is to be heated in ashes,
- 3. wrapped in castor-oil plant leaf,⁵⁰¹ very hot,
- 4. while it is placed very close to the skin of the sick person.
- 5. Here are the words for breaking (this infirmity) thus---
- 6. Sac Eb Tun Chac⁵⁰² is my symbol
- 7. Then I broke the back of Itzam Cab with my severe asthma thus
- 8. I go with my sacred fire
- 9. then I broke the severe asthma
- 10. Who finds⁵⁰³ its bush?
- 11. White mikin asthma finds its bush
- 12. Hun Ahau, Can Ahau,
- 13. Amen

⁴⁹⁸ Compare with **sac yeb tun chac** on line 14.4.

⁴⁹⁹ Perhaps **mizib coc**, *Turnera diffusa* Willd. (Roys 1976:265), is meant. It is most appropriately named “mizib for asthma” (idem.). Note that Roys opts for **muo coc**: *Selaginella longispicata*, Underw. Doradilla. (Millsp. I, 287; Gaumer.), which in the Ticul is noted for asthma: Yerba buena para curar el asma: ix muo coc.

⁵⁰⁰ BMTV: Piedra quemada, como de horno o baño, o sobre la que asan algo: çimtun.

⁵⁰¹ EBM: Koch. *Ricinus communis*, L. Higuerilla. (Standl. 1920-26, p. 622; Millsp. I, 306). CMM: Koch .I. ix koch: higuerilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojos son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada dia y limpiando la llaga.

⁵⁰² **Sac Eb Tun Chac**: White Stone Stairway Rain God.

⁵⁰³ The word **kax**, not to mention **kaax**, has various meanings. Roys has opted for “bind”

- 1. V thanil yx hun peo kin tancas lae
- 2. hunuc can ahau sihici
- 3. hunte[n] hi u kinil hunten hi yakbilil⁵⁰⁴
- 4. hun kin ca sihi
- 5. hun kin cu pec tu nak u na
- 6. max v na
- 7. yalix yx hun ye ta yx hun ye ton
- 8. yx hun tah oib xhun tah uoh⁵⁰⁵
- 9. max u na
- 10. yal xhun oalab caan xhun oalab muyal
- 11. ix hun tzelep kin xhun tzelep akab
- 12. max u ka lo
- 13. ci bin yalabal yax huh lo yax ytzam
- 14. yax haam cab yax beke[c]h⁵⁰⁶
- 15. tux tu chab yenuba lo /

/84

- 1. The words for Ix Hun Peo Kin⁵⁰⁷ seizure.
- 2. Hunuc Can Ahau⁵⁰⁸ was born
- 3. Once it seems was his day, once it seems was his night.
- 4. In one day he was born.
- 5. In one day he moved in his mother’s womb.
- 6. Who is his mother?
- 7. The child of Ix Hun Ye Ta, Ix Hun Ye Ton,⁵⁰⁹
- 8. Ix Hun Tah Oib, Ix Hun Tah Uooh.
- 9. Who is his mother?
- 10. The child of Ix Hun Oalab Caan, Ix Hun Oalab Muyal,⁵¹⁰
- 11. Ix Hun Tzelep Kin, Ix Hun Tzelep Akab.⁵¹¹
- 12. Who is it?⁵¹²
- 13. So said the first iguana thus, the first itzam lizard,
- 14. the first haam cab lizard, the first thin lizard.^{513 514}
- 15. Where did he get his paraphernalia from?

⁵⁰⁴ The text reads in the first instance **hunte**, but should read as shown, agreeing with the second instance.

⁵⁰⁵ "Lady singularly strong writing, lady singularly strong heiroglyph". This deity pair is given again on line 34.15, but instead of **uoh** reads **nok**. However, since **oib** and **uoh** are alternative words for "writing", it would seem that the reading on line 34.15 is in error.

⁵⁰⁶ The text reads **bekeh**. See CMM: Bekeh: lagartijuela. See also Roys, 1931: Bekeh. A lizard 3 or 4 inches long, coffee-colored on the back and relucen underneath. It somewhat resembles a snake and lives in wet places usually, though sometimes in houses. It is aggressive. (Pacheco Cruz, 1919, p. 32). Medical text 368.

⁵⁰⁷ A small lizard. See glossary. Perhaps *Heloderma horridum* (Roys 1976:333). It is reputed to be extremely poisonous.

⁵⁰⁸ “Great Four Ahau” See Glossary of Proper Names.

⁵⁰⁹ “Lady singular point of the obsidian blade, lady singular point of the penis” See lines 2.12-13 for a discussion about this pair of deities.

⁵¹⁰ "Lady singularly stamped shy, lady singularly stamp clouds". This deity pair appears only in this line. Roys has the following comments about them: Ix Hun dzalab caan ("lady unique-seal-in the sky"). We read of "three" or "many seals on the trunk of the ceiba," a sacred tree (Tizimin MS p. 19). Cited in an incantation for hunpedzkin-seizure (hunpedzkin tancaz). / Ix Hun dzalab muyal ("lady unique-seal-in the cloud"). MS p. 83.

⁵¹¹ "Lady singular mid-afternoon, lady singular wee hours". Again, this pair of deities appears only here. The CMM gives: Tzelep: poner de lado o ladear algo., and when followed by **kin** and **akab** gives the following: Tzelep kin: como a las dos de la tarde. / Tzelep akab: como a las dos de la noche que parece se ladea. RBM: Ix Hun tzelep akab ("lady unique-inclination-of-the-night"). Meaning two hours after midnight... / Ix Hun tzelep kin ("lady unique-inclination-of-the-sun" or "-day"). Meaning two o'clock in the afternoon...

⁵¹² A parallel example is to be found in the CMM: Ka: postpuesta a algunas diciones adorna. Vt: Bax v ka dios: que cosa es dios. ¿[bax v ka lo?: que es aquella.

⁵¹³ As noted by Roys, the word **yax** can mean either “first” or “green”.

⁵¹⁴ It appears that four types of lizards are being listed in these two lines: huh, itzam, haam cab and bekech. Huh: DMM: Yguana en general: huh. Itzam: BMTV: Lagartos, como iguanas de tierra y agua: ytzam. Haam cab: unidentified. Bekeh: CMM: Bekeh: lagartijuela. Probably based on the word “bekeh”: CMM: Bekeh: cosa delgada como palo, hilo, ettz.

Text 11 / page 84

- 16. ti tu chah yicnal u yum
 - 17. kin chac ahau ytzam na
 - 18. tub tu tuchah u cabil u pach [ix] hun [peo] kin⁵¹⁵
 - 19. cooan ti yol nictē
 - 20. ti yol xuchit
 - 21. tux tu chah u am
 - 22. yicnal x yax al chuen
 - 23. ti tu chah chacal yax cab
 - 24. tab tu chah u uelal u uich
 - 25. ti tu chah yicnal sac bat ti yol chuene
 - 26. ti tu chah chacal sabac sac ek sabac kanal sabac⁵¹⁶
 - 27. la oc tu uelal u uich
 - 28. sihom takin oc tu uich suhuy pechech
 - 29. la oc / tu ne
- /85

⁵¹⁵ The text is not complete. It seems obvious that the poison of ix hun peo kin is being talked about.

⁵¹⁶ Again a common feature is to abbreviate the four World direction colors. For the word **sabac** see CMM: Çabac: tinta negra de humo de cierta arbol antes y despues de desleida, y el tal humo.

Text 11 / page 84 (Roys # X)

- 16. There he took it next to his father,
- 17. Kin Chac Ahau, Itzam Na
- 18. Where did he get the poison of ix hun peo kin?⁵¹⁷
- 19. Curled up in the center of the nictē flower,
- 20. in the center of the xuchit flower.⁵¹⁸
- 21. Where did he get his divining stones?⁵¹⁹
- 22. From Ix Yaxal Chuen.⁵²⁰
- 23. There he took reddish verdigris.⁵²¹
- 24. Where did he get the colored stripe on his face?
- 25. He got it from metal⁵²² in the center of foundry.⁵²³
- 26. He got the red ink, the white ink, the black ink, the yellow ink.
- 27. This is what is in the stripes on his face.
- 28. Golden sihom beads⁵²⁴ are on the surface of the virgin spindle.
- 29. This is what is on its stem.

⁵¹⁷ See BMTV: Ponçoña que tiene la culebra llamada **chooc can**, y la llamada **ix hun peo kin**: v cabil v pach chooc can, v cabil v pach ix hun peo kin.

⁵¹⁸ *Cymbopetalum penduliflorum*. See BMTV: Orejuelas para chocolate: xuchit.

⁵¹⁹ See CMM: Am: dados para jugar. See also Landa, 40v: y assi a esta fiesta llamauan Ihcilixchel, y vnas pedrezuelas de las suertes que echauan que llamauan Am.

⁵²⁰ "Lady first maker / lady first aritsan". See CMM: Ah chuen: artifice ofiçial de algun arte. ¶ Ah chuen kak: fundidor de metales.

⁵²¹ See BMTV: Cardenillo, confición hecha de añir y tierra blanca: yax cab.

⁵²² See CMM: Çac bat: hierro quebradizo. ¶ çac bat in bat: desta hierro es mi hachuela.

⁵²³ See CMM: Ah chuen: artifice ofiçial de algun arte. ¶ Ah chuen kak: fundidor de metales.

⁵²⁴ *Sapindus saponaria*, L. See CMM: Çihom: cierto arbol que lleua vna frutilla que sirue de xabon./ BMTV: Bellota de oro o cuenta: çihom takin.

Text 11 / page 85 - 86

- 30. ɔipit kab oc tu yit
- 31. sum chebil kuch oc tu chochel
- 32. max u ka lo
- 33. ci yalabal x hun peo kin caan⁵²⁵ x hun peo kin calam
- 34. x hun peo kin kokob x hun peo kin taxin chan
- 35. x k[okob] ti calam yx paclah actun
- 36. xmuc mucsohol
- 37. max u ka lo
- 38. te ɔoci u ɔibtabal u pach
- 39. lay chacal x hun peo kin lo
- 40. ɔibtabi u na kin tu pach
- 41. hun peoac⁵²⁶ u na kin
- 42. ɔibtab tu pach hun peo⁵²⁷ u na akab
- 43. ti ɔibtab tu pach
- 44. max u cuch
- 45. ti chabi chacal kanal sac
- 46. ekel / kanal
- 47. kan pet kin
- 48. chacal ych uinic sac
- 49. ekel kanal yche uinic⁵²⁸
- 50. chacal tup chac kanal tup chac

/86

⁵²⁵ While what is written here is **x hun peo kin caan** the next three entities are all varieties of snakes so it is reasonable to suppose that here **can** (= snake) and not **caan** (= sky) is meant.

⁵²⁶ See CMM: Peo.ah,eb: poner a vno en officio o dignidad. ¶ v peoahen ti batabil ti ma in kati cuchi: hizome caçique; pusome en el officio sin yo quererlo.

⁵²⁷ Most probably what is meant here is **ix hun peo kin**. See lines 11.39-41 for similar phrasing in which **ix hun peo kin** is given in the same relative setting.

⁵²⁸ Barring further evidence, it appear that **ych uinic** is an unknown variety of wasp.

Text 11 / page 85 - 86 (Roys # X)

- 30. A ring is on the base of its stem.
- 31. Spindled thread enter its intestines.
- 32. Who is it?
- 33. That is what Ix Hun Peo Kin Can, Ix Hun Peo Kin Calam,⁵²⁹
- 34. Ix Hun Peo Kin Kokob,⁵³⁰ Ix Hun Peo Kin Taxin Chan,⁵³¹
- 35. Ix Kokob, Ix Calam, Ix Paclah Actun,⁵³²
- 36. Ix Mucmuc Sohol⁵³³ are saying
- 37. Who is it?
- 38. Then it finished being written on the back
- 39. of the Chacal Ix Hun Peo Kin.
- 40. The house of day was written on its back.
- 41. The house of day was coerced into office.
- 42. Written on the back of Ix Hun Peo Kin was the house of night.
- 43. There it was written on its back.
- 44. Who is its official position?⁵³⁴
- 45. It created the red kanal, the white kanal,
- 46. the black kanal, the yellow kanal,⁵³⁵
- 47. Kan Pet Kin,⁵³⁶
- 48. red ych uinic, white [ych uinic],
- 49. black [ych uinic], yellow ych uinic,⁵³⁷
- 50. red tup chac, yellow tup chac.⁵³⁸

⁵²⁹ See EBM: Calam. Described as a snake a meter or more in length, colored black and yellow, with redish and dark rings. Its bite is dangerous.

⁵³⁰ See RBM: Kokob. "There are other kinds of snakes called kokob, three or four yards long and as thick as a lance. They are very poisonous. Anyone who is bitten exudes blood from the whole body and from the eyes."

⁵³¹ See EBM: Taxin chan: "Serpents growing to a meter in length and marked with black and green stripes. They are dangerous but flee when they meet a man."

⁵³² See RBM: Ix paclah actun. This name is associated with those of snakes, and it could well mean "cave-lurker." Cited in an incantation for seizure.

⁵³³ See RBM: Ix mumuc sohol ("covered by dry leaves or twigs"). Associated with known snakes in an incantation for seizure (MS p. 85). This would seem to apply to the coral-snake, but no doubt equally well to others.

⁵³⁴ For this meaning of the word **cuch** see CMM: Cuch: carga que trae el officio, y el mismo cargo y officio.

⁵³⁵ See NAM: Kan pet kin / kanal: "An insect resembling the Holon (another variety of wasp), yellow and larger. Their nests are constructed in a round flat shape. They produce an inedible honey and have a visible sting."

⁵³⁶ A type of wasp. See footnote to line 11.46.

⁵³⁷ RBM: Ich uinic, or iche uinic. The context indicates some species of wasp. Cited in an incantation for hunpeokin-seizure.

Text 11 / page 86 - 87

51. ti cha u cuchob

52. ti chabi hunah⁵³⁹ ah chibal u cuchob

53. chacal sinic sac ek kanal sinic

54. chacal hoch sac ek kanal hoch

55. la oc ti hoch can x hun peo kinil

56. lay u cuchaah chac calam sac ek ka[nal]

57. bici ti ooci u oibtabal u pach

58. ta uilah ua uchic u chibale

59. ma tin uilahi tin pactah

60. ti uchic u chibale bin chibal/nac cen tin pach

61. max u che max yaban uchic u sihile

62. chacal hun peo kin che⁵⁴⁰ x hun peo kin yaban⁵⁴¹

63. tu kasah u oulbal

64. max u oulbal

65. chacal x hun peo kin che hun peo kin yaban

66. hun kin copan tu hol u oulbal

67. hun kin cu sut ti yaban tan yol caan

68. tu kasah u pacabil u yum

69. hun kin pacan tu pacabil u yum

70. ti tu kasah u uich kini

71. uli cel tu uich U.

72. hun kin cu chibal u uich U.

73. ti pecni ca / caan tumen
- /87
- /88

⁵³⁸ Beginning with line 11.45 various types of wasp are mentioned here. For the last line probably the white and black **tup chacoob** should have been mentioned here as well.

⁵³⁹ While the text reads **hunah** probably **hunac** is meant. The word **hunah** does not appear in the vocabularies. See BMTV: Brauas bestias y fieras, que muerden o pican: hunac ah chibal.

⁵⁴⁰ *Tillandsia* sp. (PMEY:339). The reference to a tree is peculiar, since the plant is an epyphite. Perhaps it is simply a device for pairing. Arz: Planta no identificada, aunque puede ser una referencia a *Hun Pedz Kin*

⁵⁴¹ Here the text refers correctly to a plant, *Tillandsia* sp. (PMEY:339).

Text 11 / page 86 – 87 (Roys # X)

51. Then they took their official positions.

52. Then Hunac Ah Chibal⁵⁴² took their official positions:

53. red ant, white ant, black ant, yellow ant,

54. red hoch, white hoch, black hoch, yellow hoch.

55. Thus Ix Hun Peo Kin enters the hoch snake.⁵⁴³

56. These were the official positions of red calam, white calam, black calam, yellow calam.

57. In what manner was it finished being written on its back?

58. Did you see whether or not they were stung?

59. I did not see even though I was observing.

60. When the stinging occurred I was stung on my back.

61. Who is its tree, who is its bush when it was born?

62. Red ix hun peo kin tree, the ix hun peo kin bush.

63. It damaged its arbor.

64. Who is its arbor?

65. Red ix hun peo kin tree, ix hun peo kin bush.

66. All day it was curled up at the entrance to the arbor.

67. In one day it returned to its bush in the middle of the sky.

68. It damaged its father’s door jamb.⁵⁴⁴

69. All day it lay in its father’s door jamb.

70. There it destroyed the sun’s countenance.

71. Cold came to the moon’s countenance.

72. All day the moon was eclipsed.

73. There was thunder and lighting because of it.⁵⁴⁵

⁵⁴² See Glossary.

⁵⁴³ Note the difference between **hoch** and **hoch can** in which the **hoch** is a large ant with a very powerful sting whereas the **hoch can** is a type of unidentified snake. See the Glossary.

⁵⁴⁴ See CMM: Pacab: vmbrales de puertas o ventanas. ¶ v pacabil na: vmbrales de la casa.

⁵⁴⁵ See BMTV: Atronar o tronar el cielo o rayo: pec caan .l. pec chac. ¶ Atronado ha: ti pecni caan.

Text 11 / pages 88 – 89

- 74. ca haəni tu ne haəni tu holbal
- 75. bici ci yalabal
- 76. ma bici
- 77. binel u cah tippebel u pucsikal
- 78. binel ix u cah ti xotol u cal
- 79. tu kasah yax uinicil te yax uinicil tū
- 80. tu kasah kabal
- 81. hunten hi hutcabal
- 82. hunten hix chuen
- 83. tumē hunten acantun acante
- 84. hū tah kik tu pach acante acantun
- 85. hunten hi chac tuntun ha chac mosen ha⁵⁴⁶
- 86. max in uaesba
- 87. cen ti ualhi chac tan ek / pip
- 88. sac chac tan hun kuk

/89

⁵⁴⁶ These two entities are given later in Text 17, lines 69-70 as **chacal tuntun hai** / **chacal muzem hai**. While the adjective **chacal** can mean “red” as in **chacal tun**, more often it means “great” as in **chacal ha** (heavy / great rain) and **chacal ik** (strong wind, hurricane).

Text 11 / pages 88 – 89 (Roys # X)

- 74. Then its tail was struck, its head was struck
- 75. How come it is said like this?
- 76. Not how!
- 77. Its heart will start beating.
- 78. Its throat will be cut.
- 79. The first body of wood, the first body of stone was destroyed.
- 80. The pottery wheel was destroyed.⁵⁴⁷
- 81. Only once it seems it was torn apart,
- 82. only once it seems it was fabricated,
- 83. by the first stone hut, wood hut.
- 84. One drop of blood at the back of the wood hut, the stone hut.
- 85. Only once it seems there was a moderately heavyt rain,⁵⁴⁸ a heavy swirling rain.
- 86. Who is my symbol?
- 87. I selected red-breasted ek pip,⁵⁴⁹
- 88. white red-breasted hun kuk⁵⁵⁰ for the position.⁵⁵¹

⁵⁴⁷ See DMSF: Kabal: rueda de los olleros.

⁵⁴⁸ The probable meaning of **chactun ha** is “great rain”, but **tuntun** means moderate. See DMM: Mediano: tuntun; tij tij; chun chumuc.

⁵⁴⁹ For **ek pip** see RBM: Ek pip. A bird of prey said to be the same as the coz, *Micrastur melanoleucus*, Viellot. See Glossary.

⁵⁵⁰ "White red-breasted Great Eagle". **Hun kuk** is literally: "one feather". See BMTV: Águila rreal, con corona en la cabeza: hun kuk .l. ah hun kuk balam.

⁵⁵¹ See DMSF for this use of the verb **ualhi**: Uacunah; uapultah: promover a oficio. ¶ ualhi ti batabil: hicierole cacique.

Text 11 / pages 89 - 90

- 89. bax u uaesba
- 90. uichac chacal chiuoh tok
- 91. hek uichac
- 92. ca tin ppelhech
- 93. cen ti uli yn⁵⁵² chucub yax huh lo yax ytzam⁵⁵³
- 94. uatal yn cah yn chucub yax huh lo
- 95. uatal yn cah yn paab u cuch bob lo⁵⁵⁴
- 96. paben chac tan tok⁵⁵⁵
- 97. pap yn uaesba
- 98. ca tin paah tu uich kin tin paah tu uich U.
- 99. yokol yaxal chac yn uaesba
- 100. bax yn uaesba
- 101. cen ti uli⁵⁵⁶ x hatzab te x hatzab tun⁵⁵⁷
- 102. ti lukes yokol / yax uinicil te yax uinicil tun /90
- 103. hunuc can ahau
- 104. uchic u sihil uchic u chabtabal tumen u yum tumen u na
- 105. Amen

⁵⁵² There is an extra “ch” here.

⁵⁵³ The text reads **cen ti uli yn ch chucub**.

⁵⁵⁴ Arz: *Coccoloba* aff. *barbadiensis* Jacq. *Coccoloba schiedeana* Lindau. *Coccoloba spicata* Lundell.

⁵⁵⁵ Even though the manuscript clearly reads **chac tan** it would seem that **chac tun** is meant.

⁵⁵⁶ The reading of this word is uncertain. See line 12.50 for a similar line.

⁵⁵⁷ The text reads **x hatz tzab tun**.

Text 11 / pages 89 – 90 (Roys # X)

- 89. What is its symbol?
- 90. The claws of the red Chiuoh Tok.⁵⁵⁸
- 91. Such are its claws.
- 92. Then I scored you.
- 93. I arrived to seize the first iguana, the first itzam-lizard.
- 94. I am standing to catch the first iguana.
- 95. I am standing to take the official position away from the wildcat.⁵⁵⁹
- 96. I broke the great flint stone.⁵⁶⁰
- 97. Pap⁵⁶¹ is my symbol.
- 98. I broke it in fronrt of the sun, I broke it in front of the moon
- 99. on Yaxal Chac who is my symbol.
- 100. What is my symbol?
- 101. I arrived with the wooden divider, the stone divider.
- 102. It was taken off the first body of wood, the first body of stone.
- 103. Hunuc Can Ahau
- 104. Then it was born, then it was created by its father, by its mother.
- 105. Amen

⁵⁵⁸ Literally “Red Tarantula Flint”. Not identified in any known source.

⁵⁵⁹ See RBM: Bob. An unidentified animal (Pérez Dict.). Bobilche (forest-bob") was a general name for the jaguar (RY, I, 169).

⁵⁶⁰ Translated as if **chac tun tok** was meant.

⁵⁶¹ See BRD: Paap: White-tipped Brown Jay.

Text 12 / pages 90 - 91

1. V thanil chibal oc lae
2. Vatal yn cah yn pab chacal sinic sac[al sinic],
3. ek[el sinic], ka[nal sinic]⁵⁶²
4. Vatal yn cah yn paab chacal tzaah sac[al tzaah],
5. ek[el tzaah], ka[nal tzaah]
6. u tas uay
7. yax uinicil te yax uinicil tun
8. luksah yn cah ti chacal hoch sac[al hoch],
9. ek[ek hoch], ka[nal hoch]
10. la oc ti hooch can yx hun peo kinil
11. luksah yn cah tij chacal ppoppox, / sac[al ppoppox]. /91
12. ek[el ppoppox], ka[nal ppoppox]
13. yokol yax uinicil te yax uinicil tun
14. luksah yn cah ti chacal lal tu tas acan tun
15. tu tas akab ti sihie
16. sam tun ix bacin yn helbes u tas a uay
17. bax tun bacin u hel u tas a uay
18. u tas ne yaxum⁵⁶³ u tas ne xop⁵⁶⁴
19. bahun u tasal be
20. bolon tas oxlahhun tas u ne kubul⁵⁶⁵
21. u tas ne yaxum
22. tin aah u tas in u uay uinicil te uinicil tun
23. luksah yn caah tijh hunac ah chibal
24. bax hunnac ah chibale
25. chacal yx / unic⁵⁶⁶ /92

⁵⁶² Throughout this ritual the shorthand **sac ek ka** is employed for showing that the four world direction colors are to be mentioned.

⁵⁶³ DB: Yaxum: literally “blue bird”, *Cotinga amabilis*. The bright blue body feathers and the purplish throat and chest feathers were highly prized and used in making objects interwoven with feathers.

⁵⁶⁴ See DMM: Papagayo de los grandes: op.

⁵⁶⁵ See RBM: Oriole. Cited in incantations for a sore leg, hunpeokin-vein or -humor, and inflamed gums (MS pp. 91, 99, 173).

⁵⁶⁶ Possible alternative reading: **uinic**.

Text 12 / pages 90 – 91 (Roys # XI)

1. The words for gout.
2. I am standing up to demolish the red ants, the white ants,
3. the black ants, the yellow ants.
4. I am standing up to demolish the red tzaah, the white tzaah,
5. the black tzaah, the yellow tzaah.⁵⁶⁷
6. They are the bed sheets
7. of the first body of wood, of the first body of stone.
8. I am removing the red hoch, the white hoch
9. the black hoch, the yellow hoch.⁵⁶⁸
10. Thus Ix Hun Peo Kin enters the hoch snake.
11. I am removing the red nettles, white nettles,
12. black nettles, yellow nettles.⁵⁶⁹
13. from the back of the first body of wood, first body of stone.
14. I am removing the red lal-nettle⁵⁷⁰ from the sheet of the stone hut,
15. from the cover of the night where it was born.
16. Soon then certainly I will change the sheets of your bed.
17. What then is meant by the change of the sheets of your bed?
18. They are the layers of blue bird's tail, the layers of ix op's tail.
19. How many layers are there?
20. Nine layers, thirteen layers are the layers of the oriole's tail,
21. of the blue bird's tail.
22. I placed sheets on the bed of the body of wood, the body of stone.
23. I am removing therefore Hunac Ah Chibal.⁵⁷¹
24. What is Hunac Ah Chibal?
25. It has a red flower,

⁵⁶⁷ **Tzaah** or **tzah** is an alternative name for a spiny variety of **chay**. See KAL: *Cnidoscolus aconitifolius* (Mill.) I. M. Johnston: tzah; stinging nettle; NW / JPP: Tzah: una especie de chaya muy espinosa así llamada.

⁵⁶⁸ See line 11.54 for this variety of stinging ant.

⁵⁶⁹ *Tragia nepetaefolia* Cay. See CMM: Ppoppox: hortigas desta tierra que tienen alguna ponçoña. ¶ çac ppoppox: son vnas. ¶ chac ppoppox: son otras, y estas pican fuertemente y sanan las berrugas açotandolas mucho con ellas. ¶ yax ppoppox: son otras.

⁵⁷⁰ See RBM: Lal: or la: *Urera baccifera* (L.), Gaud.; *U. carcasana* (Jacq.), Griseb. A shrub or small tree (Standl.).

⁵⁷¹ "Great Causer of Pain". However, see BMTV: Brauas bestias y fieras, que muerden o pican: hunac ah chibal.

Text 12 / pages 92 - 93

| | | |
|-----|---|-----|
| 26. | sac u cuch be | |
| 27. | bax yenuba uchic u chibal | |
| 28. | chacal cheeb sac[al cheeb] | |
| 29. | ek[el cheeb] ka[nal cheeb] | |
| 30. | lay oc ti yach chibálnahci | |
| 31. | uatal yn cah yn paab u kinam | |
| 32. | ah bolon paaben | |
| 33. | kakal ti cab buçal canal | |
| 34. | tin paah hunac ah chibal yokol yax uinicil te | |
| 35. | tin paah | |
| 36. | tu uich kin tu uich U. | |
| 37. | chac hulub tij caan sac hulub ti caan | |
| 38. | chac hulub ti kakob sac [hulub ti kokob] | |
| 39. | chac hulub ti calax / sac [hulub ti calam] ⁵⁷² | /93 |
| 40. | la tii chibalni | |
| 41. | uatal in chucub hunac ah chibal | |
| 42. | uatal in cah yn colpayte u kan | |
| 43. | uatal in cah yn paab | |
| 44. | bla u kax can x hun peo kin caan | |
| 45. | kaxnahci chucnahci be chacal hun peo kin | |
| 46. | cante yn chacal choch yn sacal chooch | |
| 47. | max yn uaesba ca ti ualhen | |
| 48. | chac tan ek pip chac tan hun kuk | |
| 49. | sac yn uaesba | |
| 50. | cen tij ulicix hatzab te yx hatzab tun | |
| 51. | hetunx bacin chee | |
| 52. | uet ulicix hunac ku | |
| 53. | enel ⁵⁷³ yokol yax uinicil te / | /94 |

⁵⁷² See lines 11.33-36 where a variety of snakes is named. I suspect that here **caan**, **kakob** and **calax** are misspellings for snakes named on those lines.

⁵⁷³ Reading **enel** as **emel**. See CMM: Emel: descender o abaxar de donde se auia subido.

Text 12 / pages 92 – 93 (Roys # XI)

| | | |
|-----|---|--|
| 26. | white is its raceme thus. ⁵⁷⁴ | |
| 27. | What is the his paraphernalia for inflicting the pain? | |
| 28. | Red pointed stick, white pointed stick, | |
| 29. | black pointed stick, yellow pointed stick. | |
| 30. | This entered into its stinger when it stung. | |
| 31. | I am standing up to destroy its power. | |
| 32. | I am the great destroyer. | |
| 33. | Fire on earth, smoke in the sky. | |
| 34. | I destroyed Hunac Ah Chibal on top of the first body of wood. | |
| 35. | I destroyed it | |
| 36. | in the sun's countenance, in the moon's countenance. | |
| 37. | Red piercer of snakes, white piercer of snakes, | |
| 38. | red piercer of kokob, white piercer of kokob, | |
| 39. | red piercer of calam, white piercer of calam. ⁵⁷⁵ | |
| 40. | There it was stung. | |
| 41. | I am standing up to catch Hunac Ah Chibal. | |
| 42. | I am standing up to restrain it by its cord. | |
| 43. | I am standing up to destroy it. | |
| 44. | So the ix hun peo kin snake is in agreement. ⁵⁷⁶ | |
| 45. | The red hun peo kin was restrained, captured thus. | |
| 46. | Four are my red untying, my white untying. | |
| 47. | Who is my symbol when I stood up? | |
| 48. | The red-breasted ek pip, the red-breasted hun kuk. | |
| 49. | My symbol is white. | |
| 50. | I arrived with the wooden divider, the stone divider. | |
| 51. | Oh but what happens? ⁵⁷⁷ | |
| 52. | With me arrives Hunac Ku. ⁵⁷⁸ | |
| 53. | It descends upon the first body of wood. | |

⁵⁷⁴ For this reading of the word **cuch** see BMTV: Racimos de cocos, cocoyoles, plantanos: bab .l. cuch. / CMM: Cuch: razimo apretado y de cosas espesas como de datales, platanos, o cocoyoles.

⁵⁷⁵ **Hulub** is also the name of a plant, *Bravaisia tubiflora*, Hemsl., the branches of which are used for stringing fishes.

⁵⁷⁶ See CMM: Kax can: concertarse o trauar amistad y ser de vn parecer y hazer liga y concierto y el tal concierto y liga. ¶ in kaxab in can yetel Pedro binil xijcon tac cabil ti kaax: concertamonos yo y Pedro de yrnos al monte.

⁵⁷⁷ See CMM: Chee: o. Es particula del que se admira; y postponese. ¶ v tal padre chee: o que viene el padre, y no lo aguardauamos. / Chee: o. Es particula del que se duele; dolentis, admirantis. ¶ otzilen chee: o que soy miserable.

⁵⁷⁸ "Infinite God"

Text 12 / page 94 - 95

54. uet ulicix hunac tij balam caan
55. yokol uinicil te yax uincil tun
56. bax hunac ah uenele
57. tin luksah hunac tiah chibal
58. yokol yax uinicil tun yax uinicil te
59. sam yn ʔaab u hel u tas u uay
60. coten ix hay coten ix muʔ
61. coten yx nook coten yx lam
62. coten yx nat
63. yax hun can ahau hun ahau
64. uchic u sihil uchicix u chabtabal
65. tumen yum tumen u na
66. u yax tas ne yaxum
67. u yax tas ne kubul
68. tin ʔah u helint u tas a uay⁵⁷⁹
69. yn paab lo hunac ah / uenele
70. yn luksic hunac ah chibale
71. coten hay coten ix muʔ
72. coten x nic coten ix lam
73. coten x nat coten xnok
74. hunuc can ahau can ahau
75. Amen

/95

Text 12 / page 94 – 95 (Roys # XI)

54. Hunac ti Balam Caan⁵⁸⁰ arrives with me
55. over the first body of wood, the first body of stone.
56. What is Hunac Ah Uenel?⁵⁸¹
57. I removed Hunac Ah Chibal.
58. from over the first body of stone, the first green body of wood.
59. Soon I will place a new bed sheet on his bed.
60. Come laying down! Come closing the eyes!
61. Come snoring! Come falling [into sleep]!
62. Come clenching of teeth!
63. First Hun Can Ahau, Hun Ahau.
64. Then his birth occurred, then his creation occurred,
65. because of his father, because of his mother.
66. His first bed sheet is the tail of the blue bird,
67. his first bed sheet is the tail of the oriole.
68. I gave a change of bed sheet of his bed.
69. I destroyed thus Hunac Ah Uenel.
70. I remove Hunac Ah Chibal
71. Come laying down! Come closing the eyes!
72. Come resting! Come falling [into sleep]!
73. Come, clenching of teeth! Come snoring!⁵⁸²
74. Hunuc Can Ahau, Can Ahau.
75. Amen.

⁵⁷⁹ While here the text reads **u tas a uay** elsewhere the reading is **u tas u uay**. the translation reflects the majority reading. See lines 13.51, 36.14.

⁵⁸⁰ "Great Jaguar Sky". RBM: Balam-caan ("jaguar-sky"). I have thought this was meant for balam-chan, the name of a reptile (Roys, The Ethno-Botany of the Maya, 338); but here and on MS p. 99 below such an interpretation would not fit the context.

⁵⁸¹ "Great Sleeper"

⁵⁸² RBF: The end of this incantation strongly suggests an attempt to produce a hypnotic sleep. (Cf. MS p. 100 below.)

Text 13 / pages 95 - 97

1. V thanil ix hun peo kin nohhol lae
2. u peo ilob lae
3. ocol tun bacin yn cah yn siscunt a uol
4. ocebal tij sacal batan [ha] chacal batan haa
5. ti sacal sayeban chacal yoc haae
6. heba ti sacal u uayesba chacal uayaba
7. tin paci a kinam / /96
8. heba ti sacal batan chacal batan
9. heba tij sacal sayaba
10. tin tup ci a kinam
11. heba tij sacal sayaban tin chacal sayaban
12. tal yn cah yn loban hunnacnah loben
13. cen tij ualhi ah chac mo xote na chac mo [x]otena⁵⁸³ sac mo xotena⁵⁸⁴
14. ten u chichil na a mutil
15. len a chacal ek pip pam sacal ek pip pam coe coe
16. uatal tun bacin yn cah yn palab chacal sinic
17. chacal / tzaahe sacal tzaahe /97
18. chacal ya sacal ya⁵⁸⁵
19. chacal ppoppox sacal ppoppox
20. bax u uaesba u hel u tas uay
21. he chacal ix hoch
22. chac sacal hoch
23. hoch kik tun bacan bin tin paah
24. tu uich kin tu uich U.
25. u chac hulub ti can chac hulub ti kak kob
26. chac hulub ti calam⁵⁸⁶
27. la tun bacin tij chibalnahci
28. yokol uinicil te uinicil tun

⁵⁸³ The text reads **coten a**.

⁵⁸⁴ The word **xotena** is not registered in the vocabularies. As a guess, it is related to the following DMM entry: Xoten u kin ti cimil:: Condenado a muerte: yaya xoten v kin ti cimil.

⁵⁸⁵ While it appears that here the word **ya** means “pain”, both before and after this line varieties of stinging plants are given. So far as it is known, the only plant which has the name **ya** is the zapote (*Manilkara zapota* (L.)) and it does not have the qualities associated with **tzaah** and **ppoppox**. As a suggestion, perhaps **la** or **lal** which is also a stinging plant is meant but was mistranscribed. See line 12.14 for the mention of **lal**. For yet anoter possibility see also CMM: Ya: paxaro que se come las abejas..

⁵⁸⁶ See lines 12.37-39 for similar text.

Text 13 / pages 95 – 97 (Roys # XII)

1. These are the words for embolism in the vein:⁵⁸⁷
2. The traps to catch it.
3. I enter then thus to cool your spirit.⁵⁸⁸
4. It is to enter into white hailstone water, red hailstone water,⁵⁸⁹
5. into the white spring, into the red river.
6. It opened itself to the white symbol, the red symbol,
7. I destroyed your power.
8. It opened itself to the white hailstone, the red hailstone.
9. It opened itself to the white spring.
10. I extinguished your power.
11. It opened itself to the white spring, in the red spring.
12. I came to do harm: I do great harm.
13. I stopped the red macaw punishment, the red macaw punishment, the white macaw punishment.
14. I am the bird's mother of your omen.
15. I am your red ek pip pam, white ek pip pam.⁵⁹⁰ Crazy, crazy!
16. I am standing up to destroy the red ant,
17. the red tzaah, the white tzaah,⁵⁹¹
18. the red pain, the white pain,
19. the red nettle, the white nettle.
20. What is the symbol of changing the sheets?
21. Here is the red hoch,
22. the red hoch, the white hoch.⁵⁹²
23. I am going to destroy hoch blood
24. in front of the sun's countenance, in front of the moon's countenance.
25. The red piercer of snakes, the red piercer of kokob,
26. the red piercer calam.
27. How is it that they caused pain
28. to the body of wood, the body of stone?

⁵⁸⁷ From the secondary meaning of **ix hun peo kin** given in the CMM it would seem that the "gota" described there is not gout which is the normal meaning of "gota" but some other condition causing pain. Because it talks about pain in the muscles and the head as a guess what is being described is an embolism. See CMM: Ix hun peo kin: es vna viuora que si toca con la grasa que tiene mata dentro de vn dia. ¶ Item: especie de gota que da en los muslos y en la cabeza y en otras partes del cuerpo y pocas vezes se quita.

⁵⁸⁸ Meaning "to calm down".

⁵⁸⁹ Roys translates this as “white hail-cooled, the red hail-cooled water”. See CMM: Batal haa: granizar.

⁵⁹⁰ This appears to be the combination of two different birds: the **ek pip** (*Micrastur melanoleucus*) and the **pam**. For **pam** see JPP: Pam ó h pam: ave de pico muy ancho y largo: pito real ó toucan.

⁵⁹¹ For the **tzaah** nettle see line 12.4-5.

⁵⁹² See line 11.54 for this variety of stinging ant.

Text 13 / pages 98 – 100

| | | |
|-----|--|------|
| 29. | bax hunac ah chibale | |
| 30. | chacal ix uinic / u cuch be | /98 |
| 31. | balx yenuba | |
| 32. | chacal cheb la oc ti yach chibalnahci | |
| 33. | uatal bacin yn cah yokol uinicil te uinicil tun | |
| 34. | yn siscunt u kinam | |
| 35. | uatal bacin in cah in paab u kax can ix hun peo kin can | |
| 36. | cante kaxnahci cante chucnahci | |
| 37. | uatal in cah in chucub u moc can ⁵⁹³ ix hun peo kin | |
| 38. | cante chuc nahci | |
| 39. | uet ulac yn chacal choch | |
| 40. | la tin chochci u kax caan yx hun peo kin | |
| 41. | uet ulac / ah c[h]ic[h]iil chac tan ek pip | /99 |
| 42. | la tun bacin ti chucnahci u kax can ix hun peo kin | |
| 43. | can yax hun ahau hunuc can ahau | |
| 44. | he tun bacin che | |
| 45. | uet ulac bacin in hunac ti balam caan | |
| 46. | in pay hunac ah uenel tun bacin | |
| 47. | sam tun bacin in lukes ah chibale | |
| 48. | tin oah u hel u tas uay | |
| 49. | bax tun bacin u hel u tas uay | |
| 50. | u yax tas ne yaxum u yax tas ne kubul | |
| 51. | tin oah u helint u tas u uay | |
| 52. | in payic / hunac ah ueneli | /100 |
| 53. | yn luksic ah chibale | |
| 54. | coten ix nic coten ix hay | |
| 55. | coten ix muo coten ix nic | |
| 56. | coten ix lam coten ix nok | |
| 57. | hunuc can ahau | |

⁵⁹³ **Kax can** and **moc can** are synonyms. See DMM: Contratar o concertarse en algo: kax than; moc than.

Text 13 / pages 98 – 100 (Roys # XII)

| | |
|-----|---|
| 29. | What is Hunac Ah Chibal? |
| 30. | Red is the burden of the body it seems. |
| 31. | What is the paraphemalia? |
| 32. | Red pointed stick is that which entered its stinger when it stung. |
| 33. | I am standing on top of the body of wood, the body of stone. |
| 34. | I am going to quell his pain. |
| 35. | I am standing up to destroy the agreement with ix hun peo kin snake. |
| 36. | Four times it was tied up, four times it was captured. |
| 37. | I am standing up to seize the agreement with ix hun peo kin. |
| 38. | Four times it was seized. |
| 39. | My red intestines arrived with me. |
| 40. | I undid the my agreements with the ix hun peo kin. |
| 41. | The bird of omen, the red-breasted ek pip arrived with me. |
| 42. | Then the agreements with ix hun peo kin was seized. |
| 43. | Can Yax Hun Ahau, ⁵⁹⁴ Hunuc Can Ahau. ⁵⁹⁵ |
| 44. | O but what happens? |
| 45. | Hunac ti Balam Caan arrives with me. |
| 46. | I summon Hunac Ah Uenel then for sure. |
| 47. | Soon then certainly I will remove the illness. |
| 48. | I change the bed sheets. |
| 49. | What then is the change of the bed sheets? |
| 50. | His first bed sheet is the blue bird's tail, his first bed sheet is the oriole's tail. ⁵⁹⁶ |
| 51. | I gave the change of the bed sheets. |
| 52. | I summon Hunac Ah Uenel. |
| 53. | I remove the illness |
| 54. | Come resting! Come laying down! |
| 55. | Come closing the eyes! Come resting, |
| 56. | Come falling [into sleep]! Come snoring! |
| 57. | Hunuc Can Ahau, Hun Can Ahau. |

⁵⁹⁴ "Four First Great Ahau".

⁵⁹⁵ "Great Four Ahau".

⁵⁹⁶ **Kubul**: *Icterus auratus*.

Text 14 / pages 100 – 101

- 1. V thanil hobonte kake⁵⁹⁷
- 2. chacal tex che
- 3. pecbesabac
- 4. tin chab sac yeb tun chac⁵⁹⁸ ix uuc s[a]tay ike⁵⁹⁹
- 5. enmesex to yokol acantune
- 6. chacboken haa chabtabcie
- 7. tu uucul bin kin sihi ci bin hobonte kake
- 8. sacyab u che⁶⁰⁰
- 9. enmesex to tan yol can
- 10. x uuc s[a]tay yke / u yum /101
- 11. chabci hobomte kake chac anal kake⁶⁰¹
- 12. Amen

Text 14 / page 100 – 101 (Roys # XIII⁶⁰²)

- 1. The text for erysipelas.
- 2. Boil the herbs,
- 3. then stir them;
- 4. I created Sac Eb Tun Chac, Ix Uuc Satay Ik.⁶⁰³
- 5. Descend ye even now over the stone hut.
- 6. Red stirred-up water was created.
- 7. On the seventh day erysipelas was born they say.
- 8. Sac Yab is their plant.⁶⁰⁴
- 9. Descend ye even now from the center of the sky.
- 10. Ix Uuc Satay Ik is its mistress.
- 11. It creates the erysipelas, St. Anthony's fire.
- 12. Amen.

⁵⁹⁷ In the margin is written **Kak ti kohā** (Pox on a sick person).

⁵⁹⁸ Compare with Text 10 on page 82.

⁵⁹⁹ Both here and on line 14.10 this name is written **uuc setay**. This most probably is the deity **Uuc Satay** mentioned in other colonial manuscripts. See P.C.M.L.: f361, j260, j441, j443.

⁶⁰⁰ Arz: *Gliricidia sepium* (Jacq.) Steudel.

⁶⁰¹ While **chac anal kak** is registered in the vocabularies only as the plant *Asclepias curassavica* L., it is clear that here the infirmity which the plant supposedly cures is meant.

⁶⁰² Text 14 is not translated by Roys. Note by Roys: Mostly illegible. This incantation also mentions a small ulcer named anal-kak.]

⁶⁰³ "lady seven mortal one". See glossary.

⁶⁰⁴ EBM: *Gliricidia maculate*, H.B.K.

Text 15 / page 101 – 102

1. V peõil kakob chacuil tancasob
2. blae ten chub a chuc tech yiõin tancase
3. macobe⁶⁰⁵ kako bacin xotom bacin
4. mac be chee
5. chac mulah kakkob⁶⁰⁶ ocom kakob⁶⁰⁷
6. holob kak[o]b⁶⁰⁸ chacuil kakob u cuch
7. hex u kam chitabal tu men u na tu men u citobe
8. max u nayntahobe che x hun ye ta / yet[e]l⁶⁰⁹ xhun ye ton /102
9. can kin cu sut be
10. hex u kuchul be yokol be uinicil te uinicil tun be
11. hek sam be yn pabe u kinam be hunac ah kinam be
12. ti uen xabe ma chee ma uenci ma coylaci
13. ma be chee chac molon che kak⁶¹⁰
14. hex ox nicib sus be che oc tu tanilob chee
15. cux u habalobe
16. hex u binel be ti holom kakil be chee
17. cux u bacelobe
18. hex u binel be tixba⁶¹¹ kakil be u bacelobe chee
19. cux u kikel be
20. hex u binel be tiix chac hulub / ti kakil be chee /103

⁶⁰⁵ Arz: A los frenesíes se les trata como seres con parentesco y características humanas. Se les invoca, desuella, corta, insulta y aniquila.

⁶⁰⁶ **Chac mulah kak** and **chac muclah kak** are sinonimos along with **tzimes kak** and **chac molon che kak** for "fuego de San Anton", a form of ergotism. **Chac mulah kak** and **chac muclah kak** are also the alternative names for *Oxalis latifolia* HBK, presumably because this herb cures this disease.

⁶⁰⁷ See BMTV: Fuego de san Antón: ocom kak .l. metnail kak. ¶ Esta enfermedad mata sin remedio: he ocom kake hun pati vinic lic yulel.

⁶⁰⁸ The text reads **kakab**.

⁶⁰⁹ The text reads **yetal** but that word does not seem to be applicable here.

⁶¹⁰ As note in the footnote to line 15.5, this appears to be an alternative name for **ocom kak**. See BELSM: Fuego de S. Anton: Tzimez kak, chac molon che kak.

⁶¹¹ See CMM: Tixan: vasija que esta llena de aquel licor, o de otro qualquiera.

Text 15 / page 101 – 102 (Roys # XIV)

1. The snare for poxes, feverish seizures.
2. Well, I shut your mouth,⁶¹² you younger sibling of seizures.
3. Who are poxes which shall be cut out?⁶¹³
4. Who are they?
5. St. Anthony's fire, ergotism,
6. ulcerous poxes, feverish poxes is their burden.
7. Here they are reproached by their mother, by their father.⁶¹⁴
8. Who did they took her for their mother, alas: Ix Hun Ye Ta and Ix Hun Ye Ton.⁶¹⁵
9. In four days it returns.
10. Here it appears upon the body of wood, the body of stone. Oh!
11. Here soon I will destroy the power of Hunac Ah Kinam.⁶¹⁶ Oh!
12. It sleeps or maybe not: it does not sleep; it does not curl up.
13. It is not, alas, ergotism.
14. There are three small accretions of froth⁶¹⁷ alas which enters into their chests.
15. Then what are the burning sensations?⁶¹⁸
16. These are the sources of holom kak⁶¹⁹ alas.
17. Then what of their bones?
18. These are the sources of erupting pox of their bones alas.
19. Then what of their blood?
20. These are the sources for red piercer of pox alas.

⁶¹² See line 3.27 for justification for this meaning of the phrase.

⁶¹³ Alternative translation: "Who are poxes which shall be judged?"

⁶¹⁴ For this meaning of the verb **kam chi.t**. see BMTV: Reçonglar o gruñir respondiend: kam chij.t.

⁶¹⁵ “Lady supremely sharp pointed flint knife, Lady supremely sharp pointed penis”. See glossary.

⁶¹⁶ "Great Causer of Pulsating Pain". See commentary to line 5.4.

⁶¹⁷ For this meaning of the word **sus** see DMM: Despumar, quitar la espuma: lukçah sus, lukçah oom.

⁶¹⁸ See DMSF: Habal: irse apagando el fuego.

⁶¹⁹ "mud-wasp pox". **Holom** is a variety of wasp which makes its mud nest on trees. See BMTV: Abejón: holon .l. yax holon. ¶ Abejero, nido destos abejones que acen de barro: v pak holon.

Text 15 / pages 103 – 104

21. uac uuᵛ⁶²⁰ hix ti caan chee uac uuᵛ hix metnal xan

22. hex u pic chintabale chee pach can xaman be chee

23. hek tihi u kak hal actuni tihi u kak hal hai

24. uch cu sutobe xibnaccobe tumen u na tu men u citobe

25. macobe chee

26. u col al u cool chabe

27. max tah chabobi

28. u chabob citbil be chee

29. maccobe chee bobote kakob be che

30. max u chichil u mutil kakobe che

31. hex u chabtabal be chee

32. tumenel chee chac tan mo sac tan mo ek tan / mo

33. chex u c[h]abtabal chee

34. tumen chac tan ɔioib sac tan ɔioib ek tan ɔioib be chee

35. hex u chabal be chee

36. tumen chac ta[n] mo sac tan mo

37. chac tan ppocinbe sac tan ppocinbe

38. la u chichil la a mutil kakob be che

39. kakob bacin xoton bacin che

40. max u che max yaban kak be che

41. u chabtabal be che tumen chacal colonte

42. hex u chabtabal tumenel chacal nix che⁶²¹

43. hex u kuchul be che chacal chacah be che⁶²² /

/104

/105

⁶²⁰ For this meaning of the number classifier **uuᵛ** see DESF: Cuenta para vueltas de camino: uaᵛ; uuᵛ.

⁶²¹ *Coccoloba uvifera* (L) Jacq

⁶²² *Bursera simaruba* (L) Sarg.

Text 15 / pages 103 – 104 (Roys # XIV)

21. Six round trips perhaps to heaven, alas, six round trips to the underworld also.

22. He is hurled behind the northern sky, alas.

23. This was the heating by the heat of the cave, by the heat of the water,

24. when they returned to be propagated by their mother, by their father.

25. Who is it alas?

26. Demented child of a woman,⁶²³ demented creation

27. Who created them?

28. Alas, the father created them.

29. Who are the bobote-pox alas?⁶²⁴

30. Who is your bird, the bird of omen of the pox?

31. This is created, alas,

32. by red-breasted macaw, the white-breasted macaw, the black-breasted macaw.

33. You are created alas

34. by the chac-breasted cardinal, the white-breasted cardinal, the black-breasted cardinal.

35. This is created, alas,

36. by the red-breasted macaw, the white-breasted macaw,

37. the red-breasted ppocin be, the-breasted-white ppocin be.⁶²⁵

38. These are the birds, these are the birds of omen of the pox alas.

39. Immediately they shall be cut out.⁶²⁶

40. Who is your tree? Who is the bush of the pox alas?

41. It is created alas by the red woodpecker.⁶²⁷

42. This is created by the red seagrape.

43. Here arrives of the red gumbolimbo alas.

⁶²³ See CMM: Al: hijo o hija de la muger, y de cualquier animal hembra. ¶ Xiblal al: hijo assi de la muger. Chuplal al: hija.

⁶²⁴ **Bobote**: an unspecified variety of wasp.

⁶²⁵ An unlisted fauna, most probably a bird. Literally, “seeker of shade on the road”. See BELMS: Ppocin.tah,te: Tomar alguna cosa por sombrero. For an alternative see RBM: The **ppocinbe** is possibly the **pot-zinic** ant, but we should expect the name of a bird or flying insect.

⁶²⁶ See CMM: Kak: cosa derecha. ¶ kak vaan: es derecho de alto abaxo.

⁶²⁷ Colomte: Ah colomte: *Ceophloeus scapularis*, Vigors.

Text 15 / pages 105 – 106

- 44. hex u kuchul kakobe che
- 45. sutnaccobe che tumen u na tumen u citobe che
- 46. max bechee
- 47. u sisal in kabe che
- 48. Ca ti ulen be yn pabe hunac ah kinam beche
- 49. uet ulac yn chacal sayab yn sacal sayab yn ekel sayab
- 50. tin siscuntci u kinam be
- 51. uet ulac be yn chacal ðonot yn sacal ðonot yn ekel ðonot
- 52. tin siscunci u kinam be
- 53. uet ulac yn chacal kax ek be [yn] ekel kax ek be
- 54. yn siscun/ci u kinam be che /106
- 55. hex uet ulac be che yn chacal batil yn sacal batil yn ekel batil
- 56. tin siscunci u kinam be che
- 57. Amen.

Text 16 / page 106

- 1. yuklil chacah
- 2. yetel cappel Ꝣ Ꝣ cab ꝢꝢꝢ Ꝣ u kabil kutz ꝢꝢꝢ
- 3. bin yukub lae⁶²⁸

⁶²⁸ Arz: En este Text para el tratamiento de la viruela, se nota una clara separación entre el conjuro que termina con *Amen* y la última parte, que finaliza la curación con una receta médica.

Text 15 / pages 105 – 106 (Roys # XIV)

- 44. Here is how the pox arrives, alas.
- 45. They returned alas because of their mother, because of their father, alas.
- 46. Who are they alas?
- 47. The coolness of my hand, alas.
- 48. When I arrive,⁶²⁹ oh, I destroy Hunac Ah Kinam.
- 49. With me arrive my red spring, my white spring, my black spring.
- 50. I diminish its power.
- 51. With me arrive my red cenote, my white cellote, my black cenote.
- 52. I diminish its power.
- 53. With me arrive my red forest pond, oh, my black forest pond, oh.⁶³⁰
- 54. I diminish its power.
- 55. With me arrive oh my red hailstone, my white hailstone, my black hailstone.
- 56. I diminish its power, oh.
- 57. Amen.

Text 16 / page 106 (Roys # XIV)⁶³¹

- 1. The gumbolimbo is to be drunk
- 2. with two peppers, a little honey, and little tobacco juice.
- 3. It is to be drunk thus.

⁶²⁹ The difference between the verb roots **sut** and **ul** is that **zut** implies returning back from a trip which began at the same point whereas **ul** does not imply that the arrival at this point this is the result of a round trip.

⁶³⁰ RC: Maya kax-ek, defined by Avendaño, apud Means 1917, p. 159.

⁶³¹ Roys included this medical recipe as the last part of his Text XIV.

Text 17 / pages 106 – 107

1.

V peɔil x chac anal kak lae

2.

Can ahau⁶³² ti cab can ahau canal

3.

uchic u sihil uchic u chabtabal

4.

max tah chabi max tah akabi

5.

u chab u yum ti kin chac ahau [c]olop u uich kin⁶³³

6.

u chab kak bin kak tamaye

7.

kak ne chac pat / uuc ne chac pat⁶³⁴

8.

yal bin yx chante kak yx chante oyoch.⁶³⁵

9.

yal bin yx ho ti tzab yx ho ti munyal⁶³⁶

10.

yal bin yx kan tanen U⁶³⁷

11.

yal bin yx hom ti tzab yx hom ti munyal⁶³⁸

12.

yal bin yx culum chacah

13.

yal bin yx meklah

14.

u sihci u pochactabal bin tumen ah tabay

15.

ycnal uuc yol sip can yah ual kak

16.

kak u mahantah yicnalix ti cah puc yicnalix moson puc

17.

yicnalix u sihma yicnalix bolom puc

18.

cumlic u cool na ti som c[h]i[n] ti som pul⁶³⁹ /
- /107

/108

⁶³² The “u” in **ahau** is written above the line.

⁶³³ The text reads **kolop u uich kin**. See Text 2, lines 7-9 and footnote for more on this deity.

⁶³⁴ For **chapat** see EBM: Chapat: Centipede. (Pio Perez, 1866-77). "An insect which enters the ear and kills." (Beltran, 1859, p. 228). For the two **chapatoob** mentioned here see RBM: Kak ne chapat ("fire-tailed-centipede"). One description of the chapat is that it is only a certain worm or caterpillar found in wet places (Pacheco Cruz, Léxico de la fauna yucateca, 52). It is, however, also defined as a centipede (Pérez Dict.). / EBM: Ah Uuc Chapat: A serpent with seven heads. (Beltran, 1859, P. 227). Lit. seven centipedes. See Chilam Balam of Tizimin p. 1.

⁶³⁵ "she who observes the pox, she who observes the sustenance".

⁶³⁶ "Lady five rattles, Lady five clouds". The deity pair, **Ix Ho ti Tzab** and **Ix Ho ti Munyal**, appear four times in the Bacabs, and **Ix Ho ti Tzab** alone two times.

⁶³⁷ This deity pair which is mentioned 9 times in the Bacabs normally appears with both names but **Ix Kan Tanen Kin** is missing in the Mayan text here. See glossary.

⁶³⁸ "she who is the trumpet of the rattles, she who is the trumpet of the clouds". The word **hom** has various meanings. See the combined vocabularies for alternative possibilities.

⁶³⁹ The text reads **ti som chi ti som pul**. See commentary to line 6.149.

Text 17 / pages 106 – 107 (Roys # XV)

1.

The snare for St. Anthony's fire.

2.

Can Ahau on earth, Can Ahau in the sky:

3.

when the birth occurs, when the creation occurs.

4.

Who is the creator, who is the darkness?

5.

He created his father Kin Chac Ahau, Colop U Uich Kin.

6.

Kak Tamay,⁶⁴⁰ Kak Ne Chapat, Uuc Ne Chapat⁶⁴¹

7.

created the pox they say,⁶⁴²

8.

the child of Ix Chante Kak, Ix Chante Oyoch,

9.

the child of Ix Ho ti Tzab, Ix Ho ti Munyal,

10.

the child of Ix Kan tenen Kin, Ix Kan tanen U,

11.

the child of Ix Hom ti Tzab, Ix Hom ti Munyal,

12.

the child of Ix Culum Chacah,⁶⁴³

13.

the child of Ix Meklah.⁶⁴⁴

14.

It was born to be damned they say by Ah Tabay⁶⁴⁵

15.

along with Ah Uuc Yol Sip,⁶⁴⁶ Can Yah Ual Kak.⁶⁴⁷

16.

Immediately it was borrowed along with Ti Cah Puuc,⁶⁴⁸ with Ix Moson Puuc,⁶⁴⁹

17.

with Ix U Sihnal,⁶⁵⁰ with Ix Bolon Puuc.⁶⁵¹

18.

The demented mother is seated with the castaway, the throwaway.

⁶⁴⁰ Antrax. See BELSM: Carhunco, que tiene la piedra luciente en la frente: Kak tamay, kak tamay ék.

⁶⁴¹ "fire-tailed-centipede, seven-tailed-centipede".

⁶⁴² RBM: These monsters are apparently cited because of the syllable kak in their names. It can mean "fire" or "eruption," and an eruption is the complaint here. This would also apply to the repeated mention of "burning" on MS p. 110 below.

⁶⁴³ "Lady of the drum gumbolimbo".

⁶⁴⁴ "Lady embracer". For an alternative reading of this name see line 17.34.

⁶⁴⁵ “He who snares”

⁶⁴⁶ "lord seven heart of Sip".

⁶⁴⁷ "forceful enemy of pox" or less probably "forceful enemy of fire".

⁶⁴⁸ "in the hill town".

⁶⁴⁹ "she of the whirlwind of the hills".

⁶⁵⁰ "she who gives birth".

⁶⁵¹ “She of the nine hills”. See the footnote to line 2.120 about **Ix Bolon Puuc**.

Text 17 / pages 108 – 109

19. u tah lahtabal ti canil ual ti canal xolil⁶⁵²
20. u binel bin yicnal yx ca coyol cab yicnal ix ma uayec
21. yicnalix chich cit patum cit ulum kik
22. talebal⁶⁵³ ulenebal u kakil u llumbil⁶⁵⁴
23. tu yoxlahun tas cab ti methale
24. yicnal ix hun ahau sisil ahau
25. yicnalix binci cech kake cech olome
26. cex uch lome
27. mac tah chabi
28. u chab u yum ti kin chac ahau colop u uich kin
29. u chab in kak
30. ti ulac kak tu / tamaye kak ne u⁶⁵⁵ /109
31. yal bin ix chante kak yal bin ix chante oyoch
32. yal bin yx hom ti tzab yal bin yx hom ti munyal
33. yal binix kak tan chel yal bin.ix culum chacah
34. yal binix meklah oyte yal bin ix meklah u sip
35. x ximbal u cah sut u cah ulel u cah
36. tali tan yol can ix ahau na
37. yal bin yx kuk nab
38. yal binx tan donot
39. yal bin ix hun cumlah luk
40. yal bin ix hun ti[pp]lah sus
41. cat sihi u tahlahabal bin ti canil / ual ti canil xole /110⁶⁵⁶

⁶⁵² RBM: In an early colonial drawing we see a ruler holding a fan with a handle ending in a snake. Here the expression canil ual could mean either "heavenly-" or "snaky-fan."

⁶⁵³ See CMM for this meaning of **talebal**: Talebal: lo mesmo que taleb en todos sus significados. / Taleb: el que es bastante y suficiente, y vsase tambien de ordinario con negacion.

⁶⁵⁴ The text actually reads **ul**<line break>**lumbil**. While it is possible that by **lumbil** something pertaintaining to "earth" is meant, throughout the Bacab text the only instance of the letters **umbil** being incorporated in a word is in **yumbil**. In the later colonial texts it is not uncommon for the consonant **y** to be written as **ll** so after trying unsuccessfully to get the phrase **ul lumbil** to fit in this context I have decided to go with **u [y]lumbil**.

⁶⁵⁵ Notice that lines 17.30 through 17.34 are similar to lines 17.5 through 17.13. That being the case, it seems that there is a problem with either line 17.5 or with line 17.30. Since line 17.5 seems to be more cogent I have modeled the translation given here on that line.

⁶⁵⁶ From this page through the end of the manuscript the scribes did not skip the versus and recto of the following pages as has been the custom up to this point.

Text 17 / page 108 – 109 (Roys # XV)

19. She was forcefully slapped by the heavenly fan, by the heavenly staff.
20. She goes they say to Ix Ca Coyol Cab,⁶⁵⁷ to Ix Ma Uay Ec,
21. to Ix C£ic£ Cit,⁶⁵⁸ Patum Cit,⁶⁵⁹ Ulum Kik.⁶⁶⁰
22. It is enough that the pox of the father arrives
23. to the thirteenth layer of the earth in the underworld⁶⁶¹
24. beside Ix Hun Ahau, the lady of cold.⁶⁶²
25. You go with them, you pox, you clotted blood.
26. Then you are pierced.
27. Who created it?
28. His father Kin Chac Ahau, Colop U Uich Kin created it.
29. He created my pox.
30. Then arrives the pox of Kak Tamay, Kak Ne Chapat, Uuc Ne Chapat,
31. the child they say of Ix Chante Kak, the child of Ix Chante Oyoch,
32. the child they say of Ix Hom Ti Tzab, the child of Ix Hom Ti Munyal,
33. the child they say of Ix Kak Tan Chel,⁶⁶³ the child of Ix Culum Chacah,⁶⁶⁴
34. the child they say of Ix Meklah Oyte, the child of Ix Meklah U Sip.⁶⁶⁵
35. She walks, she returns, she arrives.
36. Ix Ahau Na⁶⁶⁶ came from the heart of the sky.
37. the child they say of Ix Kuk nab,
38. the child they say of Ix Tan Donot,
39. the child they say of Ix Hun Cumlah Luk,
40. the child they say of Ix Hun Tipplah Sus.⁶⁶⁷
41. Then she was born they say to be forcefully slapped by the heavenly fan, by the heavenly staff.

⁶⁵⁷ "our chaste woman". See glossary for alternative meanings.

⁶⁵⁸ "lady bird father".

⁶⁵⁹ "formed by the father".

⁶⁶⁰ "turkey blood".

⁶⁶¹ RBM: The thirteenth layer of the earth is probably an error. There were thirteen heavens, but only nine layers of the underworld. Mention of Ix Hun Ahau indicates that the underworld was meant.

⁶⁶² As a reminder, for the Maya **metnal** is a cold place.

⁶⁶³ "Fire-breasted Chel".

⁶⁶⁴ For the meaning behind the names also listed in lines 17.6-11 see the footnotes to those lines.

⁶⁶⁵ "she who embraces the defeated, she who embraces those in error / she who embraces the hunted". The word **siip** has various meanings and it is not clear which of them should be applied here.

⁶⁶⁶ See DMM: Casa real o grande: ahau na.

⁶⁶⁷ "lady water lily sprout", "lady in the middle of the cenote", "lady singularly seated in the mud", "lady singularly pulsating sand". For more on **Ix Kuk Nab** see footnote to line 3.63.

Text 17 / pages 110 – 111

42. u binel bin yicnal ah nohole

43. yicnal ah ych uitzil yicnal ix calap

44. yal bin ix chiticil uac lahun⁶⁶⁸

45. yal bin yx hun tzelep uitz ix hun tuchlah uitz

46. u cha bin ah yax cel uitz

47. la tah chabi la tah akabi

48. can kinnac u tocci uitz

49. ti el bin ah uuc calam⁶⁶⁹

50. ti el bin ix ma ul⁶⁷⁰

51. ti el bin yx co ti pam⁶⁷¹

52. ti el bin kuk ti el bin yaxum

53. uchic u toc uchic u kinam kakil⁶⁷²

54. [ka]x u tuni[l] kak⁶⁷³

55. chac nicen⁶⁷⁴ [kak] chac toppen / kak /111

56. cat sihi ximbal u cah

57. sut u cah chacal hilib sacal hilib

58. sut u cah chacal nuchup sacal nuchup

59. sut u cah ximbal u cah

60. cat sihi u tahlatabal bin ti canil ual ti canil xol

61. u lubul bin tan yol che tan yol aban

62. max u na max meki

63. yal bin ix kin sutnal

64. cat sihi u tahlatabal bin ti canil ual ti canil xol

65. u binel bin tan sasil chakan

66. yicnal yx chaclah yeeb u

67. u pulul bin tu pach u oulbal / /112

⁶⁶⁸ Compare with CMM: Chiticil na: de casa en casa o en cada casa. Arz: La expresión es ambigua: puede referirse a un sitio mítico o bien significar que cada uno de los sitios (expresados descriptivamente) se mencionarán dieciséis veces.

⁶⁶⁹ "seven calam snake"

⁶⁷⁰ "she who does not arrive".

⁶⁷¹ "lady toucan bill"?

⁶⁷² For the expression **u kinam kak** see CMM: Kinam: fuerça, reziura, rigor, y fortaleza. ¶ v kinam kak, kin, chacauil: la fuerça y fortaleza del fuego, del sol, de la calentura.

⁶⁷³ In this text there are three instances of these two lines. There are two instances of a similar phrase in Text 3. There it reads “kak bacin u kinam kax u tunil kak” whereas here it appears that the correct reading is “uchic u toc uchic u kinam kakil kax u tunil kak”. For a comment about **u tunil kak** see the footnote to line 3.24.

⁶⁷⁴ See DMM: Colorada cosa que colorea como rosal: chac nicen. / Estrellado: chac nicen caan.

Text 17 / page 110 – 111 (Roys # XV)

42. He went they say with Ah Nohol,⁶⁷⁵

43. with Ah Ich Uitzil,⁶⁷⁶ with Ix Calap,⁶⁷⁷

44. the child they say of Ix Chiticil Uaclahun,⁶⁷⁸

45. the child they say of Ix Hun Tzelep Uitz, Ix Hun Tuchlah Uitz.⁶⁷⁹

46. He takes they say Ah Yax Ceel Uitz.⁶⁸⁰

47. Such is the creator, such is the darkness.

48. For four days the hill burned.

49. Then they say Ah Uuc Calam burns.

50. Then they say Ix Ma Ul burns.

51. Then they say Ix Co ti Pam burns.

52. Then they say the quetzal burns, the blue bird burns.

53. Then the fire burns, then the fire becomes powerful,

54. the deluge of flints of fire.

55. Rose-colored fire, red-budding fire.

56. Upon being born it wants to go for a walk.

57. The red sticks, the white sticks want to return.

58. The red roof poles, the white roof poles want to retun.⁶⁸¹

59. It wants to return, it wants to walk.

60. Then it was born they say to be forcefully slapped by the heavenly fan, by the heavenly staff.

61. It falls down they say among the trees, among the bushes.

62. Who was its mother? Who held it in her arms?

63. The child of Ix Kin Sutnal.⁶⁸²

64. Then it was born they say to be forcefully slapped by the heavenly fan, by the heavenly staff.

65. It goes they say the bright savanna,

66. to the place of Ix Chaclah Yeeb U.⁶⁸³

67. It is thrown they say behind its arbor.

⁶⁷⁵ "the southerner".

⁶⁷⁶ "he who lives in the hills".

⁶⁷⁷ "she of the revines".

⁶⁷⁸ "she who goes from house to house sixteen times".

⁶⁷⁹ "lady of the singularly slanted hill, lady of the singularly flattened hill".

⁶⁸⁰ "he who is afflicted by the fever of the hills". RBF: Chills and fever are especially prevalent in the southern hilly region known to archaeologists as the Puuc. The Maya call is the Uitz country.

⁶⁸¹ The **hilib**, called today **hil che**, are the sticks on which the roofing thatch such as palm leaves or bundles of staw are hung. The **nuchup** or **nuch** are the stronger poles onto which the **hilib** are tied. See DMM: Varillas que se atrauiesan para poner el guano: hil. JPP: Nuch: las tijeras de la casa de paja. RBF: Pairing of words with contrary meanings appears to be a favorite rhetorical device in this manuscript.

⁶⁸² "priestess returner".

⁶⁸³ "she of the red dew moon".

Text 17 / pages 112 – 113

68. ti el bin chacal tentei
69. ti el bin chacal tuntun hai
70. ti el bin chacal muzem hai⁶⁸⁴
71. ti tah chintabi ti pax bin acantun
72. uchic u toc uchic u kinam kaki
73. kax u tunil kak
74. chac nicen kak chac toppen kak
75. ca sihi ximbal u cah
76. sut u cah chacal hilib chacal nuchup
77. u tahlatabal bin ti canil nal ti canil xol
78. u lubul bin lakin kaknabil
79. ti el bin u chi susi
80. ti el bin u chi kaknabi
81. ti el bin yochai /
82. ti el bin sayabi
83. ti el bin puhi⁶⁸⁵
84. ti el bin nab
85. ti el bin halal
86. uchic bin u haua! buth tiix tuhaal
87. uchic u toc uchic u kinam kak
88. kax u tunil kak
89. cha[c]nicen chac toppen [kak]
90. cat sihi ximbal u cah
91. [sut u cah] chacal hilib sacal hilib
92. [sut u cah] chacal nuchup [sacal nuchup]
93. max tah chabi
94. u chab bin chac uayab xoc
95. u chab bin chac mumul a[in]⁶⁸⁶
96. chacal hix lac yal bin
97. Amen /

/113

/114

⁶⁸⁴ In line 11.85, these last two entities are given as **chac tuntun ha** / **chac mosen ha**. The translation given here follows that given in Text 11.

⁶⁸⁵ EBM: Puh: *Typha angustifolia*, L. Espadana. (Standl.) "Puh. The rush employed for mats." (P.P. 1866-77). This is the common cattail of tropical America, frequent in shallow water.

⁶⁸⁶ Although the word appears to read **am** the fact that it is part of the phrase **chac mumul** and further that this entity is paired with **chac uayab xooc** indicates that it should read as shown. For another example of this pair of entities see lines c043-c044 of P.C.M.L.

Text 17 / page 112 – 113 (Roys # XV)

68. The red lagoon burns they say.
69. The moderately heavy rain burns they say.
70. The heavy swirling rain burns they say.⁶⁸⁷
71. There the stone hut was broken up they say.
72. Then the fire burns, then the fire becomes powerful,
73. the deluge of flints of fire.
74. Rose-colored fire, red-budding fire.
75. When it was born it wanted to walk.
76. The red sticks, the red roof poles want to return.
77. They say it is forcefully slapped by the heavenly fan, by the heavenly staff.
78. It fall they say into the eastern sea.
79. The edge of the sand burns they say.
80. The seashore burns they say.⁶⁸⁸
81. The river burns they say.
82. The spring burns they say.
83. The cattail burns they say.
84. The water-lily burns they say.
85. The reed burns they say.
86. The filling (or stuffing) would cease,
68. Then the fire burns, then the fire becomes powerful,
87. the deluge of flints of fire.
88. Rose-colored fire, red-budding fire.
89. Upon being born it wants to go for a walk.
90. The red sticks, the white sticks want to return.
91. The red roof poles, the white roof poles want to retun.
92. Who created it?
93. Chac Uayab Xoc created it they say.
94. Chac Mumul Ain created it they say.
95. Red perhaps is the bowl⁶⁸⁹ of its child they say.
96. Amen.

⁶⁸⁷ While the adjective **chacal** can mean “red” as in **chacal temte**, more often it means “great” as in **chacal ha** (heavy / great rain) and **chacal ik** (strong wind, hurricane).

⁶⁸⁸ RBM: These words, "the edge of the sand would burn, the seashore would burn," are quoted almost verbally from a prophecy ascribed to Chilam Balam (Tizimin MS, p. 19). (f025: elom u chi zuz, elom u chi kaknab)

⁶⁸⁹ RBM: The lac ("bowl") was an effigy-bowl, which the Spaniards called an idol.

Text 18 / pages 114 – 115

- 1. Lay licil u ziscuntabal ðam chacuil⁶⁹⁰
- 2. ytt licil u siscuntabal kak lae⁶⁹¹
- 3. V zisal uoc u zisal yn kab
- 4. ca tin sizcunah kak lae
- 5. hoppel [in chacal bat] yn sacal bat
- 6. yn ekel bat [in] kanal bat
- 7. ca tin siscuntah kak
- 8. oxlahun tas yn chacal potz yn sacal potz
- 9. [in] ekel potz [in] kanal potz
- 10. tin kamci u kinam kak lae
- 11. ek picte yn uayasba ca tin kamah u kinam kak lae
- 12. uet em/mic bacin yn sacal yxim ha
- 13. yn kamci u kinam kak lae
- 14. uet emic bacin yn sacal nab
- 15. uchic yn kamic u kinam kak lae
- 16. sam yn pak u sisal uoc u sisal yn kab
- 17. Amen

/115

Text 18 / page 114 – 115 (Roys # XVI)

- 1. This is for cooling a high fever
- 2. and for cooling a pox.
- 3. With the protecting shade of my foot, the protecting shade of my hand⁶⁹²
- 4. I cooled the pox.
- 5. Five are my red hailstones, my white hailstones,
- 6. my black hailstones, my yellow hailstones.
- 7. With them I cooled the pox.
- 8. Thirteen are the layers of my red liturgical vestment, my white liturgical vestment,
- 9. my black liturgical vestment, my yellow liturgical vestment.
- 10. I seized the strength of the pox.
- 11. A black fan is my symbol when I seized the strength of the pox.
- 12. With me descends certainly my white duckweed.⁶⁹³
- 13. I seized the strength of the pox.
- 14. With me descends my white water lily.⁶⁹⁴
- 15. Then it happens that I seized the strength of the pox.
- 16. Soon I will do good with the protecting shade of my foot, the protecting shade of my hand.⁶⁹⁵
- 17. Amen.

⁶⁹⁰ See CMM: ðam chacauil: calentura o fiebre muy rezia.

⁶⁹¹ Marginal note: Kak ti kohō (“pox on a sick person”).

⁶⁹² Compare with DMSF: Zizal; booy: sombra. ꝯ kubenba in cah tu zizal a kab: yo me encomiendo bajo de tu sombra o amparo.

⁶⁹³ Literally "maize-water". Given both as *Lemna minor* L. or as *Wolffia brasiliensis* Wedd., both called duckweed.

⁶⁹⁴ *Nymphaea ampla* (Salisb.) DC.

⁶⁹⁵ There are various meaning for the verb root **pak**. In this case I chose the meaning supplied by CMM: Pak: prouecho. ꝯ mabal v pak a vubicex tzeec va ma tan a beeltex: ningun prouecho teneis en oyr sermon si no lo cumplis.

Text 19 / pages 115 – 116

1.

Can ti[pp]te⁶⁹⁶ lae u thanil lae

2.

ten club a chuc tech

3.

max tah chabi

4.

u chab bin u yum tah uuc yol sip

5.

sam bacin sihic chacal cholop sacal cholop

6.

ekel cholop kanal cholop⁶⁹⁷

7.

yanix bacin u uil yanix / u pak cat sihi

8.

sam bacin sihi u tab u c[h]in⁶⁹⁸ ah uuc yol sip

9.

u tab u chulul⁶⁹⁹ cat sihi tah uuc yol sip cat sihi

10.

max u na

11.

yal bin ix hun ti[pp]lah can yx hun ti[pp]lah munyal

12.

tu tippah bin kin tu tippah bin V. tu tippah bin ek

13.

hunac ah pec hunnac ah sut

14.

xotex u cal cex cantul ti ku cex cantul ti bacabe

15.

cante yn chacal ppeleb

16.

hek tin xotci u cal

17.

hek in ppelci u holmal

18.

hek u c[oo]l chab u cool / akab
- /116

/117

⁶⁹⁶ See CMM: Can tippete: enfermedad de lombrices.

⁶⁹⁷ See CMM: Chol.ah,ob: afloxar lo atado. However, for an alternative meaning see BMTV: Ampolla o begiga que se ace de calor en las manos o pies: chol ax .l. chola.

⁶⁹⁸ While the name for sling is normally **yuntun** here it seems that **chin** is employed in its place. See CMM: Chin: tiro de piedra, naraja, hueuo, maiz, y cosas assi. / DMM: Hondear la tal honda: chin ti yum tun.

⁶⁹⁹ Arz: La cuerda (*tab*) indica una relación entre *Ah tabay* y *Ah Uuc Yol Sip*, así como, en este context, entre el estreñimiento y la diarrea (*tab* y *chulul*).

Text 19 / page 115 – 116 (Roys # XVII)

1.

Intestinal worms; the words for it.
2.

I shut your mouth, you!⁷⁰⁰
3.

Who was your creator?
4.

He created they say the father of Ah Uuc Yol Sip.⁷⁰¹
5.

Soon it seems the red release, the white release,
6.

the black release, the yellow release is born.
7.

It is it seems necessary,⁷⁰² it is to its benefit⁷⁰³ when it was born.
8.

Soon it seems the chord of the sling of Ah Uuc Yol Sip was born.
9.

The bowstring of his bow was born to Ah Uuc Yol Sip; it was born then.
10.

Who is his mother?
11.

He is the child they say of Ix Hun Tipplah Caan, Ix Hun Tipplah Munyal.⁷⁰⁴
12.

The sun they say pulsated, the moon they say pulsated, the stars they say pulsated.
13.

Hunac Ah Pec, Hunac Ah Sut.⁷⁰⁵
14.

Cut your necks, ye Cantul Ti Ku, ye Cantul Ti Bacab.⁷⁰⁶
15.

Four are my large scoring tool.⁷⁰⁷
16.

Here I cut his neck.
17.

Here I slash that which is placed on top.⁷⁰⁸
18.

Here in the demented creation, the demented darkness.

⁷⁰⁰ See the footnote to line 3.27 for an explanation of this phrase.

⁷⁰¹ RBM: Ah Uuc-yol-sip was a hunters' god, and the pulsation implied in the name of the complaint is associated with the vibration of a bow-string.

⁷⁰² See BMTV: Conbenir o ser necessario: yan v nah, yan v vilal .l. kanaan v vilal.

⁷⁰³ As noted in the footnote to line 18.16, it appears that the word **pak** in this instance means as shown in the CMM: Pak: prouecho. ¶ mabal v pak a vubicex tzeec va ma tan a beeltex: ningun prouecho teneis en oyr sermon si no lo cumplis. For another example of the use of **uil** and **pak** in a similar grammatical construction see line 18 in Text 26.

⁷⁰⁴ "lady singularly pulsating sky, lady singularly pulsating clouds".

⁷⁰⁵ "great mover, great returner".

⁷⁰⁶ "Four-fold deity, Four-fold Bacab". There are five references to this pair of deities in Text 19.

⁷⁰⁷ **Ppeleb** is the instrumental of the verb root **ppel** . For one of the meanings of **ppel** see BMTV: Rayar o señalar, o trazar rayando o reglando: ppel.ah,eb. ¶ Rayad ese madero: ppelex che la. For another example of the use of similar words see line 9.89: xotex u cal ppelex tu holmal

⁷⁰⁸ Compare with lines 9.89, 19.27-28.

Text 19 / pages 119 – 120

39. ti[n] chim tex⁷¹⁶ tahlah tex tu cal ual tu cal xol

40. cex cantul ti ku cex cantul ti bacabe

41. u lubul bin tu che tu yaban

42. chacal pakam⁷¹⁷ tu kam cu chi

43. macx ba uinicil te uinicil tun

44. tu kam cu che chac tan culix

45. yx chac ek ix uixum chac tan ix x uixum

46. la baca u chichil la baca u mutil

47. u lubul bin yicnal sintun bul ahau

48. tin chim tex tahlah tex tu cal ual tu cal xol /

49. u lubul bin yicnal yx kam kinib te yx kam kinib tun

50. tix tu chaah u kinami yetel u bay chibali

51. chucnahci

52. tiix oc tu kax mucabi

53. hek u lubul bin yicnal yx kak yol mat

54. u cool chab u col akab

55. ma uenci ma coylaci uinicil te uinicil tun tumenel

56. tin chim tex tahlah tex tu cal ual tu cal xol

57. xotex u cal cex cantul ti ku cex cantul ti bacabe

58. u lubul bin yicnal som chim som / pul

59. yicnal can yah ual kakke
- /120
- /121

⁷¹⁶ The text reads **tumenel tim ch chim tex**.

⁷¹⁷ *Opuntia dillenii* (Ker-Gawl.) See CMM: Pakam: tunas en cuyas pencas se cria la grana o cochinilla.

Text 19 / pages 119 – 120 (Roys # XVII)

39. I throw you down, I slap down you using a fan, using a staff,

40. ye Cantul Ti Ku, ye Cantul Ti Bacab.

41. They fall they say from their tree, from their bush.

42. He breakfasted on red pakam.

43. Who are the body of wood, the body of stone.

44. They breakfasted on the red-breasted culix,⁷¹⁸

45. the chac ek,⁷¹⁹ the ix uixum, the red-breasted ix uixum.⁷²⁰

46. These it seems are his birds, these it seems are his birds of omen.

47. They fall they say beside Sintun Bul Ahau.⁷²¹

48. I throw you down, I slap you using a fan, using a staff.

49. They fall they say beside Ix Kan Kinib Te, Ix Kan Kinib Tun.⁷²²

50. Then he received the pulsing pain and similar pains.

51. He was captured.

52. And then he enters into forest bound.

53. Here he fall they say besides Ix Kak Yol Mat,⁷²³

54. the demented creation, the demented darkness.

55. It does not sleep, it does not curl up over the body of wood, the body of stone because of it.

56. I throw you down, [I] forcefully slap you using a fan, using a staff.

57. Cut his throat ye Cantul Ti Ku, ye Cantul Ti Bacab.

58. It falls down they say next to the castaway, the throwaway,

59. next to Can Yah Ual Kak.⁷²⁴

⁷¹⁸ RBM: Culix. The name of what is ritually called a "bird" in an incantation for snake-pulsation of the abdomen (MS p. 119). Since we find it associated with the chac-ec-wasp, it may well be the name of an insect.

⁷¹⁹ RBM: Here the name of the chac-ec-wasp has been turned into chac-ek ("red-" or "great-star"), the name of the planet Venus (Motut Dictionary; Dresden Codex, pp. 24, 46-50; Thompson, Maya Hieroglyphic Writing: an Introduction, 220-21).

⁷²⁰ The **uixum** is an undefined bird. The name means “pissing bird”, from **uix** meaning urine and **-um** denoting a bird. See also P.C.L.M., line c241. RBM: Uixum. Although it is called a "bird," the context suggests a flying insect. Cited in an incantation for snake-pulsation in the abdomen (MS p. 119).

⁷²¹ "lord submerged by heated rocks"?

⁷²² "yellow kinib tree, yellow kinib stone" where **kinib** is probably a variety of the native plumb tree, *Spondias sp.* See glossary. Compare with **Ix Kan Kinim Tun, Ix Kan Kinim Te** on lines 9.172-173.

⁷²³ **Kak Yol Mat** : literally, “fiery spirit amber”. See BMTV: Ámbar pura de que se hacen qüentas: maat .l. çuli mat. There is no vocabulary entry for the term **kak yol** which appears in the colonial manuscripts, but I am assuming it is the antonym for either **ziz ol** or **tup ol**. See DMM: Zizhal ol:: Aplacarse el ayrado: temel ol; temhal ol; çijçhal ol; chalhal ol. / CMM: Tup ol: desengañarse y satisfacerse de la duda o sospecha que se tiene. BMTV: Harto estar de comer y beuer: tup ol .l. tupçah ol ti hanal, ti vkul.

⁷²⁴ "forceful enemy of pox" or less probably "forceful enemy of fire".

60.

Text 19 / pages 121 – 122

59.

tix tu čaah u kah u chi u suə u chi

60.

tix tu kasah suhuy opi

61.

tix tu kasah ix bolom puci

62.

chibalnahci chucnahci

63.

ti xoti u cali tumen bolon ti ku oxlahun ti [ku]

64.

ma ueneci ma coylaci uinicil te uinicil tū tumenel

65.

u lubul bin yicnal sac buthul yk

66.

ti tu čah u sac cimili u sac keluci u sac hayabi

67.

u lubul bin yicnal tukbil acane

68.

tix tu leəah yom acani

69.

ti tu čaah u tuz yki

70.

cante yn chacal / ppeleb

71.

tin can xotcuntah tin can maxcuntah

72.

u col čhab u cool akab

73.

ma uenci ma coylaci uinicil tun uinicil te tumenel

74.

čim tex tahlah tex tu cal ual tu cal xol

75.

cex cantul ti ku cex cantul ti bacabe

76.

[s]am⁷²⁵ tun in uayasba

77.

ca tin əam chektahech tu ca cobol a na tu ca cobol a yum

78.

cech u cool ale u cool mehene

79.

Ame[n]

/122

Text 19 / pages 121 – 122 (Roys # XVII)

59.

Then he took the bitterness of his mouth, the sour of his mouth.

60.

Then he despoiled the virgin op.⁷²⁶

61.

Then he despoiled Ix Bolon Puuc.⁷²⁷

62.

It was painful, it was captured.

63.

Then his throat was cut by Bolon ti Ku, Oxlahun ti Ku.⁷²⁸

64.

The body of wood, the body of stone does not sleep, does not curl up because of it.

65.

He falls down they say next to the place of flatulence.

66.

There he overtaken by fainting, by sweating because of a fever,⁷²⁹ by frequent yawning.⁷³⁰

67.

He falls down they say beside tuk-palm wine.⁷³¹

68.

There he licked the froth from the wine.

69.

There he took his last breaths.⁷³²

70.

Four are my large scoring tools,

71.

I forcibly cut, I forcibly crushed

72.

the demented creation, the demented darkness.

73.

The body of wood, the body of stone does not sleep, does not curl up because of it.

74.

I throw you down, [I] forcefully slap you using a fan, using a staff,

75.

ye Cantul Ti Ku, ye Cantul Ti Bacab.

76.

Soon then this is my symbol,

77.

Then I trampled you into the genitals of your mother, into the genitals of your father.

78.

you, the demented child of a woman, demented child of a man.⁷³³

79.

Amen.

⁷²⁵ The text reads **əam**.

⁷²⁶ Custard apple, *Annona cherimola* Miller. Alternaitvely, see DMM: Papagayo de los grandes: op.

⁷²⁷ See the footnote to line 2.120 about **Ix Bolon Puuc**.

⁷²⁸ "Nine-fold deity, thirteen-fold deity".

⁷²⁹ See CMM: Çac keluc: sudor de enfermo y no natural, y sudor assi.

⁷³⁰ See CMM: Çac hayab: boçteçar a menudo como el que esta in dispuesto.

⁷³¹ See BMTV: Palma de cocos o de cocoyoles: tuk, map .l. mop. ¶ Otra: əocob.

⁷³² See BMTV: Boquear el que se muere: hahak ik .l. tzutz ik.

⁷³³ The difference between **al** and **mehen** is that **al** is the child of the woman and **mehen** is the child of the father.

Text 20 / pages 122 – 124

1. Ahau Can tu nak uinic lae

2. can ahau hunuc can ahau /

3. samech tun bacin sihic u canil chab u canil akabe

4. same tun bacin sihic chac uba ahau

5. samech tun bacin sihic sac uba ahau

6. same tun bacin sihic ek uba ahau

7. same tun bacin sihic kan uba ahau

8. cante u ɔullub cante u yacantunil

9. hun yah ual cab hun yah ual anom:

10. hek u xotol bin u cal tumen u na tu men u cool

11. hek uiɔil bin u kikkel

12. yocol bin tiix uixunil u kikkel

13. oc bin x buhumil ix cuyum / sucil

14. yx cuyum chakanil yx ho ti tzab

15. yal ppentac yalix munach

16. ix catil ahau⁷³⁴ yx maɔil ahau⁷³⁵

17. yx pokol pic⁷³⁶ yx hun puɔub kik

18. hek u lubul bin yicnal kin patax uinic⁷³⁷

19. u leɔic bin yom to yom acan

/123
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⁷³⁴ Arz: Asociación con el vientre hinchado.

⁷³⁵ Arz: Se sugiere una relación con las deposiciones

⁷³⁶ Arz: Se hace referencia a los dolores agudos.

⁷³⁷ Arz: La implicación es del uso de un fetiche.

Text 20 / pages 122 – 124 (Roys # XVIII)

1. Rattlesnake in a person's stomach.⁷³⁸

2. Can Ahau, Hunuc Can Ahau.

3. Soon then it seems heavenly creation, heavenly darkness will be born.

4. Soon then it seems red Uba Ahau will be born.

5. Soon then it seems white Uba Ahau will be born.

6. Soon then it seems black Uba Ahau will be born.

7. Soon then it seems yellow Uba Ahau will be born.⁷³⁹

8. Four are the arbors, four are the stone huts.

9. of Hun Yah Ual Cab, Hun Yah Ual Anom.⁷⁴⁰

10. Here the throat is cut they say be by his mother, by his lady.

11. Here they say the blood sprinkles upwards.

12. They say that the blood pours down like urine into it.

13. The buhum, the grass cuyum,

14. the savanna cuyum, the Ix Ho ti Tzab enter they say.⁷⁴¹ ⁷⁴²

15. The child of the male slave, the child of the female slave.⁷⁴³

16. Ix Catil Ahau, Ix Maɔil Ahau,⁷⁴⁴

17. Ix Pokol Pic, Ix Hun Puɔub Kik.⁷⁴⁵

18. Here he falls down next to Kin Patax Uinic.⁷⁴⁶

19. He licks they say the froth of the **too**,⁷⁴⁷ the froth of the wine.
- ⁷³⁸ There was the belief that **h-menoob** could cause illnesses by hexing someone with rattlesnakes. See for example BMTV: Hechiɟar, generalmente: cun, cunyah .l. cunal than. ¶ Dizque echiɟó la bíbora cascabel: v cunah bin ahau can.
- ⁷³⁹ . The question is what is the function of the word **uba** in this name. Typically, **uba** or **u ba** is the reflexive pronoun "himself" and thus the meaning of the names of these entities is "ruler who paints himself red", etc. However, alternatively perhaps what is meant is **ubah**, "to listen / listener". See CMM: Ah vbah than: oidor, el que oye lo que hablan. Roys make no attempt to explain the names of these entities.
- ⁷⁴⁰ "unique enemy of the world, unique enemy of Adam". See CMM: Anom: el primar hombre, adan.
- ⁷⁴¹ Here are a list of snakes. For **buhum** see CMM: Ah buhum chakan: culebras grandes que hazen mucho ruido quando andan, y son muy ponzoñosas. For occurrences of **cuyum** see lines 7.28, 9.35, 19.25, 21.5. Here it would appear that **Ix Ho ti Tzab** is a variety of rattlesnake. However, see the following footnote for an alternative translation.
- ⁷⁴² An alternative translation of this line could be: "The buhum, the grass cuyum, the savanna cuyum enter the Ix Ho ti Tzab they say", in which **Ix Ho ti Tzab** is the star cluster Pleiades.
- ⁷⁴³ See CMM: Ppentac: esclauo comprado o vendido, captiuo o sieruo. / Mun ach: captiua o esclaua, o sierua assi; hija de esclauos que fueron vendidos y comprados.
- ⁷⁴⁴ "The Basin Queen,.The Sucking Queen". See CMM: Maaɔ.t.: chuparse los dedos y cosas assi.
- ⁷⁴⁵ "She Of The Rip-upped Slip, Lady Supreme Squeeze Out Blood". See CMM: Pokol: herirse o desollarse rezio en pie, pierna, rodilla, cobdo, o rostro con alguna caída.
- ⁷⁴⁶ "Chocolate Man Priest". See NEM: Pataxte': Theobroma bicolor Humb. et Bonpi.
- ⁷⁴⁷ an unidentified plant. See DMSF: Too: una yerba de hoja ancha, en que se envuelve cosas, envolver en hojas.
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Text 20 / page 125

- 20. u lubul bin yicnal ix bolon oban
- 21. u lubul bin yicnal sac ɔam pul acat⁷⁴⁸
- 22. u lubul bin yicnal yx bolon sut ni cal
- 23. mak u chij ych can
- 24. yocol bin tijx xulub mascabil / u ni
- 25. yocol bin ti zuhuy puɔil u co
- 26. yocol bin ti kupbil zahumil u yak
- 27. yx luluth pechechech u ne
- 28. u ɔipit ka[b] bin ix huna ahau yan tijc
- 29. yocol bin ti pixbil boc u chochel
- 30. sasac mukay bin u kikel
- 31. hek u puzikale ɔi kan
- 32. he bin u kaahe
- 33. yocol bin tu xilil ya ax⁷⁴⁹
- 34. ca u kaxal tun bin tu hol uitz tu hool cacab
- 35. u canhal bin chac u canhal bin uitz

/125

Text 20 / page 125 (Roys # XVIII)

- 20. He falls down they say next to Ix Bolon Hobon.⁷⁵⁰
- 21. He falls down they say next to ɔam Pul Acat.⁷⁵¹
- 22. He falls down they say next to Ix Bolon Sutni Cal.⁷⁵²
- 23. He sucks the ich can.⁷⁵³
- 24. He enters they say into the metal horn: this is his nose.
- 25. He enters they say into the virgin needle: this is his tooth.
- 26. He enters they say into the pruned sahum:⁷⁵⁴ this is his tounge.
- 27. [He enters they say into] the narrow spindle: this is his tail
- 28. The ring they say of Ix Hun Ahau: so it happened.
- 29. He enters they say into the oyster shell: this is his intestines.
- 30. White cochineal they say is his blood.
- 31. This is his heart, an acrid chord.
- 32. This would be his gall.
- 33. He enters they say into the frills: this is scaly wart.
- 34. Then he is bound on the top of the hill, at the top of side of the hill.⁷⁵⁵
- 35. Chac is tired they say, the hill is tired they say.

⁷⁴⁸ Arz: Parece indicar la expulsión de los parásitos.

⁷⁴⁹ Arz: La coraza de *Yaax Cab* "El-primer-mundo" equivale a la de *Itzamna* que es la representación del mundo, a manera de un enorme monstruo o lagarto.

⁷⁵⁰ "she who is a consummate artisan". See CMM: Ah bolon hobon: el que sabe muchos officios, y el que es muy diestro en uno. ¶ Ah bolon hobon Juana: es muy diestra Juana en asentar labores en la tela. ¶ Ah bolon hobon ah men oib: pintor consumado.

⁷⁵¹ "Submerged seedpod / ink-well / pen or eyeglass case". For **ɔam pul** see BMTV: Sumirse como en çieno, barro, y en agua: ɔam.ah,ab, ɔam pul.ah,ub. Unfortunately these are various meanings for **acat**: CMM: Acat: agallas o bellotas de arboles, y en ellas esta la semillas. y salen despues de caida la flor. / Acat: estuche de cirujano o escribania donde estan las plumas y tijeras y cuchillo del escriuano, y caxa de lançetas. / BELSM: Acat:: Tintero: Acat, breve la ultima a.

⁷⁵² RBM: Ix Bolon sut ni cal ("lady many neck turns"). Possibly a plant name. Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124).

⁷⁵³ Literally, "snake eye". A nightshade, perhaps *Solanum cornutum* Lam.

⁷⁵⁴ *Zexmenia hispida* A. Gray

⁷⁵⁵ There are various meanings to the word **cacab**. For the one used here see BTMV: Ladera de monte o sierra: v cacab nix puuc .l. v cacab nix vitz.

Text 20 / pages 125 - 126

36. kaxic u col chab sutni cal

37. picchim tex bin pach can lakin pach can chikin

38. u kaxal bin tu chi kak/nab

39. u canhal bin ukum u canhal bin zuc

40. kaxic u col al u col chab u cool akab

41. u lubul bin pach can nohol

42. yeled bin joic yeled bin musuyi

43. u canhal bin u chel bub

44. u canhal bin u chel macan

45. uuc can ahau⁷⁵⁶ hun ahau

46. Amen
- /126

⁷⁵⁶ Because this is the only instance of this name perhaps what is meant is the commonly appearing name **Hunuc Can Ahau**.

Text 20 / pages 125 - 126 (Roys # XVIII)

36. The demented creation is bound, his neck is turned.⁷⁵⁷

37. Hurl ye him behind the eastern sky, behind the western sky.

38. He is bound they say to the seashore.

39. The saltwater marsh raises they say, the grass raises they say.

40. The demented child of a woman, the demented creation, the demented darkness are bound.

41. He falls down behind the southern sky.

42. The cloven hoof burns they say; the **mazu**y bird burns they say.⁷⁵⁸

43. The post of the canopy are raised they say.

44. The post of the shelter are raised they say.

45. Uuc Can Ahau, Hun Ahau.

46. Amen.

⁷⁵⁷ Compare with line 20.22 which gives the personage **Ix Bolon Sutni Cal**.

⁷⁵⁸ While the Mayan text reads **musuyi** in the colonial texts the words **joic** (cloven hoof) and **mazu**y (an unidentified bird) are often related. Further, **joic** is at times connected with the verb “to burn”. See for example lines f025-f027 of P.C.M.L.

Text 21 / pages 126 – 128

1. Kanchah can tu nak uinic lae

2. Hunu[c] can ahau can ahauac akab⁷⁵⁹

3. sam tun bacin yn kamab a kinam chacal kanchah

4. sam tun bacin yn can maxcun/tech sacal kanchah

5. sam tun bacin yn xotob a cal chacal cuyum sacal cuyum

6. sam tun bacin yn cā maxcunech

7. yokol yax uinicil te yax uinicil tun

8. sam tun bacin yn lapcunech

9. sam tun bacin yn chelcunech

10. bal tun bacin u uayasba u hol a cal

11. u yax cal hobon tab

12. ti tun bacin lic u zut tij zuhuy cat

13. ti tun bacin ta chah a kinam

14. ta leoci u chacau haail⁷⁶⁰ tij zuhuy cat

15. ti baca ta leoah u yom cha[ca]u / haa loe

16. ti baca ta chaah a kinami

17. ti baca ta luk sacal sintuni

18. ti baca ta chah a kinami

19. pel u na ta uach

20. sam tun bacin yn xotobech

21. okol yax uinicil te yokol yax uinicil tun

22. bal tun bacin yn uayasba

23. cen tij uli yn copcinech chacal kanchaah

24. bin a uilab yn tal

25. ma a uilic in lukul

26. sam yn puchub a uich⁷⁶¹ sacal puch chacal puo

27. Amen

/127
- ⁷⁵⁹ The text reads **can ahauac** <line break> **akab**. While unusual in the Bacabs text, the use of the suffix **–ac** indicates something which happened in the past. It is possible that some letters before **ac** are missing, but there is no other instance of the combination of letters **ac akab** in the Bacabs.
- ⁷⁶⁰ Litterally, “hot water”. See BMTV: Beuida llamada chocolate: chacau haa.
- ⁷⁶¹ See CMM: Puch ich: quebrar los ojos, y el que los tiene quebrados.
- Text 21 / pages 126 – 128 (Roys # XIX)
1. Kan chaah snake⁷⁶² in a person’s stomach.

2. Hunuc Can Ahau, it was Can Ahau at night.

3. Soon then it seems I will receive your power, red kan chaah.

4. Soon then it seems I will vigorously crush you, white kan chaah.

5. Soon then it seems I will cut your throat red cuyum, white cuyum.⁷⁶³

6. Soon then it seems I will vigorously bruised you

7. over the first body of wood, the first body of stone.

8. Soon then it seems I will roll you into the palm of my hand.

9. Soon then it seems I will lay you out.

10. What then it seems is the symbol of the opening of your throat?

11. The painted cord is sky-blue⁷⁶⁴ in color.

12. Then it seems it returns to the virgin jar.⁷⁶⁵

13. Then it seems you took your power.

14. You licked the hot chocolate in the virgin jar.

15. Even then you licked the foam of hot chocolate.

16. Even then you took your power.

17. Even then you swallowed the white hot flat stone.⁷⁶⁶

18. Even then you took your power.

19. Vagina of its mother on your penis.

20. Soon then it seems I will cut you

21. over the first body of wood, over the first body of stone.

22. What then it seems is my symbol?

23. I arrived, I rolled you up, red kan chaah.

24. You shall see my coming.

25. You do not see my leaving.

26. Soon I will blinded you, white diarrhea, red pus.⁷⁶⁷

27. Amen

⁷⁶² Literally: "yellow drop", a large non-venomous snake.

⁷⁶³ An unidentified variety of snake associated with the **kan chah** snake.

⁷⁶⁴ See DMM: Verdguar: yax hulenhil; yax calenhil.

⁷⁶⁵ The word **zuhuy**, when used in rituals, means unused, untouched, as for example **zuhuy ha**, untouched water from a cenote.

⁷⁶⁶ See BMTV: Piedra quemada, como de horno o baño, o sobre la que asan algo: çimtun.

⁷⁶⁷ Also possible for the word **puo**: needle, fugative. RBM: The Maya words for "demolish," "diarrhea," and "pus" are assonants and probably employed for the rhetorical effect.

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Text 22 / pages 128 – 130

1.

Can tu nak uinic lae /

2.

yax hun ahau

3.

uatal tun bacin yn cah yn peꝛebech cech col ale

4.

can kin tun bacin lic a zut

5.

can kin tun bacin lic a pec lic a zut

6.

tumen a na tu men a yum

7.

cech u col al u col akabe

8.

sam tū yn can mexcunech cech chacal uayan choche

9.

sih cech bacin ti yol yke cech chacal ahau can

10.

ca tun bacan emcech yicnal sacal anom sac uinic⁷⁶⁸

11.

max yn uayasba

12.

ca tin can maxcun/naheche hunac ah thal

/130

13.

cunahen hunnac ah chel

14.

cunahen hunac ah cop

15.

cunahhen hunuc can ahau kin

16.

a sihic u cool chab u cool akab

17.

Amē

⁷⁶⁸ Arz: El Diccionario de Motul establece que "çac: en composición de algunas diciones disminuye la significación y denota cierta imperfecion;. . . ". (Motul:91 V.) Así tenemos *Çac cimi!* "amortecerse o desmaiarse", *çac cheeh* "sonreirse,. . ."; y *çac* en combinación con *uini*c ha de ser "casi hombre" o el antecesor del hombre. Si el mismo diccionario nos indica que *anom* fue "el primer hombre, Adán" (Motul:37r), *sacal anom*, sería un pre-hombre o semi-hombre.

Text 22 / pages 128 – 130 (Roys # XX)

1.

Snake in a person's stomach.

2.

First Hun Ahau.

3.

I am standing to trap you,⁷⁶⁹ you, demented child of a woman.

4.

In four days then you return.

5.

In four days then you move, you return

6.

because of your mother, because of your father,

7.

you, demented child of a woman, demented darkness.

8.

Soon then I will vigorously bruise you, you red tainted bowel,

9.

You are born it seems to the heart of the wind, you red rattlesnake.

10.

Then certainly you descend with white Anom,⁷⁷⁰ the white person.

11.

Who is my symbol?

12.

Then I vigorously bruise you Hunac Ah Thal.⁷⁷¹

13.

I casted a spell on Hunac Ah Chel.⁷⁷²

14.

I casted a spell on Hunac Ah Cop.⁷⁷³

15.

I casted a spell on the day Hunuc Can Ahau.

16.

You bear the demented creation, the demented darkness.

17.

Amen.

⁷⁶⁹ RBM: Peꝛeb, "to trap," is a pun on peꝛ, "incantation."

⁷⁷⁰ See CMM: Anom: el primar hombre, adan.

⁷⁷¹ "Great Reposer"

⁷⁷² "Great Clarifier"

⁷⁷³ "Great Enveloper"

Text 23 / pages 130 - 132

1.

Can ti[pp]te tu nak uinic lae

2.

Hach utz lae

3.

sam tun bacin yn chucech

4.

cen a na cen a yum

5.

cech sacal can ti[pp]te be che

6.

cech chacal can ti[pp]te be che

7.

max bin che cech ocic kin be che ahic cabe che

8.

cech u colil / al be che cech u coil chabe che

9.

sam tun bacin yn chelcunech

10.

cen a nae cen a yume

11.

sacal can ti[pp]te

12.

can sutcenac ca tin chuceche⁷⁷⁴ sacal can ti[pp]te

13.

tec c[h]uyen

14.

yn picc[h]in tech tan yol kaknab

15.

tij tun bacin occech ti can chocili⁷⁷⁵

16.

ti tun bacin occech ti can cayili

17.

ti tun bacin occech ti can hulubili

18.

ti tun bacin occech tij can sucili

19.

max tū bacin a uayasba

20.

sacal kan chaah sacal cum ahau ti kin

21.

max tun bacin

22.

tec chuyen /

23.

tech cech sacal can ti[pp]te
- /131

/132

⁷⁷⁴ The text reads **chuceche** and Roys translate the verb root **chuch** correctly as "to suck", but line 23.3 the verb given in a similar context is **chucech** and I believe that this is what is meant here as well.

⁷⁷⁵ See BMTV: Salamanquesa que, con grasa que tiene, enponçoña: chooc .l. chooc can.

Text 23 / pages 130 – 132 (Roys # XXI)

1.

Intestinal worms⁷⁷⁶ in a person’s stomach.

2.

Very good.

3.

Soon then I will seize you,

4.

I who am your mother, I who am your father.

5.

Oh you white intestinal worms,

6.

oh you red intestinal worms.

7.

Oh who are you at sunset, oh at dawn?

8.

Oh are you the rabid child, the rabid creation?⁷⁷⁷

9.

Soon then I will stretch you out,

10.

I who am your mother, I who am you father,

11.

white intestinal worms.

12.

When I return I seize you white intestinal worms.

13.

Immediately I pick you up,

14.

I hurl you into the middle of the sea.

15.

Then you enter into the four salamanders.

16.

Then you enter into the four fishes.

17.

Then you enter into the four hulub.⁷⁷⁸

18.

Then you enter into the four grasses.

19.

Of whom thus then are you dreaming,

20.

of white kan chaah, white Cum Ahau during the day?⁷⁷⁹

21.

Who thus then?

22.

Immediately I pick you up,

23.

you white intestinal worms.

⁷⁷⁶ See CMM: Can tipte: enfermedad de lombrices.

⁷⁷⁷ The word **coil** in modern Mayan means rabid in it various meanings, but it appears that the sickness rabies did not exist in the Americas until the coming of the Europeans. While the older vocabularies use the word “rabia” to define Mayan words, it is clear that it is used only in the sense of “mad” or “furious”. It was not until the Diccionario of Juan Pío Pérez, 1877, that **coil** is given as “rabia” meaning hydrophobia. See the American Heritage Dictionary in which three different meanings apply to the word “rabid”: rabid: adjective. 1) irrationally extreme in opinion or practice: *a rabid isolationist; a rabid baseball fan*. 2) furious or raging; violently intense: *a rabid hunger*. 3) affected with or pertaining to rabies; mad. Origin: L *rabidus* raving, furious, mad, equiv. to *rab(ere)* to rave, be mad + *-idus*.

⁷⁷⁸ *Bravaisia tubiflora*, Hemsl., a flowering tree.

⁷⁷⁹ For **kan chaah** see BMTV: Culebra grande, sin poncoña: ah peo can. ¶ Otra: kan chah. For **cum hau** see tBMTV: Lucifer, príncipe de los demonios: Cum Hau, Hum Hau .l. Hum Ahau.

Text 23 / pages 132 – 133

24. max tun bacin a mutil

25. max tun bacin a chichil chee

26. sacal ek pip che⁷⁸⁰ sacal uakeh che sacal ah y che⁷⁸¹

27. ti tun bacin tin kaxhech ti yoc caa

28. ti naccech tan yol can

29. sam tun bacin yn kuben tech ti ku ah tepal an bin chee⁷⁸²

30. an bin a ual a mehen

31. cu kuchul yn than pach can lakin an bin chee

32. a ppatah hix uinicil ta culic tun a culche

33. cab / kutz bin peobal u nak uinic lae /133

34. ca nabsabac u kabil kutz tu nak lae =

35. he yuklil can ti[pp]te lae bin abal =

36. sam tun bacin che in chab sacal canchac che u che

37. sam tun bacin sacal can ti[ppte]

38. [la] tun bacin yukul

39. la tun bacin u ci

40. sam tun bacin yn chab yn kutz aban

41. la tun bacin u ci hun am u ci che⁷⁸³

42. la tun bacin uchic in chelcunicech

43. cech sacal can ti[pp]te chacal can ti[pp]te

44. kanal can ti[pp]te ekel can ti[pp]te lae

45. Amen / /134
- ⁷⁸⁰ Arz: Probablemente se trate del préstamo nahua *pipiolin*. abeja montesa; *Trigona* spp.

⁷⁸¹ Arz: La palabra *uakeh* no se encuentra en ningún vocabulario colonial, pero por el conText es fácil deducir que se trata de un pájaro. Si tomamos en cuenta el hecho de que *uak* significa "estallar, reventar", puede ser una referencia al pájaro carpintero (*colonte*).

⁷⁸² The word or phrase **an bin** is unregistered. Roys translates this as “alas”. See the Calepino Maya de Motul: An; cuc: partícula del que se quexa.

⁷⁸³ The copyist originally wrote **am** but then added an extra downstroke to change it to **am**.
- Text 23 / pages 132 – 133 (Roys # XXI)
24. Who thus then is your bird of omen,

25. who thus then is your bird?

26. The white ek pip,⁷⁸⁴ white uakeh,⁷⁸⁵ white ah ii.⁷⁸⁶

27. Then thus I tie you to the stem of a squash.

28. Then you arise to the heart of heaven.

29. Soon then thus I will deliver you to god the ruler oh so they say.

30. Oh so they say he is your child of a woman, your child of a man.

31. My word arrives beyond the sky in the east, oh so they say.

32. You left the body it seems as you sit thus on your image.⁷⁸⁷

33. Tobacco resin is pressed on the person’s stomach.

34. Then tobacco juice will be anointed on his stomach.

35. This is the drink being given to intestinal worms.

36. Soon then therefore I will create white canchac che⁷⁸⁸ as his tree.

37. Soon then therefore there will be white intestinal worms.

38. This then is his drink.

39. This then is his wine.

40. Soon then I will create my tobacco bush.

41. This then is his wine, once steeped is his wine oh.

42. This thus is what happens when I stretch you out

43. you white intestinal worms, red intestinal worms,

44. yellow intestinal worms, black intestinal worms.

45. Amen.

⁷⁸⁴ EBM: Coz, or Ek pip. *Micrastur melanoleucus*, Vieillot.

⁷⁸⁵ An unspecified bird, most probably a raptor because here it is associated with two other raptors. See RBM: Uakeh. Uak can mean the sound of something bursting. The uakeh is associated with the hawk, jay, and woodpecker. It is cited in incantations for snake-pulsation in the abdomen, kanpetkin-wasp-seizure, and inflamed gums (MS pp. 132, 142, 164, 169-70, 172).

⁷⁸⁶ See CMM: Ah ij: especie de gavilan.

⁷⁸⁷ See BMTV: Estatua de bulto o ymagen así: culche. ¶ Hiço una estatua del rrey: yutzcinah v culcheil ahau.

⁷⁸⁸ See EBL: *Chiococca alba* (L.) Hitchc. Canchac-che.

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Text 24 / pages 134 – 135

1. Kanpeokin tu pol uinic
2. kanal outo⁷⁸⁹ ooc kintal .y. canppel yc yukulil
3. hun ahau can ahau
4. ti ualac u sihil ti ualac chabtabal
5. u canil chab u can[il] akab⁷⁹⁰
6. max tah chabi max tah akabi
7. u chab u yum ti kin chac ahau
8. colop u uich kin colop u uich akab
9. tan yol can tan yol metnal
10. tamuk bin u sihil tamuk bin u chabtabal
11. max u na max u col⁷⁹¹
12. yal yx hun acay kik yal ix hun a/cay olom tan yol can /135
13. fe luna ti yach
14. u canil chab u canil akab
15. hun yah ual uinic hun yah ual anom
16. ca ti ahi xotex u cal
17. ppelex cex bolon ti ku oxlahun ti kue
18. yanac x u uilal yanac x u pak⁷⁹²
19. u col chab u col akab
20. sam u kasah uinicil te uinicil tun
21. fe luna ti yach
22. kak bacin xotom bacin che
23. yal x hun tah kik x hun⁷⁹³ tah olom
24. la bin u na la bin u col
25. chab ca yum kin
26. colop u uich kin colop u uich akab
27. bacin kak yol⁷⁹⁴ ti bacin / kak u bahun tok bacina /136

⁷⁸⁹ Arz: Tanto *dzu to* como *dzub to son* probablemente variantes de *dzulub tok*: *Bauhinia divaricata* L.

⁷⁹⁰ The phrase reads **u cantul akab** which is contrary to the normal reading. See line 14 below for example.

⁷⁹¹ CMM: Coole: señora; salutación de muger a muger. Arz: En este paralelismo, la lujuria viene a ser una referencia a la mujer. Nótese el rasgo semántico compartido en el vocablo *coolel* "señora".

⁷⁹² See the footnote to Text 19, line 7 for a commentary about the use of **uil** and **pak**.

⁷⁹³ The text reads **xhu xhun**.

⁷⁹⁴ **Kak yol** : literally, “fiery spirit”. There is no vocabulary entry for this term, but I am assuming it is the antonym for either **ziz ol** or **tup ol**. See DMM: Zizhal ol:: Aplacarse el ayado: temel ol; temhal ol; çijçhal ol; chalhal ol. / CMM: Tup ol: desengañarse y satisfacerse de la duda o sospecha que se tiene. BMTV: Harto estar de comer y beuer: tup ol .l. tupçah ol ti hanal, ti vkul.

Text 24 / pages 134 – 135 (Roys # XXII)

1. Kan pet kin⁷⁹⁵ on a person’s head.
2. [Give] yellow outo after being heated with four peppers as a drink.
3. Hun Ahau, Can Ahau
4. While it is born, while it is created,
5. heavenly creation, heavenly darkness
6. Who was his creator? Who was his darkness?
7. He created his father Kin Chac Ahau,
8. Colop U Uich Kin, Colop U Uich Akab
9. in the middle of the sky, in the middle of the underworld,⁷⁹⁶
10. during they say his birth, during they say his creation.
11. Who was his mother? Who was his lady?
12. [He is] the child of Ix Hun Acay Kik, the child of Ix Hun Acay Olom,⁷⁹⁷ in the middle of the sky.
13. His mother’s vagina on his penis.
14. Heavenly creation, heavenly darkness,⁷⁹⁸
15. Hun Yah Ual Uinic, Hun Yah Ual Anom.⁷⁹⁹
16. When he has awakened cut his throat.
17. Mark him, ye Bolon ti Ku, Oxlahun ti Ku.
18. It will be necessary that there be a benefit to
19. the demented creation, the demented darkness.
20. Soon he will injure the body of wood, the body of stone.⁸⁰⁰
21. His mother’s vagina on his penis .
22. Immediately it shall be cut, oh,⁸⁰¹
23. the child of Ix Hun Tah Kik, Ix Hun Tah Olom.⁸⁰²
24. Such is its mother they say, such is its lady they say.
25. Our lord priest was created by
26. Colop U Uich Kin, Colop U Uich Akab.
27. It seems that anger is the cause of the sparks from the strucked flint.

⁷⁹⁵ While this wasp’s name is written as **Kanpeokin** in the manuscript there are various references to **kan pet kin** in this texts (lines 57 and 69) and elsewhere in the Bacabs, for example in the following text, making one wonder if here this is a scribal error.

⁷⁹⁶ RBF: It is of interest to find these deities, apparently eclipse gods, associated both with the sky and with Metnal, the underworld.

⁷⁹⁷ Possibly "Lady Singularly Pooled Blood, Lady Singularly Pooled Clotted Blood". Compare with **Ix Hun Tah Acay Olom** given in lines 2.52-53.

⁷⁹⁸ RBF: Possibly the mention of this snake is a reference to the wasp grub, though the usual term for the latter is yikel.

⁷⁹⁹ "unique enemy of man, unique enemy of Adam".

⁸⁰⁰ RBF: Here again is a suggestion that the "stone man" and "wooden man" represent the patient.

⁸⁰¹ See CMM: Kak: cosa derecha. ¶ kak vaan: es derecho de alto abaxo.

⁸⁰² "Lady singularly strong blood, lady singularly strong clotted blood".

Text 24 / pages 136 – 137

- 28. cex bolon ti ku tahlah tex holmek tex
- 29. u col chab u col akab
- 30. kak bacin xotom bacin
- 31. paynum bacin u kinam paynum u chacuil
- 32. fe luna ti yach
- 33. sam u tocah òulub
- 34. sam u tocah ton ti ek chacal ta sacal ta
- 35. tumen ti el chacal ton sacal ton
- 36. chacal kanal tumeni sacal kanal tumeni
- 37. yal ix hun petah kin x hun petah akab
- 38. kin chac ahau canal
- 39. ti tu chah u nah u ba
- 40. ti tun bacin tu leòah chac / yut sac yut
- 41. tu leòah chac pay sac pay⁸⁰³
- 42. ti tu chah u hol u cali
- 43. ti tu chah u sac xei
- 44. ti tu chah u sac cimili
- 45. ti tu chah u nath cali u òuu[ò] cali
- 46. fe luna ti yach
- 47. ti eli chacuil sacuil⁸⁰⁴
- 48. tumen hulbil soh hulbil akab tok hulbil holom kak
- 49. chac topplah kak tumen u canil chab u canil akab
- 50. can kin cu kinam
- 51. can kin cu chacuil
- 52. fe luna ti yach
- 53. xotex u holmal ppelex
- 54. ci bin yalabalob

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⁸⁰³ It would seem that in this context the meaning is "seashore". However, Roys translates **pay** as "skunk". RBM: Pay. *Conepatus tropicalis*, Merriam (Goldman), zorrilo. The context, however, seems to call for something like a bezor stone, rather than a skunk. Possibly ppay ("a powder or something crushed into small particles") is intended. In any case, pay is cited in an incantation for "kanpeòkin" (kanpetkin wasp?) at a man's head (MS p. 137)

⁸⁰⁴ Arz: El vocablo *chacuil* está formado de *chacau* "caliente" y del sufijo relator o nominalizador *-il*, lo que resulta en *chacuil* "calor, fiebre". En este contexto esotérico, se descompone dicho vocablo como si estuviera compuesto de *chac* + *uil* y se construye el palalismo *chacuil* y *sac uil*, estableciendo así la relación entre rojo (*chac*) y blanco (*sac*).

Text 24 / pages 136 – 137 (Roys # XXII)

- 28. Ye Bolon ti Ku, slap ye him, grip ye him in your embrace
- 29. of its demented creation, demented darkness.
- 30. Immediately he shall be cut it seems
- 31. by his greater pain it seems, his higher fever.
- 32. Vagina of its mother on his penis.
- 33. Soon he burned the arbor,
- 34. soon he burned the tumor on the genitals with the red lance, the white lance.⁸⁰⁵
- 35. because then burned the red genitals, the white genitals,⁸⁰⁶
- 36. because of the red kanal, because of the white kanal.
- 37. The child of Ix Hun Petah Kin, Ix Hun Petah Akab.⁸⁰⁷
- 38. Kin Chac Ahau on high.
- 39. Then he wanted to take what he needed.
- 40. Then he licked the red bezoar, the white bezoar.
- 41. Then he licked the red seashore, the white seashore.
- 42. Then he took the opening of the throat,
- 43. then he took its white vomit,
- 44. then he took its fainting,
- 45. then he took the narrow part of his neck, the interior of his throat.
- 46. Vagina of its mother on his penis.
- 47. Then burned the fever, the white fever⁸⁰⁸
- 48. because of the piercing soh, the piercing akab tok, the piercing holom kak.⁸⁰⁹
- 49. The pox bursts forth red because of heavenly creation, heavenly darkness.
- 50. Four days is his agony.
- 51. Four days is his fever.
- 52. Vagina of its mother on his penis.
- 53. Cut ye his neck, slash ye that which is placed on top.⁸¹⁰
- 54. These things are to be said.

⁸⁰⁵ For the difference in usage between **ta** and **tok** see BMTV: Lanceta de pedernal: ta. ¶ Con estas lancetas sangran los indios de Yucathán: ta licil tok maya vinic.

⁸⁰⁶ RBF: For this association of a flint-lancet with the male genital organ, see MS p. 4 above and n.

⁸⁰⁷ "lady unique circular day, lady unique circular night". This deity pair is given again on line 24.67. See glossary.

⁸⁰⁸ RBF: I suggest that sac-uil is an improvised word.

⁸⁰⁹ **Zoh** is probably the plant *Gossypium religiosum*, L., Mexican cotton. It is presumed that **akab tok** and **holom kak** are also plant names, although these names are not listed in the vocabularies. Both **akab tok** and **holom kak** are also names for infirmities.

⁸¹⁰ This line in the manuscript appears to be garbled. There are three examples of the use of the combination of these words. A better example is to be found in line 9.89: xotex u cal ppelex tu holmal. The translation given here reflects the majority reading. See also lines 19.16-17, 19.27-28.

Text 24 / pages 138 – 140

| | | |
|-----|--|------|
| 55. | chacal kanal sacal kanal / | /138 |
| 56. | chacal kan pet kin sacal kan pet kin | |
| 57. | chacal tup chac sacal tup chac | |
| 58. | u chopaytabal bin chac hol sac hol | |
| 59. | la bin oc ta kinam | |
| 60. | ma kaki ma xotomi | |
| 61. | max u na max u col | |
| 62. | yal x hun petah kin x hun petah akab | |
| 63. | max u chichil u mutil | |
| 64. | sac pauah tun | |
| 65. | uatal yn cah cen a na cen a yum | |
| 66. | yn pochaac tech tu kasal metnal | |
| 67. | sam yn cocinech ta che ta uaban cech chacal kanale / | /139 |
| 68. | cech chacal kan pet kine sacal kan pet kine | |
| 69. | cech chacal tup chace sacal tup chace, | |
| 70. | cex u che cex yaban | |
| 71. | chacal ɔoc sacal ɔooc ⁸¹¹ u che a uaban | |
| 72. | tiech ti ueni tiech ti coylahi | |
| 73. | yokol uinicil te uinicil tun | |
| 74. | he tun bacin oxlahun ppul yn sis ha yn sisil ha | |
| 75. | yn sisil bat yn chacal bat sacal bat | |
| 76. | yn sacal tulub yn sis nakat ⁸¹² yn cel yn cel | |
| 77. | cen a na cen a yum | |
| 78. | kin / chac ahau canal | /140 |
| 79. | oxlahūte yn [tz]abal ha yn canil ha yn batil ha | |
| 80. | tīn siscūci u kinam u col chab u col akab | |
| 81. | Amen --- 4 ⁸¹³ | |

⁶²⁵ Arz: Los nombres de *chacal dzooc* y *sacal dzooc* que no aparecen registrados como nombres de plantas, son probablemente referencias esotéricas a *Ix Hun Pel Ah Km* o *Ix Hun Pedz Kin* “*La-mortal*” ya que tales nombres significan literalmente “el gran final” (*chacal dzooc*) y “cerca del final” (*sacal dzooc*) La planta (*Ix Hun Pedz Kln*) corresponde a la *Tillandsia* sp.

⁸¹² See CMM: Ziz meket: tiempo muy frío como cuando corre norte por nauidad. Ziz nakat: idem.

⁸¹³ It is unknown why the number 4 is placed here. Elsewhere the use of the arabic numeral 4 is to indicate that the four world directions are to be given in full following the formula given for the east / red world direction. See for example pages 174 and 175.

Text 24 / pages 138 – 140 (Roys # XXII)

| | |
|-----|---|
| 55. | Red kanal, white kanal, |
| 56. | red kan pet kin, white kan pet kin, |
| 57. | red tup chac, white tup chac. ⁸¹⁴ |
| 58. | They are to be dragged along they say with red hibiscus, white hibiscus. ⁸¹⁵ |
| 59. | This would enter into your pain, |
| 60. | not to be roasted, not to be cut. |
| 61. | Who is his mother, who is his lady? |
| 62. | The child of Ix Hun Petah Kin, Ix Hun Petah Akab. |
| 63. | Who is his bird, his bird of omen? |
| 64. | Sac Pauahtun. ⁸¹⁶ |
| 65. | I stand erect, I who am your mother, I who am your father. |
| 66. | I damn you to the evil underworld. |
| 67. | Soon I will disparage you to your tree, ⁸¹⁷ to your bush, you, red kanal, |
| 68. | you, red kan pet kin, white kan pet kin, |
| 69. | you, red tup chac, white tup chac. |
| 70. | Ye who are its tree, ye who are its bush. |
| 71. | Red ɔoc, white ɔoc are your tree, your bush. ⁸¹⁸ |
| 72. | You were there when he slept, you were there when he curled up, |
| 73. | over the body of wood, the body of stone. |
| 74. | However it seems there are thirteen jugs of my cold water, my cooled water, |
| 75. | my cold hail, my red hail, my white hail, |
| 76. | my white overflowing spring, my cold northern wind, my coolness, my chill. |
| 77. | I am your mother; I am your father. |
| 78. | Kin Chac Ahau on high. |
| 79. | Thirteen are my rain showers, my deluges, my hail storm. ⁸¹⁹ |
| 80. | I cool the pain of the demented creation, demented darkness. |
| 81. | Amen. |

⁸¹⁴ **Kanal, kan pet kin** and **tup chac** are varieties of wasps. See the footnote to lines 11.45-50.

⁸¹⁵ **hol** is a variety of hibiscus the bark of which is used to make cord. However, Roys conjectures that in fact the wasp **holom** is meant here.

⁸¹⁶ RBM: It is difficult to understand how one of the Pauahtuns could be considered to be a bird (or an insect), even ritually.

⁸¹⁷ RBM: This threat to disparage the evil spirit to his tree is interesting, because we do not know just what was the relationship of a person to his tree.

⁸¹⁸ an unidentified variety of palm tree. See BMTV: Cogollo del xan, vano o palma: ɔoc. ¶ Tiempo de coger los cogollos: v kinil cha ɔoc.

⁸¹⁹ See BMTV: Aguaçero con graniço: batil haa. ¶ Agua menuda, y llober así: tzabal haa .l. tzabil haa. / Agua lluvia o aguaçero: caanil haa.

Text 25 / pages 140 – 141

1.

V thanil kan pet kin yah lae

2.

tij lac u pec chacal bacab

3.

can thublic ba⁸²⁰ tu ppulil

4.

can thublic ba tu catil

5.

mahan tux bacin yn cah

6.

tech cech chac tan pahap sac tan pahap⁸²¹

7.

laix ti chi laix tij payi

8.

mahan yn cah tech cech chac tan chahum /

9.

mahanix yn cah tech cech chac tan x colomte

10.

layi chij layi payi canoit yn chacal haxab

11.

lay tin haxcij u nokol uil u nokol uah tan ca:

12.

ca ti huli hul⁸²² tuux bacin u canil kin u canil akab

13.

ca ti uli chacal bikib

14.

can taclic⁸²³ tun bacin u kakil chacal toncuy

15.

can techlic tun bacin yn chacal xamach tun

16.

tin keelci chacal xux nokol uuclahun bak tun bacin⁸²⁴

17.

tin keelci nok c[h]ijc tun bacin /
- /141

/142

⁸²⁰ The words tu catil are crossed out here and then given in the next line.

⁸²¹ The word **pahap** is translated as an alternative name for **pap**, the Yucatan brown jay.

⁸²² While it is possible that **hul** is an alternative spelling for **ul** which appears in the next line, the combination of the words **huli hul** suggests that “arrow” is being talked about. See BMTV: Tirar con arco o ballesta o flecha: hul.ah,ub. ¶ Soy diestro en tirar así: nonohen ti hul. ¶ Tiro así de flecha: hul.

⁸²³ On this line the text reads “can taclic”. (CMM: Tac kak: atizar el fuego. ¶ Tac v kakil: atiza el fuego.) As for the meaning of **can techlic**, the BMTV gives the following which is the basis for the translation given here: Poner sobre trébedes la olla: thalcunah .l. thehcunah.

⁸²⁴ Arz: Esto corresponde a 17 x 400 tunes (de a 360 días) es decir a 2.448.000 días.

Text 25 / pages 140 – 141 (Roys # XXIII)

1.

The words for kan pet kin pain.
2.

In the clay idol Chacal Bacab moves.
3.

He immerses himself in his jug,
4.

he immerses himself in his wash bowl.
5.

I want to take your place,
6.

you, red breasted jay, white-breasted jay.
7.

There on the strand, there on the shore,
8.

I want to take your place, you, red-breasted woodpecker.
9.

I want to take your place, you, red-breasted woodpecker.⁸²⁵
10.

There on the strand, there on the shore, are my four red drills,
11.

There I drill for the worm of sustenance, the worm of the tortillas on the metate.
12.

Then it was pierced by an arrow where it seems there is the heavenly day, the heavenly night.
13.

Then the red fan arrived.⁸²⁶
14.

I firmly stoke then the fire with red heartwood of habim.⁸²⁷
15.

I firmly place then my large stone comal⁸²⁸ on the.trivet.⁸²⁹
16.

I roasted the red wasp-larvae,⁸³⁰ seventeen four-hundreds of them it seems.
17.

I roasted the flea-larvae⁸³¹ then it seems.

⁸²⁵ Two varieties of woodpeckers are mentioned here: **chahum** (*Melanerpes dubius*, Cabot) and **colomte** (*Ceophloeus scapularis*, Vigors). RBF: Here the reciter assumes the role of the birds who feed on grubs or wasps.

⁸²⁶ The verb root **bik** means to wag, to wave, to wriggle, and the suffix **-ib** is instrumental, i.e., something which does these actions. There is however no mention of this instrument in the vocabularies.

⁸²⁷ See CMM: Tun cuy: el corazón del arbol habim, que es especie de roble, y el mismo habim debastado. / KAL: Habin: *Piscidia piscipula* (L.) Sarg.

⁸²⁸ See JPP: Xamach tun: casco quebrado ó pedazo de vasija de barro: tiesto ó comal de piedra.. RBF: The comal (xamach) is the flat pan on which tortillas are cooked. Xamach-tun can mean either a stone comal or a potsherd.

⁸²⁹ It is not certain which meaning the word **chacal** has in these two lines.

⁸³⁰ **Xux** is a small wasp with a mild sting. The larvae in its nest are considered to be a delicacy. The layers of the nest are placed on the comal and when the larvae jump out of their cells the layers are taken away and the larvae are brushed about on the comal until they are roasted. A sauce of lemon juice and chili powder is added. Munchy crunchy!

⁸³¹ I have never heard of flea larvae being eaten.

Text 25 / pages 142 – 143

18.

ca ti uli

19.

can techlic tun bacin in chacal xamach tun

20.

caa tin kelhech yx mucul nok⁸³² x tab cal nok

21.

x hun peo kin nok

22.

u mehen tun bacin chacal bacab

23.

mahan yn cah tech cech chac tan uakeh

24.

mahanix yn cah tech cech chac tan pap

25.

layix tij chi layix ti payi

26.

he tun bacin chee pioil pio⁸³³ tex to pokol pok tex to

27.

can techlic tun ba/cin yn suhuy luch

28.

ca tin cotzah chacal ix hun peo kin sacal ix hun peo kin

29.

kan pet kin yah -

30.

Amen -
- /143

⁸³² Arz: Anticipada asociación con la putrefacción

⁸³³ The spelling **pioil pio** is probably in error and what is meant is **pitzil pitz** which mean playing with a ball. See line 39.24 where **pitzil pitz** is given in a like circumstance.

Text 25 / pages 142 – 143 (Roys # XXIII)

18.

Then it arrived.

19.

I firmly place then my large stone comal on the trivet.

20.

Then I roasted you, the burial larvae, neck-rope larvae,

21.

the hun peo kin larvae,⁸³⁴

22.

the son⁸³⁵ then it seems of Chacal Bacab.

23.

I take your place, red-breated uakeh.⁸³⁶

24.

I take your place, red-breated brown jay,

25.

there on the strand, there on the shore.

26.

However then it seems ye play with him like a ball,⁸³⁷ ye bat him about like a ball.

27.

I firmly place then my virgin drinking gourd on the trivet.

28.

Then I plucked⁸³⁸ the red Ix Hun Peo Kin, the white Ix Hun Peo Kin,

29.

kan pet kin pain.

30.

Amen
- ⁸³⁴ Apparently larvae which prey on dead meat. For **tab cal** see CMM: Tab cal: ahorcarse. ¶ v tabah v cal tu hunal: ahorcose. ¶ valah in tab in cal: dixé que me auia de ahorcar.
- ⁸³⁵ RBF: The term mehen ("begotten son") is extremely rare in this manuscript.
- ⁸³⁶ An unidentified raptor. See footnote to line 23.26.
- ⁸³⁷ Translating **pioil pio** as **pitzil pitz**. See line 39.24.
- ⁸³⁸ The verb **cotz** has various meanings: to rob, to take by force, to pluck the feathers of a bird, to pull apart thread or threads of clothing,, to pull out plants by the roots.
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Text 26 / pages 143 – 145

1.

he ca bin lubuc tancas yokol uinicce

2.

ca c̣habac ye ci yan ych lum tamile

3.

ca tokok ti canppel yalan u xay u chi

4.

tabantac tu bacel u pach

5.

lukul tu thethe lukul tu puczikal

6.

lukul tu ni yoc

7.

he ca bin ɔococ u tokole

8.

ca mā sabac yokol hunppel chacbil ha yokol y hunppul zis / ha /144

9.

tuntabil yalil paybe ti yoc uinic =

10.

he u thanni lae
11.

La tun bacin lubi haɔ u hol tancase

12.

lubi yokol sac uinic tun: sacal ik yikal lubic

13.

ɔaex tun a than yokol

14.

cac mansex⁸³⁹ cex cantul ti ku cex cantul ti bacabe

15.

ekel yk u uayasba

16.

ca tali yokol ek uinic tun

17.

he tun bacina cante yn ualic ca tin haɔah

18.

max u che max yaban

19.

sacal copo u yaban chacal copo yaban

20.

lic tun bacin ualic u sukin / /145

21.

huntenili bin hanebal humac ti kin

22.

huntenili bin ukulnah hebal humac ti akab xan

23.

lay u sukin lae

24.

Amen -

⁸³⁹ For the words **cac** and **mansex** see DMM: Pelar arrancando como plumas de gallina o lana: chool; caac. / CMM: Mançah kab: matar o destruir matando. Arz: Construcción elíptica que proviene de *manzah kab* "matar"

Text 26 / pages 143 – 145 (Roys # XXIV)

1.

This is for when a seizure will fall upon a person.

2.

Let there be taken the sharp point of the maguey which is deep in the ground.⁸⁴⁰

3.

Then bleed him at four points below the corner of his mouth,

4.

beginning with his backbone,

5.

then from his hip, from his heart,

6.

from his toes.

7.

After bleeding him,

8.

then pour over him first with hot water and then at once with cold water.⁸⁴¹

9.

Before that try the water on the person's foot.

10.

These are the words:
11.

Thus then it seems the blow falls on the head of seizure.

12.

It fell over the white body of stone: shortness of breath is his breathing when it falls.

13.

Offer ye then your words over him.

14.

Then we pluck you out to kill you, ye Cantul Ti Ku, ye Cantul Ti Bacab.

15.

The black wind is his symbol

16.

when it came over the black body of stone.⁸⁴²

17.

However then it seems four times I spoke, then I hit him.

18.

What is his tree? What is his bush?

19.

White copo is his bush, red copo is his bush.⁸⁴³

20.

Then it seems I talk about his fasting:

21.

one time he will eat during the entire day;

22.

one time he will drink whatever during the entire night also.

23.

Such is his fast.

24.

Amen.

⁸⁴⁰ It is not clear which this line alludes to. What is true is that the sharp point or tip of the henequen plant is used for bleeding a person.

⁸⁴¹ For the meaning behind **hunppel** and **hunppul** as used here see CMM: Hun: numero de vno... ¶ Item: el primero: v hunppel. / Ppul: golpe de açote o de campana.

⁸⁴² RBF: It is unusual to find any mention of a white or black stone man or wooden man.

⁸⁴³ strangler fig, *Ficus cotinifolia* HBK.

Text 27 / pages 145 – 147⁸⁴⁴

1. V thanil u siscunabal ha tij kak yan lae -----

2. Bolon che kak⁸⁴⁵ in pochactic

3. u pol ytzamcab⁸⁴⁶

4. u uayasba u cumil yn kak

5. cen ti ualhi yokol

6. fe luna ti yach

7. hetun bacin u tamnel ytzamcab

8. u uayasba u koben

9. hetun bacin u chac bacel ytzam cab

10. u uayasba u siil yn kak

11. cen tij ualhi yokol u les / ak⁸⁴⁷ bacín ytzamcab

12. u uayasba u leo u kakil

13. oxhaben oio bacin

14. u uayasba u chucil

15. ca tin pochaktah chacal cocay sacal cocay

16. u uayasba u ppiliz u kakil

17. oxnicib sus bacin

18. u uayasba u tanil

19. chac bubul can sac bubuy can

20. u uayasba u buo oit che

21. bax tun bacin che

22. oxlahun ppul bacin che yn sisal bat

23. tin tupci u kinam yokol uinicil te uinicil tun

24. oxlahū / ppul bacin yn sis ha

25. tin siscunci u kinam yokol uinicil te uinicil tun

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⁸⁴⁴ A copy of this text is on pages 14-15 (folio 45r-46v) of Princeton's Garrett-Gates Mesoamerican Manuscripts, no. 8.

⁸⁴⁵ Perhaps an alternative name for Erysipelas. See BELSM: Fuego de S. Anton: Tzimez kak, chac molon che kak.

⁸⁴⁶ Arz: En esta mención explícita de insultos a *Itzamcab*, se observa la manera de cómo el conjurador logra su poder y se coloca por sobre la deidad.

⁸⁴⁷ See CMM: Lez ak: hazer señas con la lengua sin hablar, para que entienda el amigo o la manceba, o para llamar a otro para que huya. / Leo kak: llama o resplandor de fuego.

Text 27 / pages 145 – 147 (Roys # XXV)

1. The words for cooling the water which comes from pox.

2. Erysipelas, I damn it.

3. The head of Itzam Cab⁸⁴⁸

4. is the symbol of the pot on my fire.

5. I stood over it.

6. Vagina of its mother on his penis.

7. However then it seems the liver of Itzam Cab

8. is the symbol of his hearth.

9. However then it seems the thigh bone of Itzam Cab

10. is the symbol of the wood on my fire,

11. I stood over making signs with its toungue it seems of Itzam Cab

12. which is the symbol of the flames of fire.

13. A three-year-old hoof it seems

14. is the symbol of the coals,

15. Then I trampled on the red firefly, the white firefly,

16. which are the symbol of the spark of the fire.

17. Three small heaps⁸⁴⁹ of sand it seems

18. are the symbol of its ashes.

19. The red bubul can,⁸⁵⁰ the white bubuy can⁸⁵¹

20. are the symbol of the smoke of a stick of wood.

21. What then it seems, oh!

22. With thirteen jugs it seems of my cold hail

23. I extinguished its force over the body of wood, the body of stone.

24. With thirteen jugs it seems of my cold water

25. I cooled its force over the body of wood, the body of stone.

⁸⁴⁸ "Lizard of the land". there are frequent references to this deity both in this text and in Text 37.

⁸⁴⁹ See CMM: Nicib: dormirar o dar cabeçadas de sueño. ¶ Item: monton pequeño de piedra, maiz, tierra, ettz.

⁸⁵⁰ RBM: Bubul can:: Bubul-can ("canopy-shoot"?). There is a cenote named Bubul (Roys, The Titles of Ebtun, pl. 1). Bub could mean "frog-spawn," and bul could mean "submerged." Bubul-ha is a beetle-like water insect. The syllable can is a frequent element in plant names. The bubul-can is cited in an incantation for cooling water on a fire.

⁸⁵¹ RBM: Bubuy can could well be a form of buy-can ("eye-film-shoot"). The buy-ak ("buy-vine") is a woody vine, the sap of which is a cure for eye complaints (Roys, Ethno-Botany, 219). The bubuy-can is cited in an incantation for cooling water on the fire.

Text 27 / pages 147 – 148

23. hetun bacin che oxlahhun ppul yn batil ha
24. tin tupci tin siscunci
25. hetun bacin che u tamnel bacin ytzam cab
26. u uases u cumil
27. hetun bacin che u pol bacin ytzam cab
28. u uayasba u koben
29. hetū bacin che u chac bacel ytzam cab
30. u uayasba u chel u siil
31. hetun bacin che / yak bacin ytzam cab
32. u uayasba yetel u kakil
33. hetū bacin che hunppis u ci
34. ca tin siscunah
35. he tun bacin che chacal sus
36. u uayasba u tanil
37. hetun bacin che hunppis u ci
38. ca tin siscuntah chacal cocay sacal cocay
39. hunuc can ahau
40. Amen

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Text 27 / pages 147 – 148 (Roys # XXV)

23. However then it seems with thirteen jugs of my hail storm
24. I extinguish it, I cool it.
25. However then it seems that the liver it seems of Itzam Cab
26. is the symbol of its pot.
27. However then it seems that the head of Itzam Cab
28. is the symbol of his hearth.
29. However then it seems that the thigh bone of Itzam Cab
30. is the symbol of the sticks of his firewood.
31. However then it seems that the tongue of Itzam Cab
32. is the symbol of its fire.
33. However then it seems with one measure is its wine
34. I cooled it.
35. However then it seems the red sand
36. is the symbol of its ashes.
37. However then it seems with one of its wine
38. I cooled the red firefly, the white firefly.
39. Hunuc Can Ahau.
40. Amen.

Text 28 / pages 148 – 149

1.

Sizcunah ha xan lae -

2.

oxlahun ppul tun yalil

3.

yn tan yol chac tulub / sayab yalil

4.

tin ñah oxlahun sutac tin sutci

5.

cen chacal ah culincul saca[l] ah culincul

6.

oxlahhun sutac tin sutci yicnal u chich tix bolom puc

7.

ca tin uensah yokol yax uinicil te yax uinicil tun likul ti can

8.

cante u ÷ulbal chacal mucab⁸⁵² sacal mucab

9.

oxlahun tzuc cac⁸⁵³ sacal mucab

10.

nacllic chac nacab tun sac nacab tun

11.

Amen /
- /149

/150

⁸⁵² The text reads **chacal chacal mucab**.

⁸⁵³ For this meaning of **cac** see JPP: Caac: que sea.

Text 28 / pages 148 – 149 (Roys # XXVI)

1.

Also for cooling water [from pox].⁸⁵⁴
2.

Thirteen jars of water
3.

from the middle of my red overflowing spring of water.
4.

I gave it thirteen turns when I turned it,
5.

I, the red-seated one, the white-seated one.
6.

Thirteen turns when I turned it in front of the maternal grandmother of Ix Bolon Puuc.⁸⁵⁵
7.

Then I put it to sleep over the first body of wood, the first body of stone from the sky.
8.

Four are the arbors of the red kiln, the white kiln.
9.

Thirteen would be the divisions of the white kiln.
10.

The red stone raiser, the white stone raiser rise up.⁸⁵⁶
11.

Amen.

⁸⁵⁴ See line 1 of the previous text which states what the water is from.

⁸⁵⁵ “She of the nine hills”. See the footnote to line 2.120 about **Ix Bolon Puuc**.

⁸⁵⁶ For this meaning of **nacab** see BMTV: Espaldar de asiento o de silla: v nacab pachil silla .l. v naceb pachil silla.

Text 29 / pages 150 – 151

- 1. V thanil kak nach [ch]e⁸⁵⁷ lae peəbal kak layli ha xane –
- 2. hun can ahau
- 3. tunx bacin bal
- 4. tux bacin oci tu uayasba a kak cech yax uinic c[h]e
- 5. u cum ix bolon puc
- 6. la oci tu uayasba u kobenil a kak cech yax uinici che
- 7. u chac bacel yx hun ytzam na
- 8. la oci tu uayasba u nach cheil a kak cech yax uinicil che
- 9. oxlahun tun munyal
- 10. tun bacin oci tu uayasba u buoil a kak / cech yax uinicil che /151
- 11. oxlahhun can
- 12. tunx bacin la oci tu uayasba yelet a kak cech yax uinicil che
- 13. u tunichil
- 14. tun bacin sayab oci tu uayasba u chucil a kak cex yax uinicil che
- 15. ox nicib sus
- 16. tunx bacin oci tu uayasba u tanil a kak cech yax uinicil che
- 17. sam tun bacin ueəcunnech xuu⁸⁵⁸ sayab
- 18. V. V. V. V. V.
- 19. tin ueəcunah chumuc a kak cech yax / uinicil che /152

⁸⁵⁷ The text reads **nach e**. See line 8 below for what probably should be the correct reading. See CMM: Nach.ah,ab: assir con los dientes fuertemente como haze el perro, hormiga, y llevar o traer assi asido.

⁸⁵⁸ Reading this as **xub**. See CMM: Xub: el vajo natural o la natura de qualquier bestia.

Text 29 / pages 150 – 151 (Roys # XXVII)

- 1. The words for the pox called biting wood, the black plague⁸⁵⁹ which always itches⁸⁶⁰ as well.
- 2. Hun Can Ahau.
- 3. Where it seems is the thing?
- 4. Where it seems did it enter into the symbol of your fire,⁸⁶¹ you, first body of wood?
- 5. The pot of Ix Bolon Puuc.⁸⁶²
- 6. It entered into the symbol of the hearth of your fire, you, first body of wood.
- 7. The thigh bone of Ix Hun Itzam Na.⁸⁶³
- 8. It entered into the symbol of the biting on wood of your fire, you, first body of wood.
- 9. Thirteen then are the layers of clouds.
- 10. Where it seems did it enter into the symbol of the smoke of the fire, you first body of wood.
- 11. Thirteen are the layers of heaven.
- 12. Where it seems did it enter into the symbol of the blaze of your fire, you, first body of wood.
- 13. The stones.
- 14. Where did the spring enter into the symbol of the charcoal of your fire, you, first body of wood.
- 15. Three small heaps of sand.
- 16. Where it seems did it entere into the symbol of the ashes of your fire, you, first body of wood.
- 17. Soon it seems I will set you firmly in the opening of the spring.
- 18. V. V. V. V. V.⁸⁶⁴
- 19. I set you firmly in the midst of your fire, you, first body of wood.

⁸⁵⁹ For this possible meaning see BMTV: Fuego, otro de color negro que, para acauarlos de matar, abre las carnes: ix ek peə kakil.

⁸⁶⁰ See BMTV: Raer como con escofina: haa.ah,ab.

⁸⁶¹ While sometimes it is possible to decide whether **kak** means “fire” or “pox”, in this case it seems to me that the word **kak** carries both meanings even though contextually “fire” is the appropriate translation.

⁸⁶² “She of the nine hills”. See the footnote to line 2.120 about **Ix Bolon Puuc**.

⁸⁶³ "Lady Supreme Itzam Na" On line 30.24 this deity is given without the feminin prefix **Ix**.

⁸⁶⁴ The purpose of these five V’s is unknown. Perhaps it is related to .U., the colonial way of writing the word for “moon”.

Text 29 / pages 152 – 153

20. chacal kax ek sacal kax ek

21. ekel [kax ek] kanal kax ek

22. tin ueɔcunah chumuc a kak cech yax uinicil che

23. sam tun bacin uluccen che

24. chacal ik sacal ik ekel ik kanal iken

25. tun bacin cen ti ulen hunac ah saten

26. tun bacin cen ti ulen che

27. chacal copo sacal copo ekel copo kanal copo

28. chacal chacah sacal chacah / ekel [chacah] kanal xkanan

29. chacal puc ak sacal puc ak ekel [puc ak] kanal puc ak

30. la tun bacin kamlahic a kak cech yax uinicil che

31. oxlahunppis tun bacin in sisil bat tin kamci a kinam

32. hek hunac ah kinam

33. fel u na ta uach

34. Amen -

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Text 29 / pages 152 – 153 (Roys # XXVII)

20. Red forest pond, white forest pond,

21. black [forest pond], yellow forest pond.⁸⁶⁵

22. I set [you] firmly in the midst of your fire, you, first body of wood.

23. Soon then it seems I will arrive. Oh!

24. I am the red wind, the white wind, the black wind.

25. Then it seems I arrive, I Hunac Ah Sat.⁸⁶⁶

26. Then it seems I arrive. Oh!

27. The red copo, the white copo, the black copo, the yellow copo,⁸⁶⁷

28. the red gumbolimbo, the white gumbolimbo, the black [gumbolimbo], the yellow ix kanan,⁸⁶⁸

29. the red puc ak, the white puc ak, the black [puc ak], the yellow puc ak.⁸⁶⁹

30. These, then it seems all receive your fire, you, first body of wood.

31. Thirteen then it seems are my cold hailstones when I receive your force.

32. This is Hunac Ah Kinam.⁸⁷⁰

33. Vagina of its mother on your penis.

34. Amen.

⁸⁶⁵ RBF: I have found the term kax-ek ("forest-pond") elsewhere only in Avendaño's account of his journey to Tayasal (P.A. Means, "History of the Spanish Conquest of Yucatan and of the Itzas," Papers of the Peabody Museum, VII, 159).

⁸⁶⁶ "Really lost one".

⁸⁶⁷ strangler fig, *Ficus cotinifolia* HBK.

⁸⁶⁸ *Hamelia patens* Jacq.

⁸⁶⁹ *Notoptera gaumeri* Greenman. / *Notoptera leptcephala* S.F. Blake.

⁸⁷⁰ "Great Causer of Pulsating Pain", "Infinitely Poisonous One", or perhaps "Infinitely Respected One."

Text 30 / pages 153 – 155

1. V thanil chuhul u peñil kak
2. nach che yokol cabil kak
3. chacah⁸⁷¹ u xiuil nabsabil
4. u sac heil yx cax ti ya yokol chuhlil lae –
5. hunuc can ahau⁸⁷² u kinil a sihic cech yax cabe / /154
6. chac petan kin a yum te ti cane
7. yx hanil ek a na te ti cane
8. ix ho chan ek a na te ti cane
9. ix pic tzab a na te ti cane
10. ix hun ti[pp] tzab a na te ti cane
11. bal tun bacin in uayasba
12. ca ualhen in tup a kinam
13. yaxhal chac tun bacin in uayasba
14. cat ualhen in tup a kinam
15. bal oc ta pol
16. holom kak oc ta pol
17. bal oc ta uich
18. kak oc ta uich
19. bal oc ta kab
20. kak oc ta kab
21. bal oc ta chochel
22. kakal cab⁸⁷³ oc ta chochel
23. bal oc / ta uoc⁸⁷⁴ /155
24. u chac bacel hun [i]tzam na oc ta uoc cech yax uinicil che
25. paklah sus⁸⁷⁵ u kaba
26. u binel bin yetun u na yx ppohal mum⁸⁷⁶
27. ti si[s]hi [u kinam]⁸⁷⁷
28. u binel bin yetun u na tix mukyah kutz⁸⁷⁸
29. ti sishi u kinam lae
30. Amen

⁸⁷¹ *Bursera simaruba* (L.) Sarg.

⁸⁷² Arz: Se nos recuerda que en una fecha 4 Ahau 8 Cumhu se originó la era maya.

⁸⁷³ See BMTV: Gusanos que relumbran de noche como luciérnagas: kak cab .l. kakal cab.

⁸⁷⁴ The word **uach** is crossed out.

⁸⁷⁵ "Stuck-together sand".

⁸⁷⁶ "She who is bent-over mud".

⁸⁷⁷ See the following pair of lines for justification of the additional material in brackets.

⁸⁷⁸ “She who consents to one being ruined by tobacco”. See BMTV: Consentir que otro sea ruin y sufrirlo: muk, mukyah .l. ilmah.

Text 30 / pages 153 – 155 (Roys # XXVIII)

1. The words for a burn caused by the black pkague.
2. Biting wood⁸⁷⁹ over the humor⁸⁸⁰ of the pox.
3. Gumbolimbo is the plant used to poultice it.
4. Egg white of a hen is to be anointed on the sore over the burn.
5. Hunuc Can Ahau was the day of your birth, you, verdigris.⁸⁸¹
6. The red round sun is your father there in the sky.
7. The sparkling star is your mother there in the sky.
8. The five snake stars⁸⁸² is your mother there in the sky.
9. The 8,000 rattle [stars] are your mother there in the sky.
10. The pulsating rattle [stars] are your mother there in the sky.
11. What, then, it seems is my symbol,
12. When I stand up I extinguish your pain.
13. Yaxal Chac, then, is my symbol,
14. Then I stand erect to extinguish your pain.
15. What enters into your head?
16. Holom kak⁸⁸³ enters your head.
17. What enters into your eye?
18. Pox enters your eye.
19. What enters your arm?
20. Pox enters your arm.
21. What enters your intestines?
22. Fireflies enters your bowels.
23. What enters your leg?
24. The thigh bone of Hun Itzam Na enters your leg, you, first body of wood.
25. Paklah Sus is his name.
26. He goes they say with his mother Ix Ppohal Mum
27. to aliviate the pain.
28. He goes they say with his mother Ix Mukyah Kutz
29. to aliviate the pain.
30. Amen.

⁸⁷⁹ As mentioned in the first line of the previous text, it appears that the term **nach che** is an alternative name for the black plague.

⁸⁸⁰ See CMM: Cabil: humor pegajoso como miel. ¶ cabil ça: puches con miel. ¶ cabil naranja: conserua de naranja. ¶ v cabil v pach am, ettz.: vn sudor o humor pegajoso como miel y ponçoñoso que tienen las arañas llamadas am con que dañan y aun matan, y assi otras sauandijas malas.

⁸⁸¹ See BMTV: Cardenillo, confición hecha de añir y tierra blanca: yax cab. ¶ Cardenillo para medeçinas: yayax çac.

⁸⁸² Alternatively: "five little stars". However, since the next two lines talk about **tzab** ("rattles"), by which I presume the Pleiades is meant, it is more probable that **chan** in this instance means "snake". Compare with the deity **Ix Ho ti Tzab** (3.10-11, 3.65, 3.91, 9.86, 17.9, 20.14).

⁸⁸³ Literally: “mud-wasp pox”. There is also an unidentified medicinal plant with this name.

Text 31 / pages 155 – 157

1. V thanil ticin kab tu cimpahal uinic

2. la ci ua bic cimpahalile –

3. hun ahau

4. yx ticin te⁸⁸⁴ yx ticin tun⁸⁸⁵

5. uet ulac bacin yn chacal chacah

6. uet ulic / bacin yn sacal chacah

7. uet ulic bacin yn chacal bul tub⁸⁸⁶ yn sacal bul tub

8. hunac ah ytzen bacin hūnac ah tzutzen bacin

9. la ba yn cuch

10. ca ti ulen yn pa a kinam yn uec a kinam

11. hunac ah ytzen bacin hunac ah tzutzen bacin

12. ix ticin te ix ticin tun

13. uet ulic bacin yn chacal copo yn sacal copo

14. uet ulic bacin yn chacal bul tub yn / sacal bul tub

15. hunac ah ytzen bacin

16. la ba yn cuch

17. cat ulen yn paa kiname yn uec a kinam

18. hunac ah ytzen bacin

19. yx ticin te yx ticin tun

20. Amen -

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⁸⁸⁴ Arz: Connota heridas del primer hombre.

⁸⁸⁵ Arz: Vide supra.

⁸⁸⁶ Arz: Flujo-de-saliva.

Text 31 / pages 155 – 157 (Roys # XXIX)

1. The words to dry the discharge of a person’s wound,

2. whatever the injury may be.

3. Hun Ahau.

4. Ix Ticin Te, Ix Ticin Tun.⁸⁸⁷

5. With me arrives it seems my red gumbolimbo.

6. With me arrives it seems my white gumbolimbo.

7. With me arrives it seems my red submerged saliva, my white submerged saliva.

8. I am Hunac Ah Itz it seems,⁸⁸⁸ I am Hunac Ah Tzutz it seems.⁸⁸⁹

9. This then is my burden.

10. When I arrive I break your power, I scatter your power.

11. I am Hunac Ah Itz it seems, I am Hunac Ah Tzutz it seems.

12. Ix Ticin Te, Ix Ticin Tun.

13. With me arrives it seems my red copo, my white copo.⁸⁹⁰

14. With me arrives it seems my red submerged saliva, my white submerged saliva.

15. I am Hunac Ah Itz it seems.

16. This then is my burden.

17. When I arrive I break your power, I scatter your power.

18. I am the Hunac Ah Itz it seems.

19. Ix Ticin Te, Ix Ticin Tun.

20. Amen.

⁸⁸⁷ Literally, “She the dry one of wood, she the dry one of stone”. This pair of dieties is mentioned only in this text and nowhere else in the known Mayan literature.

⁸⁸⁸ "Great Dew". On page 6r of Lizana (1633) Itzam Na supposedly said “**Itzen caan, itzen muyal**, que era decir ‘yo soy el rozío o sustancia del cielo y nubes.’”

⁸⁸⁹ "Great stancher".

⁸⁹⁰ strangler fig, *Ficus cotinifolia* HBK.

Text 32 / pages 157 – 160

1. V thanil u siyan am lae-
2. hunil am cabil am oxil am canil am
3. yax am te yax am tun
4. ox kin ba yanech tu chemil u cab ah uuc ti cab
5. tii tun bacin a chah u cabil a pach
6. can / kin yanech yalan u yam tunil

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7. u mukay a chich ti suhuy ix chel
8. chacal ix chel sacal ix chel
9. u uayasba u pach yax am te yax am tun
10. he tun bacin u suhuy puo⁸⁹¹ tun bacin
11. suhuy ix chel sacal ix chel chacal ix chel
12. la bacin u uayasba a uach
13. oxlahun uol u bon kuch
14. suhuy ix chel chacal yx chel sa/cal ix chel

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15. la tun bacin u uayasba a ka
16. sam tun bacin yn colob
17. sam tun bacin yn lukes
18. sam tun bacin yn chochob
19. fe luna ta uach
20. cech yax am te yax am tun
21. can heb⁸⁹² tun bacin yn ekel nok
22. la tun bacin tin zuoci
23. he tun bacin canlahhun ppul tun bacin in battil ha
24. oxlahun ppul in sissala
25. la tun bacin tin siscunci u kinam
26. yax / am te yax am tun
27. am am am am

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28. Amen

⁸⁹¹ Arz: El vocablo *puo* equivale a "aguja" y a "podre". El primer significado está relacionado con la diosa tejedora *Ix Chel* y el segundo, con la materia producida por la ponzoña de la tarántula.

⁸⁹² See CMM: Heb: pierna de manta o de pati texida.

Text 32 / pages 157 – 160 (Roys # XXX)

1. The words to bewitch a spider⁸⁹³
2. First spider, second spider, third spider, fourth spider.
3. First wooden spider, first stone spider.⁸⁹⁴
4. For three days you are like a trough of earth,⁸⁹⁵ Ah Uuc ti Cab.⁸⁹⁶
5. Then it seems you took the viscous poison from your back.
6. Four days were you beneath the garden-plot.⁸⁹⁷
7. The cochineal of your grandmother, the virgin Ix Chel,
8. Chacal Ix Chel, Sacal Ix Chel,
9. It is the symbol on the back of the first wooden spider, the first stone spider.
10. However then it seems this is the virgin needle
11. of the virgin Ix Chel, Sacal Ix Chel, Chacal Ix Chel.
12. This is the symbol of your stinger.
13. Thirteen balls of the dyed thread
14. of the virgin Ix Chel, Chacal Ix Chel, Sacal Ix Chel.
15. This then it seems is the symbol of your bile.
16. Soon then it seems I will snatch it.
17. Soon then it seems I will remove it.
18. Soon then it seems I will untie it.
19. Vagina of its mother on your penis,
20. you, first wooden spider, first stone spider.
21. I have then four blots of my black cloth.
22. Thus, then, I sucked it.
23. However then it seems these are my fourteen jars it seems of my hail storm,
24. thirteen jars of my cold water.
25. This then it seems I cool the pain
26. of the forst wooden spider, the first stone spider.
27. Spider, spider, spider, spider.
28. Amen.

⁸⁹³ See CMM: Çian: hechizo o encantamiento. ¶ A uohel ua v çian can, chuplal: sabes por ventura encantar o hechizar las culebras, mugeres. RBF: This incantation for the spider has already been published (Thompson, "The Moon Goddess in Central America," Carnegie Institution of Washington Publication 509, Contribution 29, 148.

⁸⁹⁴ The term **am tun** generally has an alternative meaning which does not apply here. However, it does seem to apply in line 6. See BMTV: Eras de güerta do ay ortalça: am tun .l. v muc cabil pakal.

⁸⁹⁵ While this is Roys' interpretation of the phrase **u chemil u cab** the word **chem** means principally "boat" and the word **cab** has a wide range of meanings: earth, world, town, bee, honey, fluid, force.

⁸⁹⁶ "lord seven on earth".

⁸⁹⁷ RBF: Am-tun can mean either "stone-spider" or "garden-plot."

Text 33 / pages 160 – 162

1. V thanil sinan tu chibal lae

2. chib chib bul moc a ne

3. ðacal moc a tan tulix mo a pol

4. pichin tech bin tu chi kaknab

5. ti bin lubech tu hol yuxi[ɭ]⁸⁹⁸

6. ti bin a çhah a yuxil kabi

7. pichintech bin yicnal sa[ɭ]ba yol⁸⁹⁹ tij chuuen

8. ti bin lubech ti sinan kabil⁹⁰⁰

9. ti a çhah a kaba / ti sinanili cech

10. feluna ta uach

11. u suhuy puð bin a chich

12. a çhah oc ta uach

13. u suhuy kak bin a chich

14. la bin oc t kinam ta uach

15. ti lahhan⁹⁰¹ u nek sisbic ta uach

16. picçhintech tan ku

17. la ti bin a çhah u ya mulil a pachi

18. pichintech bin tan yol che

19. ti bin ta çhah u yax chel[i]l a pachi a yax cheil naki

20. cech / fe luna ta uach

21. chib chib bul moc a ne

22. cech ix yal actun cech ix yal poxche

23. cech feluna ta uach

24. la bacam a uach

25. la bacam a sian tumen a na tu men a yum -

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⁸⁹⁸ Arz: Se establece una asociación entre la cosecha de frijoles o flores, hecha con los dedos índice y pulgar, y la manera de atrapar al alacrán.

⁸⁹⁹ The term **saba yol** in itself does not appear to have meaning. However, if the term was **salba yol** that would mean cautious. See CMM: Çal ba; /o/ çal ba ach: bien mandado, comedido, humilde, y seruicial. Arz: De ser el primer elemento una variante de *sappal*, podría traducirse *Saba Yol* como "El-desanimado".

⁹⁰⁰ Arz: Cfr. *Códice de Madrid*:39 y 44.

⁹⁰¹ See BMTV: Herir con la palma de la mano: lah.ah,ab .l. lahyah. ¶ Hirióme así en el rostro: v lahah in ich .l. v lalahah in ich. ¶ Herido assí: lahan ich .l. lalahan ich.

Text 33 / pages 160 – 162 (Roys # XXXI)

1. The words for the scorpion when it stings.

2. Sting, sting. Fully jointed is your tail.

3. Many jointed⁹⁰² is your breast like a dragonfly; macaw is your head.

4. You are hurled onto the seashore.

5. There they say you fell to the pit of the harvest.⁹⁰³

6. There you took your harvest.⁹⁰⁴

7. You are hurled next to the cautious producer.

8. There you fell with arms extended.

9. There you took your name of Scorpion.

10. Vagina of its mother on your penis.

11. The virgin needle they say is your grandmother

12. which you took to stick in your stinger.

13. Suhuy Kak⁹⁰⁵ they say is your grandmother.

14. Thus they say the pain enters into your stinger.

15. The vanilla bean struck your stinger.

16. You are hurled in front of god.

17. There you took the painful undulations of your back.

18. You are hurled into the middle of the forest.

19. There you took the soft tissue of your back, the soft tissue of your belly.

20. You, vagina of its mother on your penis.

21. Sting, sting. Fully jointed is your tail.

22. You, child of the cave, you, child of the watering trough.

23. You, vagina of its mother on your penis.⁹⁰⁶

24. Thus for sure is your penis.

25. Thus for sure is your lineage because of your mother, because of your father.

⁹⁰² See CMM: ðacal moc.t.: anudar vna cosa a otra.

⁹⁰³ Apparently a reference to a **chultun** which is a below-ground storage pit. See DMSF: Chultun; puuz cheen: aljibe donde (los indios) guardan maíz.

⁹⁰⁴ See CMM: Vx.ah,ub: coger los frisoles en las matas, y otras frutas y chile verde y flores con sus pe[ç]ones y el algodón con sus capullos. Vx kab.t.: coger assi estas cosas. ¶ vx kabte naranjas:

⁹⁰⁵ "Virgin fire", perhaps meaning newly-lit fire.

⁹⁰⁶ RBF: Maya, ach, which can mean either "sting" or "male genitals"; hence the following reference to lineage (sian).

Text 34 / pages 162 – 164

1. x nok ti co kakal nok lae
2. x hetun bacin chee tech
3. tun bacin cech chacal bik sacal uik ekel uik kanal uik
4. sam tun bacin a ppel tu pucsikal
5. chacal chulul⁹⁰⁷chacal toncuy⁹⁰⁸ chac / tok uil /163
6. chacal ix ek hub⁹⁰⁹ chacal yx kan poc⁹¹⁰ chacal ix ma lau
7. tech⁹¹¹ tun bacin cha u pucsikal uile
8. bax chibalnici
9. chacal puo
10. bax u uayasba
11. u kab a chi
12. sacal hol chacal hol sacal hol⁹¹²
13. chacal kakal nok cech nabal bacte noke
14. max tun a na macx a yum ca siheche
15. x hun tah oib⁹¹³ x hũ tah nok⁹¹⁴
16. sam tun a oib chacal lum
17. tab ta chah / heb uchic a oib chacal cheb /164
18. tij ta chah yetun luum tij chuen
19. la ta oibtabci u le chacal ta oi
20. chacal chacah [chacal] habin⁹¹⁵ chacal yax cab⁹¹⁶
21. la ta oibtabci u le chacal chacah
22. chac tan chahun chac tan colonte
23. la ti chuuci tu pucsikal uil
24. la tin chopaytici chac tan uakeh
25. uatal in cah in chab u kakil
26. tin keelci tu pucsikal uil
27. tu co yax uinicil te yax / uin[i]cil tun /165

⁹⁰⁷ Arz: *Apoplanesia paniculata* Presl. *Apoplanesia reticulata* Presl.

⁹⁰⁸ Arz: *Pithecellobium ligustrinum* Klotzch.

⁹⁰⁹ Arz: *Zea mays* L. (var)

⁹¹⁰ Arz: Probablemente se trata de *Kan pocolche*: *Duranta repens* L. Arz: Planta no identificada.

⁹¹¹ Arz: Planta no identificada

⁹¹² Arz: *Hampea trilobata* Standley. *Hibiscus clypeatus* L.

⁹¹³ Arz: La curación refiere a la escritura jeroglífica.

⁹¹⁴ This deity pair is given on line 11.8, but instead of **nok** reads **uoh**. However, since **oib** and **uoo** are alternative words for "writing", it would seem that the reading on line 34.15 is in error..

⁹¹⁵ Arz: *Piscidia communis* (Blake) Harms. *Piscidia piscipula* (L) Sarg.

⁹¹⁶ Arz: Probablemente por el significado similar a *yaaxche*, se refiera a este árbol: *Ceiba pentandra* (L.) Gaertn.

Text 34 / pages 162 – 164 (Roys # XXXII)

1. A worm in the tooth, a firefly larva thus.⁹¹⁷
2. However it seems oh you,
3. then it seems are my red breath, my white breath, my black breath, my yellow breath.
4. Soon then you will scratch the heart
5. of the red chulul, the red heartwood of habim, the red tok uil,
6. the red ek hu[le]b, the red kan poc[ol che], the red ix ma lau.⁹¹⁸
7. You, then, it seems take the heart of the sustenance.⁹¹⁹
8. What was painful?
9. A red needle.
10. What is its symbol?
11. The saliva of your mouth.
12. White hibiscus, red hibiscus, white hibiscus,
13. you are a red firefly, a bone-massaging worm.
14. Who, then, was your mother, who was your father when you were born?
15. Ix Hun Tah Oib, Ix Hun Tah Uooh.⁹²⁰
16. Soon then you will paint red earth.
17. Where did you get it so that you could paint with a red brush?
18. There you got it from the earth where it was produced.⁹²¹
19. There you painted the leaf of the red ta oi,⁹²²
20. the red gumbolimbo, the red habim, the red yax cab.⁹²³
21. There you painted the leaf of the red gumbolimbo.
22. The red breasted woodpecker, the red breasted woodpecker⁹²⁴
23. were seized there in the heart of the sustenance.
24. There I dragged along the red-breasted uakeh.
25. I stand ready to take his fire.
26. I roast him in the heart of the sustenance,
27. in the tooth of the first body of wood, the first body of stone.⁹²⁵

⁹¹⁷ See BMTV: Gusanos que relumbran de noche como luciérnagas: kak cab .l. kakal cab.

⁹¹⁸ The trees named **tok uil**, **ek huleb**, and **ma lau** are unidentified. RBF: The hard wood of these trees is likened to the hardness of the tooth.

⁹¹⁹ As mentioned in Text 10, line 180, the word **uil** / **uuil** has the meaning of “corn” and “food in general”.

⁹²⁰ "Lady singularly strong writing, lady singularly strong heiroglyph".

⁹²¹ See CMM: Ah chuen: artifice oficial de algun arte.

⁹²² *Hippocratea celastroides*, H. B. et K.

⁹²³ This would seem to be a plant name. As pointed out by Arzapalo, perhaps **yax che** (ceiba) is meant. For **yax cab** see BMTV: Cardenillo, confición hecha de añir y tierra blanca: yax cab.

⁹²⁴ Two varieties of woodpeckers are mentioned here: **chahum** (*Melanerpes dubius*, Cabot) and **colomte** (*Ceophloeus scapularis*, Vigors).

⁹²⁵ RBF: Here again the wooden and stone man appear to represent the patient.

Text 34 / pages 165 – 167

28. chacal uik sacal uik ekel uik kanal uik
29. bax cheil u che
30. chacal chacah sacal chacah ekel chacah kanal chacah
31. bal bacin che u chichil
32. chacal colonte sacal colonte ekel colonte kanal colonte
33. la bacin u chichil
34. la ba tij can techlic yn chacal xamach tun yn sacal xamach [tun]
35. yn ekel [xamach tun yn] kanal xamach tun
36. ca tin kelah a uich
37. cech chacal uik / sacal uik ekel uik kanal uik /166
38. picchin tech bin ichil chacal tok sacal tok
39. ekel [tok] kanal tok
40. picchin tech bin ichil chacal hub sacal hub
41. ekel [hub ka]nal hub
42. can techlic yn chacal toncuy [yn] sacal toncuy
43. yn ekel [toncuy yn] kanal toncuy
44. yn keelci a uich a chi
45. can techlic yn chacal xamach yn [sacal xamach
46. yn] ekel [xamach yn] kanal xamach
47. can tech[lic] / yn chacal x kan kilis che⁹²⁶ /167
48. la tah kakil tin kelci a uich
49. ca tin kelheche co
50. fe luna ta uach
51. coe co co co

⁹²⁶ Arz: *Chlorophora tinctoria* (L.) Gaudich.

Text 34 / pages 165 – 167 (Roys # XXXII)

28. Red breath, white breath, black breath, yellow breath.
29. What tree is his tree?
30. The red gumbolimbo, the white gumbolimbo, the black gumbolimbo, the yellow gumbolimbo.
31. What it seems are his birds?
32. The red woodpecker, the white woodpecker, the black woodpecker, the yellow woodpecker.
33. These it seems are his birds.⁹²⁷
34. Thus I firmly place my red stone comal, my white stone comal,
35. my black stone comal, my yellow stone comal on the trivet.
36. Then I roasted your face,
37. you, my red breath, my white breath, my black breath, my yellow breath.
38. I hurl you they say into the red flint, the white flint,
39. the black, the yellow flint.
40. I hurl you into the red conch, the white conch,
41. the black, the yellow conch.⁹²⁸
42. I firmly place my red heartwood of habim, my white heartwood of habim,
43. my black heartwood of habim, my yellow heartwood of habim under the trivet.
44. I roast your face, your mouth.
45. I firmly place my red comal, my white comal,
46. my black comal, my yellow comal on the trivet.
47. I firmly place my red kan kilis che under the trivet.⁹²⁹
48. Such is the fierce fire in which I roast your face.
49. Then I roast you, tooth.
50. Vagina of your mother on your penis.
51. Tooth, tooth, tooth, tooth!

⁹²⁷ RBF: I infer that the worm is to be extracted from the tooth, just as the woodpecker extracts the worm from a tree.

⁹²⁸ RBF: The flint and the conch are compared with the hard tooth.

⁹²⁹ *Acacia farnesiana* (L.)

Text 35 / pages 167 – 169

1. lay xan nok ti co xan lae
2. hun can ahau
3. ten chub a chuc
4. sam bacin sihic chacben nok, akab no[k]
5. yx hũ peo kin nok kakal noke ahal nok sibis nok
6. ten c lub a chu
7. booh booh ti copo booh boh ti tzalam⁹³⁰
8. boo boh [ti] yaxnic⁹³¹ booh boh / tijx kulin che /168
9. booh boh⁹³² tix kan toppol can
10. booh booh ti chacah⁹³³
11. hayci u binel bin yilabal bin
12. tumen chacal chahun chacal colonte
13. la bacin c[h]ijc[h]ee tan tzatza
14. la bin yilabal bin tumen uah⁹³⁴ ah ek u ne
15. yilabal bin tumen ah tan xot
16. u kuchul bin tan kukmel yaxche
17. u chicil bin ti cha [x]ohoma[l]⁹³⁵
18. ma bin kuchi ma bin naccij
19. u chicil tun bin ti ak/lis bul /169
20. la bin kuchci la bin a naci
21. la tun bakob che
22. u chopaytabal bin tumen uilob
23. can kin bin cu sut
24. same ti kax tu tzuc uil
25. ti bin kaxi tu yol uil

⁹³⁰ **Copo:** *Ficus cotinifolia*, H.B.K. **Tzalam:** *Lysiloma bahamensis*, Benth.

⁹³¹ **Yax nic:** *Vitex Gaumeri*, Greenm. **Kulim che:** *Astronium graveolens* Jacq.

⁹³² While the CMM gives the following: Boh boh: cosa flaca., it is more probable that the meaning of **boh boh** here is related to this CMM entry: Boh: golpear en cosas huecas o que suena assi. ¶ bohox maqcab.

⁹³³ **Kan toppol che:** unidentified. **Chacah:** *Bursera simaruba* (L.)

⁹³⁴ See CMM: Uah: la vida encierta manera. ¶ manaan vah chich tu kab ah on: no tiene vida el paxaro en llegando a manos del que tira con cerebatana, mueren todos a quien tira.

⁹³⁵ At this point it appears that the scribe is having difficulty reading the text he was transcribing. Perhaps the missing letters are those as shown in the brackets. See CMM: Xohomal: carcoma que come la madera y el maiz, frisoles, dientes.

Text 35 / pages 167 – 169 (Roys # XXXIII)

1. This is also for a worm in the tooth.
2. Hun Can Ahau.
3. I shut your mouth.
4. Soon it seems a corn borer,⁹³⁶ night worm,
5. ix hun peo kin larva, firefly larva, awakening worm, clothing grub will be born.⁹³⁷
6. I shut your mouth
7. Strike the copo with a resounding sound, strike the tzalam with a resounding sound,
8. strike thc yax nic with a resounding sound, strike the kulim che with a resounding sound,
9. strike the kan toppol can with a resounding sound,
10. strike the gumbolimbo with a resounding sound.
11. They go spreading out they say, they are seen they say.
12. by the red woodpecker, the red woodpecker.⁹³⁸
13. Such it seems are the birds which hassle them.
14. This they say is seen they say by the mannar of living of the ek u ne.⁹³⁹
15. This is seen they say by the ah tan xot.⁹⁴⁰
16. They arrive in the midst of the new foliage of the ceiba.
17. The sign they say is it leaves the wormy teeth.
18. It would not arrive, it would not ascend,
19. The sign then they say is the pole bean.⁹⁴¹
20. Thus it would arrive, thus it would ascend.
21. These, then, are the bound faggots
22. to be dragged in they say because of sustenance.
23. In four days they say he returns.
24. Soon it will be bound by the silk of the corn tassle.⁹⁴²
25. Then they say it is bound to the center of sustenance.

⁹³⁶ See BMTV: Gusano de maíz, que lo destruye todo: chacben nok.

⁹³⁷ See TIC: Polilla: zibiz nok.

⁹³⁸ Two varieties of woodpeckers are mentioned here: **chahum** (*Melanerpes dubius*, Cabot) and **colomte** (*Ceophloeus scapularis*, Vigors).

⁹³⁹ RBF: It is hard to tell what part the ek-u-ne-snake plays here. Since it is reported to eat small birds, it may be watching the woodpeckers, for it is quite a large snake. But possible the snake might be feeling a relationship with the worm that the bird is eating.

⁹⁴⁰ Perhaps another variety of snake.

⁹⁴¹ See CMM: Akliz: cosa de naturaleza o propiedad de bexucos o mimbres, llamados ak, que se va enredando y asiendo como ellos.

⁹⁴² See BMTV: Barbas de maqorca de maíz: tzuc. ¶ Las primeras que le salen: v hun tzuc nal.

Text 35 / pages 169 – 172

26. uakeh uakeh bal uakeh cit bal uakeh yum

27. uake[h] uakeh u munal uil u munal uah

28. maci chee cij u thanynte tin pucsikale

29. bala xoteex to ppeleex to can maxcuneex to

30. ma uenci ma coylaci u cool al u col / chab

31. untzil untzil uakeh uakeh hae

32. ci u binel bin u nacal ti caan yicnal u yum

33. oxlahun eolic bin suhuy coot

34. ca bin u hol xux tah

35. ti bin maci u lobhal tu uich

36. u pulul bin tu oot yol hub yicnal yx hub tun ahau

37. can techlic tun bacin yn chacal xamach

38. tin kelci same tun bacin

39. in keleb chacal / uik sacal uik ekel [uik] kanal uik

40. pay tun bacin yn cah yn chacal toncuy [yn] sacal toncuy⁹⁴³

41. la tun ba tah kakil

42. tin kelci chacal uik sacal uik

43. bax bax yaban

44. chacal chacah chacal kutz sacal kutz

45. la u na

46. same ulcen cen a yum cech ix chac koh

47. ten bin chicech ten bin chic u pach a xau hun ahau

48. ten c lub a chu tancaze

49. yax uec tij [te] yax uec ti tun⁹⁴⁴

50. hunuc can ahau sihci / chabtabci tumen u na tumen u yum

51. tij kin colop u uich kin

52. ten c lub a chuc tancaze

53. u ooc tun helelae

/170

/171

/172

⁹⁴³ Arz: *Pithecellobium ligustrinum* Klotzch.

⁹⁴⁴ It feels like the word **te** is missing. Other examples of **te / tun**: **Ix Kan Kinib Te, Ix Kan Kinib Tun, uinicil te, uinicil tun.**

Text 35 / pages 169 – 172 (Roys # XXXIII)

26. Uakeh, uakeh!⁹⁴⁵ What is uakeh’s father? What is uakeh’s father?⁹⁴⁶

27. Uakeh, uakeh! The unripe sustenance, the softened tortillas.

28. Perhaps its words are not pleasing to my heart.

29. What do ye still cut? [What] do ye still scratch? [What] do ye still mangle?

30. He does not sleep, he does not curl up, the demented child of a woman, the demented creation.

31. Untzil, untzil, uakeh, uakeh water.⁹⁴⁷

32. Joyfully he goes they say to ascend to heaven to be with his father.

33. Firmly⁹⁴⁸ set would be the virgin red eagle.⁹⁴⁹

34. Then he goes to the entrance to the wasps' nest.

35. There they say perhaps is evil in his eyes.

36. He is thrown they say to be crammed in a conch shell which is the place of Ix Hub Tun Ahau.⁹⁵⁰

37. I firmly place then it seems my red comal on the trivet.

38. I will roast him soon then it seems.

39. I will roast my red breath, my white breath, my black breath, my yellow breath.

40. I will lure to me my red heartwood of habim, my white heartwood of habim.

41. This then is to kindle the fire,

42. I roast my red breath, my white breath.

43. What is his bush?

44. The red gumbolimbo, the red tobacco, the white tobacco.

45. This was his mother,

46. Soon I will arrive, I who are your father, you who are the great mask.

47. I will bite you; I will bite the back of your claw, Hun Ahau.

48. I shut your mouth, seizure.

49. Yax Uec Ti Te, Yax Uec Ti Tun.⁹⁵¹

50. Hunuc Can Ahau was born, was created by his mother, by his father

51. on the day of Colop U Uich Kin.

52. I shut your mouth, seizure.

53. That’s it for today.

⁹⁴⁵ An unidentified raptor. See footnote to line 23.26.

⁹⁴⁶ Two different words for “father” are used here: **cit** and **yum**.

⁹⁴⁷ This is a line of unknown meaning.

⁹⁴⁸ Various numbers, especially **oxlahun** (thirteen) are used as intensifiers.

⁹⁴⁹ See CMM: Coot: aguila bermeja.

⁹⁵⁰ "Lady Conch Shell".

⁹⁵¹ "First scatterer of wood, first scatterer of stone". Roys translates this as " First scattered there, first scattered then!"

Text 36 / pages 172 – 173

1. V thanil chac nich max⁹⁵² lae

2. chacal olom kik tix chacal bac

3. ua to ti chac tan uakeh chac pipi can sac pipi can⁹⁵³

4. la bayili yalcab u kikel ti cab

5. teni bacin u nupptanba bacin u kakil

6. cech ix ekel olom kike chacal olom kike

7. kanal olom kik / sacal olom kik⁹⁵⁴ /173

8. cech ek pipi can chac pipi can [kan pipi can] sac pipi can

9. la bacin u uayasba ca tin tupah u kakil

10. tin pay yah hunac ah ueneli

11. coten yx hay coten yx muo

12. bal tun bacin u hel u tas u uay

13. u yax taz u ne kubul

14. tin aaah u helint u taz u uay

15. in payic hunac ah ueneli

16. yn luksic hunac ah chibale

17. coten yx nic coten yx hay

18. coten yx muo coten yx lam

19. coten yx nat coten yx nok

20. hunuc can ahau / /174

⁹⁵² *Tournefortia volubilis*, L. It is unclear why the name of the plant which cures the malady **chac nich** is given here rather than just the name of the malady itself.

⁹⁵³ Roys equates this as being equivalent to the **pic can**, or as given in the CMM, **pican**: Pican: vnas chinchas grandes que dizen pican reziamente a las culebras. He goes on to identify it as *Magazoma elephas* (elephant beetle).

⁹⁵⁴ Note the different order in calling out the world direction colors here and in the following line. It is unclear whether this was intentional or not.

Text 36 / pages 172 – 173 (Roys # XXXIV)

1. The words for infamed gums.⁹⁵⁵

2. Red clotted blood on the thigh bone,

3. or even on the red-breasted uakeh, the red elephant beetle, the white elephant beetle.

4. The blood flows continually onto the ground.

5. It seems that I join the pox one to the other.

6. You, black clotted blood, red clotted blood,

7. yellow clotted blood, white clotted blood.

8. You, black elephant beetle, red elephant beetle, yellow elephant beetle, white elephant beetle.

9. Such is their symbol when I extinguished its pox.

10. I call on Hunac Ah Uenel.⁹⁵⁶

11. Come, laying down; come, closing the eyes.

12. What, then, is the change of the bed sheets?

13. His first bed sheet is the oriole's tail.⁹⁵⁷

14. I gave the change of its bed sheets.

15. I call the Hunac Ah Uenel.

16. I remove Hunac Ah Chibal.⁹⁵⁸

17. Come, nodding; come, laying down;

18. come, closing the eyes; come, sinking;

19. come, reason; come, snoring.

20. Hunuc Can Ahau.

⁹⁵⁵ Literally: "red monkey-gums". See BELSM: Mal de boca, dientes, enzias: Chac nich. Y es pestilencia.

⁹⁵⁶ "Great Sleeper". See lines 12.56, 12.69, 13.46, 13.52 for other mentions of **Hunac Ah Uenel**. Also, note the similarity of context.

⁹⁵⁷ **Kubul**: *Icterus auratus*.

⁹⁵⁸ "Great Biter".

Text 37 / pages 174 – 176

1. V peɔil ybin lae⁹⁵⁹
2. hetun ta nupptun top tzilil⁹⁶⁰
3. max tun bacin u cool cit be u cool akabe
4. yx hun ɔit balche tun bacin u cool cit u cool akabe
5. can chelic⁹⁶¹ tun bacin yn chacal toncuy⁹⁶² [in zacal toncuy
6. in ekel toncuy in kanal toncuy]
7. la tun bacin tin taccah yalan u homtanil ytzam cab
8. can chelic tun bacin yn met u met yit yn cat xani / /175
9. hunac pecni hunac chibalni
10. ci picchin tun bacin tu ɔulbal ti yacantun tumen u na
11. tu chũ bin kinim
12. can kin bin chellan tu chun kinib ti ba
13. tu chah u kinami
14. picchin bin tu chun chacal chi ti ba
15. tu chah u kinnan⁹⁶³ xani
16. picchin tun bacin
17. yicnal u yum chacal ku sinic⁹⁶⁴ [sacal ku sinic
18. ekel ku sinic kanal ku sinic]
19. ti bin tu chah u chibali
20. bal tun bacin u uayasba u cabil yn ci chacal choc / uah cab⁹⁶⁵ /176
21. u uayasba u cabil yn ci chac bolay
22. tux bacin in uayasba cat ualhen yn tac kab te u homtanil ytzam cab
23. yx oxlahun tzuzech tun bacin
24. taba cech muc[b]il kutze
25. tech tun bacin u cool cite u cool akabe
26. sam tun bacin chib hun yah ual uinicob hun yah ual anomobe

⁹⁵⁹ RBF: Among people of Maya stock in Chiapas at the present time a normal birth is attended by the husband and a midwife. In case of the retention of the placenta, a "man who knows" is called in. In addition to his manipulations he "combats" the powers of death and causes them to flee (C. Guiteras Holmes, "La magia en la crisis del embarazo y parto en los actuales grupos mayances de Chiapas," Estudios de cultura Maya, I, 164-65.

⁹⁶⁰ **Top tzilil** seems to imply the act of violating virginity. See CMM: Ah top chun: sodomita, cigarçon. / Tzil.ah,ib: corromper doncella. ¶ v tzilah bin v çuhuyil:

⁹⁶¹ See BMTV: Echada cosa y tendida así: chelic .l. chelan. ¶ Siempre te estás echado: bayli a chelic

⁹⁶² The number 4 is used to indicate that the following is to be given.

⁹⁶³ Two or three letters are crossed out after **kin**.

⁹⁶⁴ Again the number 4 is used to indicate that the following is to be given.

⁹⁶⁵ Most probably **chacal chuuah cab** is meant. See BMTV: Abejas siluestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab.

Text 37 / pages 174 – 176 (Roys # XXXV)

1. The snare for the placenta.
2. However, your pounding violates virginity.
3. Who, then, it seems is the demented father,⁹⁶⁶ the demented darkness?
4. Ix Hun ɔit Balche⁹⁶⁷ then it seems is the demented father, the demented darkness.
5. Well laid out is my red heartwood of habim, my white heartwood of habim,
6. my black heartwood of habim, my yellow heartwood of habim.
7. Thus then it seems I placed it beneath the entrails of Itzam Cab.
8. Well laid out is my round stand⁹⁶⁸, the stand for the bottom of my jar also.
9. Great movement, great pain!
10. Now he is hurled into his arbor, into his stone hut by his mother,
11. at the base they say of the kinim.⁹⁶⁹
12. Four days they say he lay at the base of the kinim⁹⁷⁰ by himself.
13. He took its power.⁹⁷¹
14. He is hurled down they say at the base of the chacal chi⁹⁷² by itself.
15. He took its power also.
16. He is hurled down then it seems
17. next to his lord Chacal Ku Sinic, Sacal Ku Sinic,
18. Ekel Ku Sinic, Kanal Ku Sinic.⁹⁷³
19. Then they say he took hold of the pain.
20. What then is the symbol of the liquid of my wine Chacal Chuuah Cab?
21. The symbol of the liquid of my wine is Chac Bolay.⁹⁷⁴
22. Where is my symbol when I arise to stick my hand into the entrails of Itzam Cab?
23. You are thirteen bowels then it seems.
24. Where are you buried tobacco.
25. You then it seems are the demented father, the demented darkness.
26. Soon then it seems you will bite Hun Yah Ual Uinicooob, Hun Yah Ual Anomoob.⁹⁷⁵

⁹⁶⁶ RBF: The word cit ("sire") has survived only in the terms citbil, applied to God the Father, and ix cit, "paternal aunt."

⁹⁶⁷ "Lady one stick of balche". RBF: Maya, ix hun-dzit-balche, possibly a proper name. There is a well-known town in Campeche named Dzitbalche.

⁹⁶⁸ See CMM: Met: ruedo, rodete, o rodilla sobre que se asienta cualquier vasija.

⁹⁶⁹ Some of the suggested identifications: *Spondias mombin* L./ *Ceiba schottii* Britten / an unspeified palm tree.

⁹⁷⁰ Note that here the name of this tree is written **kinib** which appears to be an alternative name for this plant.

⁹⁷¹ RBF: Kinib ("heater") and kinim (a fruit tree) seem to be merely puns on kinam ("force" or "pain").

⁹⁷² nancen, *Byrsonima crassifolia* (L.) DC.

⁹⁷³ "god ant" or "nest ant". See BMTV: Hormiga: çinic. ¶ Hormiga con alas: xiknal çinic. ¶ Otras, negras: ku çinic.

⁹⁷⁴ See CMM: Chac bolay: tigre vermejo y brauo.

⁹⁷⁵ See CMM: Anom: el primar hombre, adan. RBF: Here, perhaps, the placenta may be personified and considered to be an enemy of the foetus. I take the name Anom to mean humanity in general.

Text 37 / pages 177 – 181

27. satal sat bin can satal sat yan bin luum / tiob⁹⁷⁶ /177
 28. hun yah ual uinicob hun yah ual anomobe
 29. oxlahun tzuzech tun bacin
 30. taba cech hunac ah kiname cech hunac ah chibale
 31. ca tin picchintah ychil u homtanil ytzam cabe
 32. oxlahun tzuzech
 33. taba cech chacal kanale sacal kanale
 34. oxlahun tzuzech
 35. taba cech chacal ah chuc tie sacal ah chuc tie cech ah chuc uke
 36. cech chacal tup chace sacal tup chacce / /178
 37. sam tun bacin a chib hun yah ual uinicob
 38. cech hunac ah kiname cech hunac ah chibale
 39. hek satal sat yan can satal sat yan luum
 40. tu uich hun yah ual uinicob
 41. sam tun bacin hunnac hun pic tix uoh xani
 42. sam tun bacin hunnac tij pap xani tu hol ytzam caba
 43. oxlahun chacat tun bacin sayab
 44. in yumtanma chacal culub tun / bacin⁹⁷⁷ /179
 45. yn uayasba yn culic xan
 46. yan bin u mutil tumen u na tumen u yum
 47. chacal tacay bin u chichil u mutil
 48. can tahlic⁹⁷⁸ tun bacin in kak
 49. cat emen cenx kak tan mucuy⁹⁷⁹
 50. sam tun bacin yn cumcint can yah ual kak⁹⁸⁰
 51. yalan u homtanil ytzam cab xani
 52. oxlahun tzuzech
 53. taba tun bacin cech x muc[b]il kutz
 54. cech tin picchintah ychil u homtanil ytzam cab
 55. yn hek chacal yam sacal yam u uayas/ba /180
 56. yan yn culic yan yn ci chetun top tun tzilil -
 57. Amen -

⁹⁷⁶ See BMTV: Atinar y ir a tino, o a ciegas y a tientas: çatal çat benel.

⁹⁷⁷ See CMM: Cul tunich: estatua o ymagen de piedra.

⁹⁷⁸ The text reads **tah lic**. For the verb root **tah** see CMM: Tahçah .l. taheçah: hender o rajar.

⁹⁷⁹ Turtledove: *Columbigallina rufipennis*, Bonaparte.

⁹⁸⁰ "forceful enemy of pox". See Glossary.

Text 37 / pages 177 – 181 (Roys # XXXV)

27. Blindly they go to heaven, blindly they go to earth,
 28. Hun Yah Ual Uinicoob, Hun Yah Ual Anomoob.
 29. You are thirteen bowels then it seems.
 30. Where are you Hunac Ah Kinam, Hunac Ah Chibal.⁹⁸¹
 31. Then I hurl you into the entrails of Itzam Cab.⁹⁸²
 32. You are thirteen bowels.
 33. Where are you red kanal, white kanal?
 34. You are thirteen bowels.
 35. Where are you red apprehender, white apprehender, you catcher of lice,⁹⁸³
 36. you red tup chac, white tup chac.
 37. Soon then it seems you will bite Hun Yah Ual Uinicoob,
 38. you Hunac Ah Kinam, you, Hunac Ah Chibal.
 39. Thus blindly they are in heaven, blindly they are on earth,
 40. in front of Hun Yah Ual Uinicoob.
 41. Soon then it seems there will be Hunac Hun Pic Ti Uoh⁹⁸⁴ also.
 42. Soon then it seems there will be Hunac Ti Pap⁹⁸⁵ on the head of Itzam Cab.
 43. A great crossing of the spring.
 44. I respect the red idol it seems,
 45. my symbol which I seated also.
 46. This they say is his bird of omen because of his mother, because of his father.
 47. The red tyrant would be his bird, his bird of omen.
 48. Well split is the wood of my fire,
 49. When I descend what about the fire-colored turtledove?
 50. Soon then it seems I will set Can Yah Ual Kak
 51. beneath the entrails of Itzam Cab also.
 52. You are thirteen bowels.
 53. Where then it seems are you buried tobacco.
 54. I hurl you into the entrails of Itzam Cab.
 55. I open my red furrow. my white furrow which are its symbol.
 56. I have to seat it, I have to violate its virginity really well.
 57. Amen.

⁹⁸¹ "Great Causer of Pulsating Pain", "Great Causer of Pain". The difference between **kinam** and **chibal** as related to "pain" is that **kinam** is a pulsating pain.

⁹⁸² RBF: Casting the placenta into the bowels of Itzam-cab may well mean burying it in the earth. Today it is customary to bury the placenta under the hearthstones (Robert Redfield and Alfonso Villa R., Chan Kom, a Maya Village, 359).

⁹⁸³ For **ah chuc uk** see DMM: Despiojar: chuc uk.

⁹⁸⁴ RBF: Hun-pic-ti-uoh, see Glossary of Proper Names. Here is a possible indication that the unidentified uooh may be a bird, albeit a fabulous one, but its identity remains doubtful.

⁹⁸⁵ "Great Brown Jay"

Text 38 / pages 180 – 183

1. V thanil u siscunabal pib lae
2. sam tun ualac cen yokol chacal petay
3. sam tun ualac cen yokol sacal petay
4. sam tun ualac cen yokol ekel petay
5. sam tun ualac cen yokol kanal petay
6. oxlahun ppul bacin yn ðonotil ha
7. oxlahun ppis yn / batil ha oc ti zintunil⁹⁸⁶

/181
8. same tun ualac cen tu pach chac munyal yk
9. same tun ualac cen tu uich sac munyal yk
10. same tun ualac cen tu uich ek munyal yk
11. same tun ualac cen tu uich kan munyal yk
12. sam tun bacin yn chochob chacal peet
13. [same tun bacin in chochob zacal pet]
14. same tun bacin yn chochob ekel peet
15. same tun bacin yn chochob kanal pet
16. hunac ah chochen
17. sam tun bacin yn chochob / kanal anicab⁹⁸⁷

/182
18. sam tun bacin yn chochob ekel cibix⁹⁸⁸
19. sam tun bacin yn chochob chacal ðoy sacal ðoy⁹⁸⁹
20. sam tun bacin in chochob chacal chunup⁹⁹⁰
21. hunac ah chochen bacin cen tij ualhi
22. hunac ah ppalen bacin cen tij ualhi
23. sam yn chochob sacal chuuen che
24. sam yn chochob sacal kab
25. sam yn chochob chacal boken ha
26. col pay tun bacin / yn cah tix um xuchit

/183
27. ppa a chi ytzam he tun tzilil
28. Amen

⁹⁸⁶ See BMTV: Baño que dan a los enfermos, mui caliente, para que suden, puniendolos junto a una piedra mui caliente: çimtun. ¶ Entra en un baño así, y estarás bueno: ocen ti çimtun, ca hauac a chapahal.

⁹⁸⁷ Perhaps *Cydista spp.*

⁹⁸⁸ Perhaps *Dalbergia glabra* (Mill.)

⁹⁸⁹ RBM: ðoy ("weak," "overcome"). Cited in incantations for cooling a pit-oven and for an obstruction of the breathing passages (MS pp. 182, 195). Apparently a shurb or vine.

⁹⁹⁰ *Clusia flava* Jacq.

Text 38 / pages 180 – 183 (Roys # XXXVI)

1. The words for cooling a fire pit oven
2. Soon then I will stand above the red circular thing;⁹⁹¹
3. soon then I will stand above the white circular thing;
4. soon then I will stand above the black circular thing;
5. soon then I will stand above the yellow circular thing.
6. Thirteen jars it seems are of my cenote-water.
7. Thirteen is my hail storm which enters into the sweat bath.
8. Soon then I will stand behind the red cloud-wind;
9. soon then I will stand in the face of the white cloud-wind;
10. soon then I will stand in the face of the black cloud-wind;
11. soon then I will stand in the face of the yellow cloud-wind.⁹⁹²
12. Soon then it seems I will untie the red circle;⁹⁹³
13. soon then it seems I will untie the black circle;
14. soon then it seems I will untie the black circle;
15. soon then it seems I will untie the yellow circle.
16. I am Hunac Ah Choch.⁹⁹⁴
17. Soon then it seems I will untie the yellow anicab;
18. soon then it seems I will untie the black cibix;
19. soon then it seems I will untie the red ðoy, the white ðoy;
20. soon then it seems I will untie the red chunup.
21. I am Hunac Ah Choch it seems when I stand up.
22. I am Hunac Ah Ppal⁹⁹⁵ it seems when I stand up.
23. Soon I will untie the white rough-cut board.
24. Soon I will untie the white branch.
25. Soon I will untie the red stirred-up water.
26. Then it seems I will bring forth the unopened xuchit flower.⁹⁹⁶
27. Open your mouth itzam-lizard;⁹⁹⁷ open your virginity.⁹⁹⁸
28. Amen.

⁹⁹¹ RBF: From the context I would take the "circular thing" (petay) to mean the pit-oven. The modern pit-oven, however, is described as a shallow rectangular excavation (Redfield and Villa, Chan Kom, a Maya Village, 41).

⁹⁹² RBF: The "cloud-wind" would seem to refer to the steam or smoke from the pit-oven.

⁹⁹³ RBF: The red, black, and yellow circles might refer to the live coals, the black ashes, and some yellow burned earth in the pit-oven.

⁹⁹⁴ "Great untier".

⁹⁹⁵ "Great unraveler".

⁹⁹⁶ See DMM: Flor sin abrir: umul um; hun tuliz. / BMTV: Orejuelas para chocolate: xuchit. See glossary.

⁹⁹⁷ See BMTV: Lagartos, como iguanas de tierra y agua: ytzam.

⁹⁹⁸ For this meaning of the word **tzilil** see CMM: Tzil.ah,ib: corromper doncella. ¶ v tzilah bin v çuhuyil:

Text 39 / pages 183 – 185

1. V sihil tok
2. can kin cu zut hek tun u na
3. yalech bacin yx u sik tok
4. ten c lub [a] chunute cech ton cex chacal bacabe
5. he ti kin ti akab cex cantul ti bacab
6. he tun bacin cin can uuo tu nak can
7. ten c lub a chun ceex ku ceex bacab
8. chab tex yutzil mehene
9. utzi uile ca ix u natab cuxanilon / /184
10. kameex chab
11. yemel tun u chab ti cab chim tok⁹⁹⁹
12. bici¹⁰⁰⁰ mai ua alan uol mai tin natah a kuilex xan
13. lay uile ten c lub a chun tex cex bacabe
14. yn chab bici cex ku cex [bacabe]
15. yn chab mani manbal ta cibah tij ti mani xan
16. ma ua alan uol tex ti hun lukul
17. bic tun be alan uol tex tu oi uol¹⁰⁰¹
18. can kin cu sut tan yol ha
19. bala u coil yix mehen bak a uich / /185
20. hun ahau hi u kinil
21. hek u tal cijcij u can cucut
22. hex yicnal u na cex u canil chab
23. sam yn kamab u kinam cex cantul ti ku cex cantul tij bacabe
24. sam yn pokol pokte sam yn pitzil pitzte
25. cex cantul ti ku cex cantul ti bacab
26. cantultuba ca sihsabi bici
27. mac u che
28. chacal x tok aban u oolub tok
29. cex cantul ti ku cex cantul ti bacab
30. cantuloob tuba kuob

⁹⁹⁹ *Krugiodendron ferreum* (Vahl.): ironwood.

¹⁰⁰⁰ The word **bici**, given here and in lines 14, 17 (as **bic**) and 24 has a range of meanings from an interrogative “how” to an imperative “watch out”. See for examples CMM: Bici; bici cen; bici che:] hola; oyes; hao. Es particula del que llama y responde. / BMTV: Cómo? o ¿de qué manera?: bic, bicx .I. bici o ¿cómo es eso?, preguntando lo que no se entendió: bic ba than?

¹⁰⁰¹ See JPP: Oi ol, oi oltah: imaginar.

Text 39 / pages 183 – 185 (Roys # XXXVII)

1. The birth of the flint
2. In four days it returns then to its mother.
3. You are her child it seems, small fragments of flint.
4. I shut your mouth, you the penis, ye red Bacabs,
5. whether by day or by night, ye four Bacabs.
6. However it seems that I am the four folds to heaven.¹⁰⁰²
7. I shut your mouth ye gods, ye Bacabs,
8. I create ye worthy sons.¹⁰⁰³
9. It would be good that he understand that we are alive.
10. Receive ye the creation.
11. Creation comes down onto the earth of ironwood.
12. How then did I not trust, I did not understand your divinity also.
13. For this I shut your mouths, ye Bacabs.
14. I created it. Watch out ye gods, ye Bacabs.
15. I created it. It passed for nothing, what you permit, there it passed also.
16. Didn't I trust you always?
17. How then did I trust you in my imagination.
18. In four days it returns in the middle of the water.
19. So what is the lewdness of the small piece of flesh in your eye?
20. Hun Ahau was its day.¹⁰⁰⁴
21. Here it comes happily in its strong body.
22. Ye is next to its mother, ye of heavenly creation.
23. Soon I will receive its force, ye Cantul Ti Ku, ye Cantul Ti Bacab.
24. Soon I will bat the ball, soon I will play ball.¹⁰⁰⁵
25. Ye Cantul Ti Ku, ye Cantul Ti Bacab.
26. you were four in one when you were born. Take care.
27. Who is his tree?
28. The red tok aban, the oolub tok.¹⁰⁰⁶
29. Ye Cantul Ti Ku, ye Cantul Ti Bacab.
30. They are four in one gods.

¹⁰⁰² See CMM: Uuo: las rayas de las manos o pies. / Nak caan: el cielo o capa que dezimos del cielo, lo que parece que se ve del cielo.

¹⁰⁰³ RBF: Possibly the small piece of flint which is chipped into a tool is considered a "son" (mehen) of one of the Bacabs, but it is hard to see why the latter should be cursed. Later the reciter seems to claim to be the creator.

¹⁰⁰⁴ RBF: Since the flint comes from beneath the earth, it is logical that 1 Ahau should be its day.

¹⁰⁰⁵ Two different terms for “playing ball” are used here.

¹⁰⁰⁶ **tok aban**: reported both as *Trixis radialis* (L.), Kuntze and *Eupatorium odoratum*, L. **oolub tok**: pom pom orchid tree, *Bauhinia divaricata*, L.

Text 39 / pages 185 – 188

31. hun ahau bin u kinil
32. cex can/tul tij ku cex cantul ti bacab /186
33. sam yn kamab u kinam
34. canppeltuba yn chacalba
35. cex cantul ti ku cex cantul ti bacabe
36. sam tun ualac cen yn tec ɔute¹⁰⁰⁷
37. yn kam u kinam
38. he tun bacin cen ti ualhi yn kamab u kinam chacal chim tok
39. sam yn kamab u kinam sacal ɔulub tok
40. sam yn kamab u kinam ekel ɔulub tok aban
41. cex ku cex bacabe / /187
42. sam yn kam u kinam chacal chuc tok
43. [sam yn kam u kinam] sacal chuc tok
44. sam yn kam u kinam ekel chuc tok
45. sam yn kam u kinam kanal chuc tok
46. sam chabac u kinam cex ku cex bacab
47. bal u uayasba
48. chacal pepen sacal pepen ekel pepen kanal pepen u uayasba
49. he tun bacin cantuba
50. sam tun ualac cen
51. hek u kam u chi ti chacal pakam
52. sam u kam u chi ti cha/cal chacah /188
53. sam u kam u chi ti chacal copo
54. lay chac tan zicil u uayasba cex ku cex bacab
55. [cex] sacal tan sicil cex ekel tan sicil cex kanal tan sicil
56. cex cantul ti ku cex cantul ti bacab
57. bici max tah chabi ti sihie cex cantul tij bacabe
58. sam yn kam u kinam hun ahau
59. hi u kinil sihci cex ku cex bacab
60. hun ahau u sian / tok hunuc can ahau akabe /197¹⁰⁰⁸

¹⁰⁰⁷ While the word ɔut / ɔuut mainly means “to suck” it also means “to smoke a cigar”. See BMTV: Chupar algo comoquiera: ɔuut.ah.ub. ¶ Reçiamente chupa el mosquito: hach ya v ɔuut kaxol. ¶ Venga un cañuto de tabaco que yo chupe: tac chamal in ɔuutub.

¹⁰⁰⁸ Following Roys’ lead, it appears that the following two pages were misplaced in transcription.

Text 39 / pages 185 – 188 (Roys # XXXVII)

31. Hun Ahau they say is its day,
32. ye Cantul Ti Ku, ye Cantul Ti Bacab.
33. Soon I will receive its power.
34. As four in one I colored myself red
35. ye Cantul Ti Ku, ye Cantul Ti Bacab.
36. Soon then I will stand up to have a quick smoke.
37. I receive its power.
38. But then I stood up to receive the power of the red chim tok.
39. Soon I will receive the power of the white ɔulub tok.
40. Soon I will receive the power of the black ɔulub tok,
41. ye gods, ye Bacabs.
42. Soon I will receive the power of the red chuc tok.
43. Soon I will receive the power the white chuc tok.
44. Soon I will receive the power of the black chuc tok.
45. Soon I will receive the power of the yellow chuc tok.
46. Soon its power will be taken, ye gods, ye Bacabs.
47. What is its symbol?
48. The red butterfly, the white butterfly, the black butterfly, the yellow butterfly are its symbols.¹⁰⁰⁹
49. These then it seems become four in one.
50. Soon then I will stand up.
51. Then he breakfasts on red pakam.
52. Soon after he will breakfast on red gumbolimbo.
53. Soon after he will breakfast on red copo.
54. The red-bellied squash seed is its symbol, ye gods, ye Bacabs.
55. ye white bellied squash seed, ye black bellied squash seed, ye yellow bellied squash seed,
56. ye Cantul Ti Ku, ye Cantul Ti Bacab.
57. Watch out. Who created him at birth, ye Cantul Ti Bacab.
58. Soon I will receive the power of Hun Ahau.
59. It was the day when you were born, ye gods, ye Bacabs.
60. On Hun Ahau was the birth¹⁰¹⁰ of the flint of Hunuc Can Ahau at night.

¹⁰⁰⁹ This association of the flint with the butterfly reminds us of the Itz-papalotl (“obsidian butterfly”), an insect monster of Mexican mythology. Seler (Gesammelte Abhandlungen zur amerikanischen Sprach-und Akerthumskunde, IV, 717, 727) sees the butterfly as a star deity portrayed in two of the Maya codices (Madrid Codex, pp. 8, 55; Paris Codex, p. 24). In the Chumayel manuscript we find the butterfly associated with human slaughter (Roys, The Book of Chilam Balam of Chumayel, 103); and the Motul Dictionary gives it as the name of a dance. For the Itz-papalotl see also Thompson, Maya Hieroglyphic Writing: An Introduction, 85.

¹⁰¹⁰ Roys believes that pages 197 and 198 were misplaced and should be inserted here.

Text 39 / pages 197 – 198 / 189

61. sam tun bacin yn kamab be chee sacal pepen chacal pepen

62. bal tun bacin yn uayasba

63. tij chucech sac ɔulub tok aban sacal tok aban

64. cech sacal pepen chacal pepen

65. bal tun bacin u uayasba u kax u tokil

66. sac lucum can

67. bal tun bacin u uayasba

68. chac lucum can

69. bal tun bacin yn halal yax kam

70. lay tun bacin u uayasba yn halal

71. bal tun bacin [u uayasba] u chuchteil¹⁰¹¹

72. u na/tab yn x bolon puc u uayasba u chuchteil

73. bal tun bacin u uayasba u tab yn chulul

74. sac lucum can u uayasba u tab yn chulul

75. [bal tun bacin u uayasba u chulul]¹⁰¹²

76. cac[l]am¹⁰¹³ can bacin yn chululil

77. bal tun bacin u uayasba yn sinci u chululil

78. macal¹⁰¹⁴ sin ni ni ni tzi[n] ni ni ni tzin

79. bal tun bacin yn uayasba

80. sacal bab hay tij luum chacal bacab

81. bal tun bacin yn uayasba che

82. sac ɔulub tok chac ɔulub tok lae

83. u uayas/ba tin peɔci

84. sam baca uilab yn talel

85. ma a uilic yn lukul

86. sam tun bacin emec yitz sacal kik che chacal kik che

87. Amen

/198

/189

¹⁰¹¹ See DMM: Chuch:: Bastidor: xim che; ximib che; chuch.

¹⁰¹² This question is missing from the text.

¹⁰¹³ The text reads **cac yam**.

¹⁰¹⁴ While today the word **macal** is usually applied to old-world tubers, originally it meant some unidentified plant. See BMTV: Rayces de cañas, sabrosas de comer: macal. Note that this entry states that **macal** is the root of cane / reed / rush. That would seem to rule out any of the broad-leafed tubers which produce edible tubers. Further, various varieties of rushes were used in weaving an assortment of utilitarian items. Perhaps one of the sources of bowstring material came from **macal** cane.

Text 39 / pages 197 – 198 / 189 (Roys # XXXVII)

61. Soon then I will receive the white butterfly, the red butterfly.

62. What then is the symbol?

63. There I captured you white ɔulub tok aban, white tok aban,

64. you white butterfly, red butterfly.

65. What then is the symbol of the binding for the flint point?

66. The white earthworm.

67. What then is the symbol?

68. The red earthworm.

69. What then it seems is my arrow which was first recieved?

70. This, then, is the symbol of my arrow.

71. What then is [the symbol] of its wooden warping-frame?

72. The tongs of my Ix Bolon Puuc¹⁰¹⁵ are the symbol of its warping-frame.

73. What then it seems is the symbol of the bowstring of my bow?

74. The earthworm is the symbol of the bowstring of my bow.

75. What then it seems is the symbol of my bow?

76. A curved snake is its bow.

77. What then it seems is the symbol of the stringing my bow?

78. Macal. Sin-ni-ni-ni, tzin-ni-ni-ni, tzin.¹⁰¹⁶

79. What then it seems is my symbol?

80. The white raceme¹⁰¹⁷ laid out on the ground of the red Bacab.

81. What then it seems is my symbol, oh?

82. The white ɔulub tok, the red ɔulub tok,

83. are my symbols with which I am conjuring.

84. Soon it seems you will see my coming;

85. you do not see me going.

86. Soon then it seems the resin of the white rubber tree, the red rubber tree will flow down.¹⁰¹⁸

87. Amen.

¹⁰¹⁵ See the footnote to line 2.120 about **Ix Bolon Puuc**. Oddly enough, Roys states the following here: RBF: I can make nothing of the reference to Ix Bolon-puc.

¹⁰¹⁶ The sound of the bowstring vibrating.

¹⁰¹⁷ While Roys translates **bab** as “frog” there are other possibilities. See for example CMM: Ah bab: especie de sapos grandes. / Bab: hojas de palmas que parecen remos. / Bab: las cuchillas de las alas de las aues que son aquellas largas. / Bab: razimo en general. ¶ razimo de vuas, cocos, cocoyoles, y plantanos o algodon y de vainillas, de frijoles. ¶ v bab vuas, v bab cocos, ettz. ¶ v bab tanam: los razimos de algodon. / Bab: remo y remar. ¶ v babil chem: el remo del baxel. ¶ babtex a chem: remad vuestro baxel. ¶ Item: bracear los que andan, y alear los peces y aues. RBF: Boys impersonating frogs take a part in the modern rain-making ceremonies (Redfield and Villa, Chan Kom, a Maya Village, 142, pl. 13).

¹⁰¹⁸ RBF: I can only surmise that the kik-che (rubber tree: *Castilla elastica*, Cerv.) is cited because its sap was employed in attaching the flint point to the arrow-shaft, although I do not know that it was so used.

Text 40 / pages 189 – 193

1. V thanil kal cab lae
2. chacal ytzam kan ta¹⁰¹⁹ te no
3. oxlahun yal yn chacal chulul
4. tin maci yn pach pach can lakin
5. sacal ytzam kan ta te no
6. oxlahun yal yn sacal chulul
7. tin maci yn pach pach can xaman
8. ekel ytzam kan ta te no
9. oxlahun yal yn ekel chu/lul /190
10. tin maci yn pach pach can chikin
11. kanal ytzam kan ta te no
12. oxlahun yal yn kanal chulul
13. tin maci yn pach pach can nohol
14. chacal ytzam kan ta te no
15. oxlahun yal yn chacal chaltun
16. tin maci yn pach pach can lakin
17. sacal ytzam kan ta te no
18. oxlahun yal yn sacal chaltun
19. tin maci yn pach pach can xamā
20. ekel ytzam kan ta te no
21. oxlahun yal yn ekel chaltun / /191
22. tin maci yn pach pach can chikin
23. kanal ytzam kan ta te no
24. oxlahun yal yn kanal chaltun
25. tin maci yn pach pach can nohol
26. chacal ytzam kan ta te no
27. oxlahun yal yn chacal kaknab
28. tin maci [i]n pach pach can lakin
29. sacal ytzam kan ta te no
30. oxlahun yal yn sacal kaknab
31. [tin maci in]¹⁰²⁰ pach pach can xaman
32. ekel itzam kan ta te no / /192
33. oxlahun yal yn ekel kaknab
34. tin maci [i]n pach pach can chikin

¹⁰¹⁹ See TIC: Cámaras con alguna sangre: kan ta.

¹⁰²⁰ Marginal note with the letters **tin ma**.

Text 40 / pages 189 – 193 (Roys # XXXVIII)

1. The words for the blockage of liquid.
2. Red Itzam Kan Ta Te No.¹⁰²¹
3. There are thirteen layers to my red bow¹⁰²²
4. with which I guard the eastern sky.
5. White Itzam Kan Ta Te No.
6. There are thirteen layers to my white bow
7. with which I guard the northern sky.
8. Black Itzam Kan Ta Te No.
9. There are thirteen layers to my black bow
10. with which I guard the western sky.
11. Yellow Itzam Kan Ta Te No.
12. There are thirteen layers to my yellow bow
13. with which I guard the southern sky.
14. Red Itzam Kan Ta Te No.
15. There are thirteen layers to my red bedrock
16. with which I guard the eastern sky.
17. White Itzam Kan Ta Te No.
18. There are thirteen layers to my red bedrock
19. with which I guard the nothern sky.
20. Black Itzam Kan Ta Te No.
21. There are thirteen layers to my red bedrock
22. with which I guard the western sky.
23. Yellow Itzam Kan Ta Te No.
24. There are thirteen layers to my red bedrock
25. with which I guard the southern sky.
26. Red Itzam Kan Ta Te No.
27. There are thirteen layers to my red sea
28. with which I guard the eastern sky.
29. White Itzam Kan Ta Te No.
30. There are thirteen layers to my white sea
31. with which I guard the northern sky.
32. Black Itzam Kan Ta Te No.
33. There are thirteen layers to my black sea
34. with which I guard the western sky.

¹⁰²¹ **Itzam Kan Ta Te No**: Both the meaning and the deity represented by it are unknown. See the Glossary for further comments.

¹⁰²² RBF: Chulul usually means either "bow" or the tree of that name, but here the context indicates plainly that the word is derived from chul ("to drip"). The usual word for gutter is chul-ha ("water-drip").

Text 40 / pages 192 – 194

35. kanal ytzam kan ta te no
36. oxlahun yal yn kanal kaknab
37. tin maci yn pach pach can nohol
38. chacal ytzam kan ta te no
39. oxlahun yal yn chacal yk
40. tin maci yn pach pach can lakin
41. sacal ytzam kan ta te no
42. oxlahun yal yn sacal yk
43. tin maci yn pach pach can xaman
44. ekel ytzam kan ta te no / /193
45. oxlahun yal yn ekel yk
46. tin maci yn pach pach can chikin
47. kanal ytzam kan ta te no
48. oxlahun yal yn kanal yk
49. tin maci yn pach pach can nohol
50. chacal ytzam kan ta te no
51. oxlahun yal yn chacal kan
52. [tin maci in pach pach can lakin]
53. chacal leon kanal leon ekel leon sacal leon
54. ti[n] maci yn pach tan yol can
55. hay cab ca u cab¹⁰²³
56. oxlahun ti cinen cen ti ualhi chacal chulul
57. tin maci [in pach] tan / yol metnal yokol uinicil te uinicil tun /194
58. max kali tij max tij kal a yum
59. tin paci be a al
60. tunx ten bacin a than chacal ahau sacal ahau
61. ekel ahau kanal ahau
62. u xotol tun bacin che u ta cal¹⁰²⁴
63. tunx bacin sahom tu chie
64. chac ya ppen kik tu chi
65. Amen -

¹⁰²³ See BMTV: Destruirse el mundo o acauarse: hayal cab. ¶ Destruición así: hay cabal .l. hay cabil.

¹⁰²⁴ See CMM: Ta cal; ta cale; tin cal; tu cal; tu calob: a tu gusto, a vuestro gusto, al mio, al de aquel o aquellos; y es de cosas que se beuen.

Text 40 / pages 192 – 194 (Roys # XXXVIII)

35. Yellow Itzam Kan Ta Te No.
36. There are thirteen layers to my yellow sea
37. with which I guard the southern sky.
38. Red Itzam Kan Ta Te No.
39. There are thirteen layers to my red wind
40. with which I guard the eastern sky.
41. White Itzam Kan Ta Te No.
42. There are thirteen layers to my white wind
43. with which I guard the northern sky.
44. Black Itzam Kan Ta Te No.
45. There are thirteen layers to my black wind
46. with which I guard the western sky.
47. Yellow Itzam Kan Ta Te No.
48. There are thirteen layers to my yellow wind
49. with which I guard the southern sky.
50. Red Itzam Kan Ta Te No.
51. There are thirteen layers to my red web
52. with which I guard the eastern sky.
53. The red spider, the yellow spider, the black spider, the white spider,
54. with which I guard the heart of the sky.
55. Destruction of the land happens to the land.
56. Thirteen times I was hurt when I set up the red bow,¹⁰²⁵
57. with which I guard the middle of the underworld over the body of wood, the body of stone.¹⁰²⁶
58. Who was detained there? Who detained your father?
59. I requited your child.
60. Where would I better address them, Chacal Ahau, Sacal Ahau,
61. Ekel Ahau, Kanal Ahau.¹⁰²⁷
62. He cut it then it seems oh to its liking.
63. Where it seems is its throat then?¹⁰²⁸
64. Very painfull excessive blood in its mouth.
65. Amen.

¹⁰²⁵ Depending on whether the text should be read **ticinen** instead of **ti cinen** this line could be translated as "I was very dry when I set up the red bow".

¹⁰²⁶ RBF: Here, I infer, the reciter means that he is protecting his patient, symbolized by the wooden and stone man, from dying and going to Metnal.

¹⁰²⁷ "Red ruler, white ruler, black ruler, yellow ruler."

¹⁰²⁸ For **sahom** see DSFM: Zahomal; cal; koch: garganta o garguero. For this meaning of **tu chi** see CMM: Tu chij: entonçes o quando.

Text 41 / pages 194 – 196

1. kal cab xan

2. mac yk¹⁰²⁹ kal ik canal cabal tij uayoob

3. xanab panio kax nak mascab ppoc u sian pay /

4. layi [ti] cocinech layi ti kaliech

5. yax kak buo oc ta uich

6. ca coylahech ca a chuyech ta seyan¹⁰³⁰

7. u lubul yn than ti yuyum acan

8. yn yumtic ix oxlahunppel tuba bub tun uitz¹⁰³¹

9. yn heocunt yokol uey ulal

10. yn heocun yokol ah uinclis sip

11. yn heocun yokol boboch ex

12. oxlahun than tix heceb tun

13. ca tin hom kaxhech ti suhuy tzotz¹⁰³² ti suhuy cibix

14. tij suhuy ooy [ti] suhuy tab can

15. yx chac anicab yx kaxab yuc

16. tin / kaxciech

17. bla bax chuylicech u suhuy hohol kuch bacin yx hob hol¹⁰³³

18. bax oc tu xichil u pach¹⁰³⁴ u kasul chabe

19. u suhuy bi ix hob hol oc tu xichil u pach oayental

/195
- /196

¹⁰²⁹ See TIC: Ahogar tapando los respiraderos: mac ik. For an alternative see BMTV: Conjurar los tiempos y bientos al uso antiguo: tzac kin .l. mac ik.

¹⁰³⁰ See CMM: Çe: mal tratar con golpes, coçes, açotes. ¶ baci a çeex a lak: no mal trateis a vuestro proximo. ¶ çean: cosa que esta assi mal tratada. ¶ çeyabal: ser assi mal tratado.

¹⁰³¹ RBM: Bub tun uitz ("canopy-stone-hill"?). Only doubtfully a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 195)

¹⁰³² While normally meaning "hair", since the following items in this list are plants, some of which are vine-like, most probably what is meant here is **tzotz cab**, a common ground creeper of the genus *Ipomoea*, perhaps the species *Ipomoea purpurea*.

¹⁰³³ **Hool**: *Hampea integerrima*.

¹⁰³⁴ See BMTV: Nerbio del hombre, o de animal: xich. ¶ Los nerbios de mis manos: v xichil in kab. However, today **xich** also includes such hard parts of meat such as tendons.

Text 41 / pages 194 – 196 (Roys # XXXIX)

1. For the blockage of liquid also.

2. Suffocation, the blockage of air above, below beds,

3. shoes, handkerchiefs, belts, metal cups,¹⁰³⁵ hats: the incantation to beckon it.

4. It continually chokes you,¹⁰³⁶ it continually obstructs you,

5. [like] the smoke from a fire made of green wood in your eyes.

6. Then you curl up, then you are suspended as they mistreat you.

7. My words fall on the yuyum acan.

8. I shake the thirteen-in-one bub tun uitz.¹⁰³⁷

9. I firmly set it upon the street walker.¹⁰³⁸

10. I firmly set it upon the painted body¹⁰³⁹ of the sinner.

11. I firmly set it upon the boboch ruffian.¹⁰⁴⁰

12. Thirteen are the words for the stepping stone.¹⁰⁴¹

13. Then I tie you down¹⁰⁴² with virgin tzotz, with virgin cibix,

14. with virgin ooy, with virgin tab can,

15. with chac anicab, with kaxab yuc.¹⁰⁴³

16. I bind you.

17. So with what are you suspended? With the virgin slippery spun thread of carded hibiscus it seems.

18. What enters into the nerves of the back of the malignant creation?

19. The virgin carded fiber of hibiscus enters into the nerves of his back, it presses against it.
- ¹⁰³⁵ For this reading see CMM: Mazcab: hierro de cualquier suerte que sea, o metal, como no sea oro ni plata. ¶ y tambien cualquier instrumento o vasija de hierro.
- ¹⁰³⁶ See CMM: Coc: asma. However, for an alternative translation see BMTV: Enloqueser a otro: coocinah .l. cooyah ol. ¶ No enloquescas a tus hijos: ma a coocinic a mehenob ta banba haõice.
- ¹⁰³⁷ Both **yuyum acan** and **bub tun uitz** are unregistered. Roys thinks tthat they are both plant names, but so far there is nothing to confirm this supposition. See the Glossary for further discussion.
- ¹⁰³⁸ As a guess, **uey ulal** is composed of these two parts: DMM: Mangebã con quien se peca: vey; tzub. / Guesped que es reõiuido: hula. RBF: I can find no meaning for ueyulal.
- ¹⁰³⁹ See CMM: Uinciliz: figura pintada o debuxada al biuo o al natural, que pareçe estar biua.
- ¹⁰⁴⁰ The only vocabulary which mentions **boboch** is the JPP: Boboch: un animal fabuloso. The name is perhaps a composite name composed of **bob** (an unidentified wildcat) and **och** (oppossum). For this meaning of **ex** see CMM: Ah ex: el que tiene calzon de vellaco refino.
- ¹⁰⁴¹ This reading is based on the only example of the word **heceb** in the vocabularies. See BMTV: Estribo de silla de montar: hekeb oc .l. heceb oc. ¶ Vengan mis estribos: tac in heceb oc.
- ¹⁰⁴² For an alternative reading see DMM: Desmontar: chacben.t.; hom kax.t.; pa kax.t.
- ¹⁰⁴³ Of the six plants listed here from which cordage is made the following are known species: **cibix**: *Dalbergia cibix* / **tab can**: *Cissus sp.* / **chac anicab**: *Cydista aequinoctialis* / **kaxab yuc**: *Galactia striata*.
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Text 41 / pages 196 – 200

20. bax oc tu mehen xichil u pucsikal tac tu yoc tu kabob

21. bala bax oc tu pucsikale u ca cob hob hol

22. u oi kin lubic ti chul uay pach chul uay tan

23. heolic chul uay tan culic /

24. chac ahau te canal chac ahau te cabal

25. bla bax yn uayasba ca ualhen tu bel hom bac

26. tu bel hom tzekel bace

27. tan sasil ti akab kakken cabal bucen canal

28. ca ualhen tu tan u col chab u col mehen

29. bla max a yum che

30. bla ton a yum u cool mehen

31. uah a muk che

32. hun kin ca ppelen cab

33. hun akab ca kasic a yum che

34. tu uuccul kin tu uuccul akab ca nu[pp] tancabnahoon ti ye¹⁰⁴⁵/en /200

35. bla pak ten u kasul chab u kasul akabe

36. max ti kaliech che

37. hun mac canal hun mac cabal¹⁰⁴⁶

38. tin maciech a uikal tu macapil¹⁰⁴⁷ lum as

39. tin sincabtah ta tan a pakticen
- 2044

¹⁰⁴⁴ As noted on line 60 of Text 39, the leaf with pages 197 and 198 appears to be transposed and in this transcription these pages are given beginning with Text 39, line 61. There are two sets of the symbol ≡, one above the other, after the word **culic** which seems to indicate that the scribe noticed this problem.

¹⁰⁴⁵ For this meaning of **ye** see CMM: Ye: tambien significa mostrar o poner delante o presentar y ofrecer algo o ponerlo delante.

¹⁰⁴⁶ See CMM: Hun mac .l. humac: lleno. Vt: Hun maci vinic ti be; humaci vinic ti yotoch ku: lleno esta de gente el camino y llena la yglesia.

¹⁰⁴⁷ The word **macap** has yet to be found in any dictionary, but Roys consistently translates it as “pith” in the *Ethno-Botany* and the *Ritual of the Bacabs*. Grammatically speaking, it must be some part of the plant.

Text 41 / pages 196 – 200 (Roys # XXXIX)

20. What enters into the small nerves of his heart, extending to his leg, to his arm?

21. So what enters to his heart? The genitiles¹⁰⁴⁸ of carded hibiscus.

22. The burning sensation of sun falls down to burn here behind, to burn here in front.

23. The burn is firmly established in front of where is seated

24. Chac Ahau there in heaven, Chac Ahau here on earth.

25. So what was my symbol when I stood on the road of the dark valley of bone,

26. on the road of the dark valley of skull bones?¹⁰⁴⁹

27. My fire below, smoke above lights the night.

28. Then I stood in front of the demented creation, the demented begotten.

29. So who was your father?

30. So, the penis of your father is the demented begotten.

31. Tortilla is your strength.

32. For one day I scratched the earth.

33. For one night you disobeyed your father, oh.

34. On the seventh day, on the seventh night then we meet outside where you showed it to me.

35. So you join me, malignant creation, malignant darkness.

36. Who blocked you? Oh,

37. In all of heaven, all over the earth

38. I stopped your breathing with the pith of lum as¹⁰⁵⁰

39. when I spread it on your breast, when you were joined to me.

¹⁰⁴⁸ See BMTV: Vergüenças de varón o muger: bakel, heh, caa cobol, v cap oc, kaçal.

¹⁰⁴⁹ See BMTV: Barranco obscuro y hondo: hom. RBF: I can interpret the road of fallen bones and skulls only as the path to Metnal, the realm of the dead, which is frequently symbolized in the Maya picture-manuscripts by skulls and cross-bones. The reciter is guarding his patient from taking that road.

¹⁰⁵⁰ Apparently some sort of pithy plant. See EBM: Macap lum. Prescribed in the Maya text as a remedy for yellow fever

Text 41 / pages 200 – 203

40. bla bax tzayi ta uikal u kasul chabe

41. bla bax tzayi ta uoc

42. chacal luum luk tzayi tamuk che

43. bla bax a uayasba ca tin heocunhech

44. ca tin culinhech / ta cuntan chuen

45. chac ahau tok oc ta hobnel

46. ua ualac te tin chuycintciech hun kin

47. ca poklen cab tu u[u]cul akab ti uucul kin

48. ca nuppon nac

49. chin yn caah tech u kasul chabe

50. bla bax yn uayasba ca tin nupphech

51. chac tan leun sac tan leun ek tan leun kan [tan] leun¹⁰⁵¹

52. yn uayasba ca nupp tan ca nupp pach yn heocunciech

53. bla tux a tal ca talech tan yol yaxche tan yol lakin /

54. ti ta chah a kinami ti ta chah a uikali

55. can nab ych luum tin maci a uikal

56. hun iche tin maci a uikal

57. tin hom chachticech yn cocintech ta seyan¹⁰⁵² lum

58. tab uey ulale¹⁰⁵³

59. tux a tal ca talech tan yol yaxche tan yol xaman

60. ti ta chah a kinami ti ta chah a uikali

61. tin xulah a kinam tin xulci a uikal

62. yal[e]ch ix uinic yalech ix nae

63. tux a tal ca talech tan yol yax/che tan yol nohol

64. ti ta chah a kinami ti ta chaah a uikali

65. [tin xulci a kinam] tin xulci a uikal
- /201

/202

/203

¹⁰⁵¹ The text reads **kan chac leun**.

¹⁰⁵² Compare with line 6 above.

¹⁰⁵³ Compare with line 9 above.

Text 41 / pages 200 – 203 (Roys # XXXIX)

40. So what was struck by your breath, malignant creation?

41. So what stuck to your foot?

42. Red earth mud stuck [to you] meanwhile.

43. What is your symbol when I supported you,

44. when I sat you on your seat over the artisan.¹⁰⁵⁴

45. An enormous flint enters into your bowels,

46. while I suspend you there one day.

47. Then struggle for seven nights, for seven days,

48. when we make the encounter.

49. I cast you away, malignant creation.

50. So what is my symbol when I encounter you?

51. Red-breasted spider, white-breasted spider, black-breaasted spider, yellow-breasted spider.

52. These are my symbols when we meet in front, when we meet behind, when I supported you.

53. So, from whence came you when you came from the heart of the ceiba which is in the east.

54. There you took your power, there you took your breath.

55. Four palms-width deep in the ground did I cover your breathing.

56. Right inside did I stop your breathing,

57. I shift you blowing over you, I choke you because you mistreat the land.

58. Where is the street walker?

59. From whence came you when you came from the heart of the ceiba which is in the north.

60. There you took your power, there you took your breath.

61. I put an end to your power, I put an end to your breathing.

62. You are the child of a woman, you are child of a mother.¹⁰⁵⁵

63. From whence came you when you came from the heart of the ceiba which is in the south.

64. There you took your power, there you took your breath.

65. I put an end to your power, I put an end to your breathing.

¹⁰⁵⁴ See CMM: Ah chuen: artifice oficial de algun arte. RBF: For Chuen, see Glossary of Proper Names. It is hard to see its relevance in the present context. Possibly any association with the north might be considered unfavorable to a patient suffering from an obstruction of the breathing passages.

¹⁰⁵⁵ Missing here is at least four lines dedicated to the west.

Text 41 / pages 203 – 205

66. bla hun cal tin xulci a uikal tin machciech

67. oyi ta¹⁰⁵⁶ chab oyi ta yche uinic

68. oyi ta tij uinclis oyi ta boboch

69. oyi ta boboch metnal oyi ta boboch tij luum

70. u lubul tan suyua¹⁰⁵⁷

71. yn thanab na kukul

72. can tzuc ɔa yenuba

73. oyi ta boboch tij can oyi ta boboch metnal

74. oyi ta boboch ti luum

75. maili oyoc in uol ca oy a uol

76. hun ye bobe hun ye uinclise / /204

77. bla x a sian che u zuhuy kikel x hob hol

78. layi chucech hun ye bob hun ye uinclise

79. lay oc ta kikel ca a lubi a muk

80. tux a tal ca talech tan yol metnal tan yol ha

81. tux hokech tu hol tan akab actun

82. kuchi auat ti metnale kuchi auat tu nak caan

83. ca a c[h]uyech u kasul chabe u kasul toppole u kasul sihile

84. bax chucech

85. yx hob hol suuin¹⁰⁵⁸

86. lay uacunech / eɛɛnac u uich¹⁰⁵⁹ u kasul chabe /205

87. cay iua¹⁰⁶⁰ ocen yokol chee

88. tuppi u xicin¹⁰⁶¹ hun chuylahoob ti canale

89. tan yacan che tan yauat che

¹⁰⁵⁶ See CMM: Oyan ol: el que esta medioso, tímido, acouardado, conuencido, descaecido, desfallecido, rendido, o vencido en el animo, y el tibio y flaco en el proposito. / Oyan ta: lo mismo que oyan ol. ¶ oyan in ta tumen in chapahal: desmaiado y rendido estoy con mi enfermedad.

¹⁰⁵⁷ This is the only mention of **Zuyua** in the Bacabs, reportedly located at present-day Ciudad del Carmen.

¹⁰⁵⁸ For this meaning see DMSF: Zuu.ah,ub; etzah; yee: manifestar, mostrar, presentar.

¹⁰⁵⁹ See CMM: Eɛnac ich .l. eɛnac pacat: mirar de hito en hito y el que assi mira. ¶ eɛnac u uich Juan ten: mirame Juan de hito en hito; tiene puestos y clauados los ojos en mi .l. eɛecnac v pacticen Juan.

¹⁰⁶⁰ See CMM: Iua: postpuesta a la primera dicion: o si .l. oxala.

¹⁰⁶¹ See CMM: Tupp xicin: adular o lisonger, no dezir la verdad y lo que passa. / Tupp xicin: atronar los oydos.

Text 41 / pages 203 – 205 (Roys # XXXIX)

66. So with sudden force I put an end to your breathing. I grabbed you.

67. Fearful is creation, fearful is the ych uinic,¹⁰⁶²

68. fearful is the painted body, fearful is the boboch,¹⁰⁶³

69. fearful is the boboch of the underworld, fearful is the boboch on earth.

70. He falls down into the middle of Suyua,

71. I spoke to the house of the quetzal.

72. Four types of equipment are given.

73. Fearful is the boboch of the sky, fearful is the boboch of the underworld,

74. fearrful is the boboch on earth.

75. Even if I am not fearful you are fearful.

76. Unicorn bob, unicorn painted body.¹⁰⁶⁴

77. Thus is your incantation oh for the virgin blood of carded hibiscus.

78. The unicorn bob, unicorn painted body seize you.

79. This enters into your blood and then your strength failed.

80. Whence came you when you came from the middle of the underworld, the middle of the water?

81. Where did you come forth from the mouth of the dark cave.

82. The cry arose from the underworld, the cry arose from heaven.

83. Then you hung there, malignant creation, malignant hatching, malignant birth.

84. What captured you?

85. The carded hibiscus manifested itself.

86. Thus you stood up to look intently at the malignant creation.

87. Hopefully I can enter above him. Oh.

88. His ears were ringing when they suspended him from the sky,

89. amid the groans, oh, amid the cries, oh!

¹⁰⁶² As noted in the footnote to lines 11.48-49, **ych uinic** appears to be a variety of wasp.

¹⁰⁶³ For a comment on the word **boboch** see the footnote to line 11 above. RBF: I can make little of the yche-man, the tii-uinclis, and the bob-och except that they appear to be frightening figures that cause a person to lose his breath. Very possibly the phrase oy ta should be translated "frightening," not "frightened." Today in Quintana Roo the bob is believed to be a mythical animal covered with shaggy hair. It has the body of a horse and the head of a lion and eats men (A. Villa Rojas, The Maya of East Central Quintana Roo, 104).

¹⁰⁶⁴ There are various examples of the phrase **hun ye** (one point) in the vocabularies: CMM: Hun ye cijl: diluuiio general en que dezian los indios que no auia faltado sino vna punta de maguey (que es el cañamo desta tierra) para llegar el agua al cielo. / CMM: Hun ye hun ye: vna vez y no mas. / BELSM: Unicornio: Hun ye che ceh. / Landa/Rel/2v: **Ix Hun Ya Ta, Ix Hun Ye Ton** (See Bacab lines 2,12, 7,19, 11.7, 15,8.)

Text 41 / pages 205 – 206

90. bala bax u uayasba yn nabte yn anahte yn sahun

91. suhuy opp u uayasba yn sahun yn nabte¹⁰⁶⁵

92. ca tin tac chetah u pucsikal

93. u hokol tun bacin yax ci¹⁰⁶⁶ tzem tzitz tu kikel

94. haki yol che a muk cu lubul

95. jesus maria a uik cu lukul che a muk cu lubul che

96. ti lakin maci a uikal x x x x¹⁰⁶⁷

97. jesus maria a uik cu lukul che a muk cu lubul [chee]

98. ti x[am]an maci a uikal che x x x x / /206

99. [jesus maria; a uik cu lukul chee, a muk cu lubul chee

100. ti chikin maci a uikal]

101. jesus maria a uik cu lukul che a muk cu lubul che

102. ti nohol maci a uikal

103. u kasul chabe u kasul sihile

104. can chelic tun bacin

105. ma yn pecbes

106. macmac ti chuuen macmac ti munyal

107. macmac ti luum macmac ti yikal

108. macmac tij kin macmac ti akab

109. macmac tin tan macmac tin pach

110. macmac tij hun suyi

111. u macal che u ꝑoc

112. Amen x x x x x x

Text 42 / page 206

1. hetun u payil lae, u pabal ikal tun

2. be ix papa tun acan u ꝑoc / /207

¹⁰⁶⁵ Lines 90 and 91 appear to be giving a list of plants although Roys has translated these plant names as objects with the exception of the **sahon**. In the vocabularies **nabte** is variously listed as “dart”, “lance” and “lance shaft”. While there is no listing in the vocabularies for **nabte** as a plant name, the word **nab** is applied to the water lily, *Nymphaea ampla*. **Anahte**, while meaning “paper”, is derived from the Nahuatl word **amatl** which is applied both to “paper” and to the amate tree, *Ficus citrifolia*. **Sahom** / **sahum** is listed in the vocabularies as *Zexmenia hispida*. **Op** is stated to the custard apple, *Annona muricata*.

¹⁰⁶⁶ See BMTV: Cǎñamo desta tierra, las matas o las pencas de adonde se saca el hilo; el ċumo de su cogollo es admirable para eridas: ci .l. yax ci.

¹⁰⁶⁷ It is unknown what x x x x is supposed to signify.

Text 41 / pages 205 – 206 (Roys # XXXIX)

90. So what is the symbol of my nabte, my amate, my sahum?

91. Virgin op is the symbol of my sahum, of my nabte.

92. Then I pried out¹⁰⁶⁸ his heart.

93. Yax ci comes out then, it seems, [from] the breast sprinkling his blood.¹⁰⁶⁹

94. Frightened, oh, is your vigor when it falls.

95. Jesus Mary!¹⁰⁷⁰ Your breath takes away, oh, your vigor when it falls.

96. To the east your breath is stopped. x x x x

97. Jesus Mary! Your breath takes away, oh, your vigor when it falls.

98. To the north your breath is stopped, oh. x x x x

99. Jesus Mary! Your breath takes away, oh, your vigor when it falls.

100. To the west your breath is stopped.

101. Jesus Mary! Your breath takes away, oh, your vigor when it falls.

102. To the south your breath is stopped.

103. The malignant creation, the malignant birth,

104. is well laid out then it seems.

105. I do not move it.

106. Covered in the Chuuen,¹⁰⁷¹ covered in the clouds,

107. covered on the ground, covered in the wind,

108. covered by day, covered by night,

109. covered before me, covered behind me,

110. covered all around.

111. It is covered, oh, in the end.

112. Amen.

Text 42 / page 206 (Roys # XXXIX)¹⁰⁷²

1. However it is broken, it breaks open the breath, then,

2. like repeatedly broken, then, it groans in the ends.

¹⁰⁶⁸ See CMM: Tac che.t.: apalancar y meter palo debaxo de alguna cosa para leuantarla.

¹⁰⁶⁹ RBF: On page 3 of the Dresden Codex we see the corpse of a bound female victim lying on a sacrificial stone. From her opened breast arises a tree. On it is perched a vulture holding in its beak an eye, which it has plucked from the victim.

¹⁰⁷⁰ RBF: "Jesus Mary" is one of the very few expressions relating to Christianity in this manuscript; the only frequent one is "Amen," which ends almost every incantation.

¹⁰⁷¹ While the word **chuuen** / **chuen** means “artisan”, Roys believes it is also the name of a constellation.

¹⁰⁷² Roys included this medical recipe as the last part of his Text XXXIX.

Text 43 / pages 207 – 208

- 1. V thanil bac hun kin [bac]¹⁰⁷³ --
- 2. Samen ualac cen a yum cen a na
- 3. x bolon ðaccab yn uayasba
- 4. cen ti ualhen cen a na
- 5. yn pakab yax u che yax uuø¹⁰⁷⁴
- 6. same ual¹⁰⁷⁵ ti chacal [chay] bac¹⁰⁷⁶
- 7. same ual ti sacal c[h]ay bac
- 8. same ual ti ekel c[h]ay bac
- 9. same ual ti kanal c[h]ay [bac]¹⁰⁷⁷
- 10. same ual ti chac uah tan
- 11. [same ual ti zac uah tan]
- 12. same ual ti ek uah tan
- 13. same ual ti kan uah tan
- 14. same uaix bacini chabi chacal kaxab yaxche yax uuø
- 15. uatal tux bacin yn cah yn cho/payte chacal huke [s]acal huke¹⁰⁷⁸ /208
- 16. ekel huke¹⁰⁷⁹ [kanal huke]
- 17. kakac che nol na kuke
- 18. sam tunx bacini kaxab chacal uuø zacial uuø
- 19. ekel uuø [kanal uuø]
- 20. uuc seye
- 21. Amen¹⁰⁸⁰

¹⁰⁷³ The text reads **hun kin lae**. Based on the heading for the following text this should read **hun kin bac**.

¹⁰⁷⁴ Apparently some sort of flowering plant perhaps related to **uub pek**. See BMTV: Ramillete oler de flores o rosas: voubtah. ¶ Ramillete así: voub.

¹⁰⁷⁵ See CMM: Ual: es dubitatiua con romance de futuro; sera, estara, ettz. ¶ macal mac val be?: qual sera de esso .l. qual sera de esos. ¶ va venel v cah toh yol val be: si dormit sanus erit.

¹⁰⁷⁶ Lines 7 through 9 give **chay bac** (emaciated) so it seems that the word **chay** is missing here. See BMTV: Flaco en los güeços y maçilento: tzem bac .l. ah chay bac.

¹⁰⁷⁷ The text reads **chay chi**.

¹⁰⁷⁸ The text reads **chacal huke chacal huke**.

¹⁰⁷⁹ **Ekel huke** is written above the line.

¹⁰⁸⁰ Page 208 has several inconsistencies as can be seen by the brackets. The final inconsistency is spelling **Amen** as **Almen**.

Text 43, pages 207 – 208 (Roys # XL)

- 1. The words for consumption, one day consumption.¹⁰⁸¹
- 2. Soon I will stand up, I who am your father, I who am your mother.
- 3. Ix Bolon ðacab¹⁰⁸² is my symbol.
- 4. I said to her¹⁰⁸³ when I stood up that I am your mother.
- 5. I will plant the ceiba, the yax uuø.
- 6. Soon it will be red emaciation.
- 7. Soon it will be white emaciation.
- 8. Soon it will be black emaciation.
- 9. Soon it will be yellow emaciation.
- 10. Soon it will be red uah tan.
- 11. Soon it will be white uah tan.
- 12. Soon it will be black uah tan.
- 13. Soon it will be yellow uah tan.¹⁰⁸⁴
- 14. Soon perhaps it seems that the red kaxab,¹⁰⁸⁵ the ceiba and the yax uuø will be created.
- 15. I will be standing where it seems I will pull the red huke, the red huke,
- 16. the black huke, the yellow huke to me.¹⁰⁸⁶
- 17. Burnt wood hardens the matrice of the new spouts.¹⁰⁸⁷
- 18. Soon then it seems the red uuø, the white uuø,
- 19. the black uuø, the yellow uuø will be bound.
- 20. Seven times mistreated.¹⁰⁸⁸
- 21. Amen.

¹⁰⁸¹ See CMM: Ah bac: animal muy flaco en los guesos. / BMTV: Ético o tísico o tuberculoso: ah tzentzem cimil, ah tzemil cimil, ah bacil .l. nich coil.

¹⁰⁸² See CMM: Bolon ðacab: cosa perpetua. ¶ bolon ðacab a pixanex:

¹⁰⁸³ See CAM: Decir. ¶ Cen ti: le dije. ¶ Cech ti: le dices.

¹⁰⁸⁴ While the meaning of **ah tan** appears to be “face to face” that does not seem to fit here. Roys translates this as “confronter”. See BMTV: Estar cara a cara: ah tan. Compare with BMTV: Serbidor, que sirbe: ah tanlah.

¹⁰⁸⁵ Apparently a plant name, perhaps related to **kaxab yuc**: *Galactia striata* (beach pea).

¹⁰⁸⁶ The meaning of **huk** in this context is unknown. Roys translates this as "dislocator".

¹⁰⁸⁷ This is a highly speculative reading for this line. Given what seems to be a difficult text to copy judging from the number of errors made by the copyist it is highly likely that what is written in this line of the Mayan text is incorrect.

¹⁰⁸⁸ See CMM: Çe: mal tratar con golpes, coçes, açotes. ¶ baci a çeex a lak: no mal trateis a vuestro proximo. ¶ çean: cosa que esta assi mal tratada. ¶ çeyabal: ser assi mal tratado.

Text 44 / pages 208 – 210

1. V thanil bac ox kin bac xan¹⁰⁸⁹
2. can ahau kin can ahau chab
3. balx oc ti bacil che
4. chacal xolob sacal xolob [ekel xolob] kanal xolob
5. [yax chich] yax olom
6. bax oci ti xichil
7. chacal say sacal say ekel say kanal say
8. yax chich, yax olom / /209
9. chacal ix chuu[a]he sacal ix chuu[a]he
10. ekel ix chuu[a]he kanal ix chuu[a]he¹⁰⁹⁰
11. hunac ah tzutze hunac mulute
12. con tun pak u hol u bacel
13. chacal uah tane sacal uah tane ekel uah tane kanal uah tane¹⁰⁹¹
14. chacal ah ku eme sacal ah ku eme
15. ekel ah ku eme kanal ah ku eme
16. hunac ah tzutze hunac ah pake hunac ah mulute
17. con tun pak [u hol] u bacel
18. chacal uah t[a]ne sacal uah t[a]ne ekel uah t[a]ne kanal uah t[a]ne¹⁰⁹²
19. chacal ah ku eme / sacal ah ku eme /210
20. chacal uah t[a]ne [sacal uah tane]
21. chacal ah xi[ch]e sacal ah xic[h]e
22. hunac ah tzutze hunac ah pake hunac ah mulute
23. con tun bacin ix tzutzub u bacel chacal uah t[a]ne

¹⁰⁸⁹ See CMM: Ah bac: animal muy flaco en los guesos. / BMTV: Ético o tísico o tuberculoso: ah tzentzem cimil, ah tzemil cimil, ah bacil .l. nich coil.

¹⁰⁹⁰ The text reads **chu uehe** / **chuuehe** in all four instances. Given that above in line 7 the **zay** / leafcutter ants are invoked it would be logical that here the **chuuah** / wild bee could also be invoked.

¹⁰⁹¹ See previous text, lines 10-13 and associated footnotes for **uah tan**.

¹⁰⁹² The text reads **uah tene**.

Text 44 / pages 208 – 210 (Roys # XLI)

1. The words for consumption, three day consumption also.
2. Can Ahau is the day, Can Ahau is the creation.
3. What enters into the bones? Oh,
4. The red treenal, the white treenail, the black treenail, the yellow treenail,¹⁰⁹³
5. new thrombosis,¹⁰⁹⁴ new clotted blood.
6. What enters to the tendons?
7. Red leafcutter ant, white leafcutter ant, black leafcutter ant, yellow leafcutter ant,¹⁰⁹⁵
8. new thrombosis,¹⁰⁹⁶ new clotted blood.
9. Red wild bees, white wild bees,
10. black wild bees, yellow wild bees.¹⁰⁹⁷
11. Hunac Ah Tzut¹⁰⁹⁸, Hunac Ah Mulut.¹⁰⁹⁹
12. We then set the end of his bone.
13. Red uah tan, white uah tan, black uah tan, yellow uah tan.
14. Red nest-descender, white nest-descender,
15. black nest-descender, yellow nest-descender.¹¹⁰⁰
16. Hunac Ah Tzut¹¹⁰¹, Hunac Ah Pak,¹¹⁰¹ Hunac Ah Mulut.
17. We then set the end of his bone.
18. Red uah tan, white uah tan, black uah tan, yellow uah tan.
19. Red nest-descender, white nest-descender,
20. white uah tan, red uah tan,
21. red tendons, white tendons.
22. Hunac Ah Tzut¹¹⁰¹, Hunac Ah Pak, Hunac Ah Mulut.
23. We then it seems will set the bone of the red uah tan.

¹⁰⁹³ RBF: In this complaint it would appear that the bones feel loosely knit, and here the incantation has the effect of attaching them together more firmly, as though with a peg.

¹⁰⁹⁴ See BELSM: Gota coral, que haze dar de pies, y manos: Chich.

¹⁰⁹⁵ RBF: The name of the say-ant is a partial pun on the term for dislocation of the bones, zayal-bac. Say, or zay, however, also has other meanings, such as to scarf or dovetail, and is the part of a rush used in making mats.

¹⁰⁹⁶ See BELSM: Gota coral, que haze dar de pies, y manos: Chich.

¹⁰⁹⁷ See CMM: Ah chuuah cab: unas avejas silvestres.

¹⁰⁹⁸ "Great stauncher".

¹⁰⁹⁹ "Great congregator".

¹¹⁰⁰ Lacking further information, I will stick with Roys' trasnslation of **ku eme**. RBF: Although its actual name, cuzam, or cozon, is not employed, it is plain that the chimney swift is meant here. Swifts are a familiar sight at sunset, when large numbers of them are to be seen descending into the same well. Several hearts of swifts are strung on a cord and bound on a patient's arm to prevent the recurrence of nightmare, depression, or epilepsy (Roys, The Book of Chilam Balam of Chumayel, 85, 88).

¹¹⁰¹ "Great bone-setter".

Text 44 / pages 210 - 211

24. balx bacin u chichil balx bacin u mutil

25. chac tan bac hol bacen chulu[l]¹¹⁰² u chichil

26. balx u che bax yaban

27. ʔacal bac

28. bax u che

29. bacel ac u cheil bacal che

30. bax u che

31. bal in uayasba ca tin ʔe kax/tah ca tin noh kaxtah /211

32. chacal kax ix chel zacal kax ix chel

33. chacal kax ix ku, zacal kax ix ku

34. oxlahun ytzen yn chacal ʔonot

35. tin peʔ kaxtici¹¹⁰³ u kinam hunac ah kinam,

36. hunac ah oxou hunac ah pec

37. ten celuba chuc tex ku

38. mac tah chabi

39. u chab colop u ui[ch] kin colop u uich akab

40. ahen bace ahen olome ci tun be che

41. tu kab[a] dios yumbil ʔ dios mehenbil ʔ dios espiritu san[to]

42. Amen - / /212

¹¹⁰² The text reads **bacen chulub**. See BMTV: Cucillo, aue desta tierra: bacen chulul. CMM: Ah bacen chulul: paxaro del tamaño de un pollo, que grita como tigre.

¹¹⁰³ See DMSF: Peʔ kaxtah: atar apretando con la rodilla. ꞑ peʔ kaxte: átaló teniendolo apretado.

Text 44 / pages 210 – 211 (Roys # XLI)

24. What, it seems, is his bird? What, it seems, is his bird of omen?

25. Red-breasted bac hol, bacen chulul are his birds.¹¹⁰⁴

26. What is his tree? What is his bush?

27. ʔacal bac.¹¹⁰⁵

28. What is his tree?

29. Bacel ac¹¹⁰⁶ is his tree, bacal che [is his tree].¹¹⁰⁷

30. What is his tree,

31. What is my symbol when I loosely bound him, when I tightly bound him?

32. The red kax ix chel, the white kax ix chel,¹¹⁰⁸

33. the red kax ix ku, the white kax ix ku.¹¹⁰⁹

34. I am a great quantity of dew from my red cenote.

35. I tightly bound the power of Hunac Ah Kinam,¹¹¹⁰

36. Hunac Ah Oxou,¹¹¹¹ Hunac Ah Pec.¹¹¹²

37. I shut your mouth ye gods.

38. Who created them?

39. They were created by Colop U Uich Kin, Colop U Uich Akab.

40. Awaken bone, awaken clotted blood.

41. In the name of god the father, god the son, and god the holy spirit.

42. Amen.

¹¹⁰⁴ Neither of these birds have been identified by species names. See the footnote to this line of the Mayan text.

¹¹⁰⁵ *Ruellia albicaulis*.

¹¹⁰⁶ *Psychotria microdon*.

¹¹⁰⁷ *Bourreria pulchra*.

¹¹⁰⁸ No species name available. See CMM: Kax ix chel: vna yerua que haze bexuco; su raiz mondada y lauada y machacada muy bien y puesta algo caliente es bisma. marauillosa para sacar frio de alguna pierna o brazo o mano y hazese babaças blancas.

¹¹⁰⁹ No species name available. See CMM: Kaxi ix ku: otra yerua medicinal para soldar cualquier quebradura de huesos. RBF: Here apparently we have a pun on the word kax, which can mean either "to bind" or "forest" and "wild," referring to a plant.

¹¹¹⁰ "Great Causer of Pulsating Pain".

¹¹¹¹ "Great Perspirer".

¹¹¹² "Great Mover".

AN UNTRANSLATED CHANT FROM “RITUAL OF THE BACABS”
PAGES 212 THROUGH 214

While Roys transcribed pages 212 through 214, line 2, which forms a single chant which Roys has numbered Chant No. XLII, he gives the following reason for not translating this chant: “Although it is legible, this incantation appears to be written in a mixture of Yucatecan Maya and some other language of the Maya stock.” (note 154, page 70). In preparing the text of the “Ritual of the Bacabs” for entry into a computer database so that a word in context concordance could be made of it I found that Roys' statement about the chant being a mixture with some other Mayan language to be not necessarily true. Given the type of orthographic shifts and inconsistencies which are common in Yucatecan Colonial Mayan texts most of the words seem in fact standard Yucatecan words. That is, by applying the rules for these orthographic shifts I found that a standard Yucatecan text could be constructed. Since it was my interest to standardize the orthography of the various Yucatecan texts I was working on so that like words would appear in a single alphabetical area in a concordance I applied this standardized orthography to this text and an intelligible text resulted.

During a visit with René Acuña he asked me if this chant was really untranslatable, and I assured him that in fact all of the chants from the Bacabs are very difficult, but that this chant was also translatable given ample time and accessibility to dictionaries. He determined that we should give it a try, since he had the necessary dictionaries on hand. The following translation, given with a transcription of the source text and an edited version in what I consider to be standard Colonial Yucatecan orthography, is the result of the work. Given first is a transcript of Chant XLII which I have tried to make reflect the actual text as accurately as possible. Then comes the edited version from which Acuña and I worked. Finally given is a translation with what I think are the necessary notes on the transcription and translation.

There are still many unresolved problems with both the edited version of the transcript and the translation. Certainly one of the greatest problems is knowing how to edit the transcript. As is common with most of the Colonial texts, the words in the text here are not properly segmented and it is often difficult to know what should be a word and what is in fact a syllable of a larger word. Further, it is unfortunate that with the Mayan language with its many homonymous and nearly homonymous words (those words which are spelled the same in the Colonial orthography but which actually are pronounced somewhat differently) that many different and often unreliable readings are possible simply because we Western-minded persons are not able to comprehend what is actually being written.

As can be seen from the translation, there are certain phallic references in this chant, and these may in part be the reason why Roys avoided attempting translating it. This assumption comes from the fact that Roys frequently avoided forthright translations of phrases with sexual references. For example, the phrase “pel u na ta uach” and similar phrases which occur 13 times in the Bacabs is translated by Roys as “curses upon you” or appropriately similar which is of course the intention of these words, but literally translated the phrase should be rendered as “vagina of its mother on your penis”.¹¹¹³ Acuña and I agreed that a Victorian prudishness might have inhibited Roys in working on this chant.

¹¹¹³ It might be mentioned that “Pel a na”, “Your mother's vagina” is a common curse today.

Acuña noticed that there seems to be a reference to Tezcatlipoca (Smoky Mirror, thought among other things to be a patron of wizards) on line 18 of the chant in the words “yabac nenum”. “Yabac” is a word for “soot” and “nen” means “mirror”. The particle “-um” generally indicates a bird.¹¹¹⁴ Whether we have correctly interpreted the phrase “yabac nenum” as the “smoky mirror bird” is of course open for debate, but this seems to be the intent of the phrase. This incidentally is the only reference to this deity in the Yucatecan Colonial Mayan manuscripts either in Mayan or Nahuatl.¹¹¹⁵

¹¹¹⁴ Other **-um** / **-un** examples: **junun** – “hummingbird”, **kukum** - “quetzal” (literally “feathered bird”); **yaxum** - “*Cotinga amabilis*” (“green bird”); **ucum** - “dove” (“louse bird”); **chuyum** - “falcon” (“lifting bird”).

¹¹¹⁵ In contrast to this **Kukul Can** - Quetzal Coatl is mentioned in Mayan literature in both languages, at least 7 times in Mayan and once in Nahuatl. There is also a couple of mentions of one of the aspect names of **Kukul Can**, **Nacxit**, a corrupted Nahuatl name which properly spelled is **Nacxitl**. **Nacxitl** is derived from “**naui**” = four and “**icxitl**” = foot, i.e. “four footed”.

Text 45, Original Text: page 212

1. V thanil ceh payab lae
2. Cuyahal Can silimtun hun pokigiuCun
3. sac tah kayun yk tah kayun yk tah popol kayum
4. sactah yk, yk tah popol kay saclahun huyum
5. sasanal ynthan un sac tah yk top kay yk kah yk
6. top kay tasac lahun kaun u xibil ɣ u mop. kabil
7. ɣ u yulcilu hole

- 1. u thanil ceh payab lae
- 2. cu yahal caan zilim tun hun poki hi ucum¹¹¹⁶
- 3. zac tah kayum ik, chac tah kayum ik,¹¹¹⁷ tah popol kayum ik,¹¹¹⁸
- 4. zac tah ik, tah popol kayum ik, zac lahun kayum ik¹¹¹⁹
- 5. zanzamal in than hun zac tah ik, top kay ik, kah ik¹¹²⁰
- 6. top kay tu zac lahun kayum ik u xibil yetel u mop kabil
- 7. yetel u yulcil u hole¹¹²¹

¹¹¹⁶ In the source text there is a continuous collection of letters “pokigiucun” which in itself is meaningless. Since this is preceded by “hun”, the number “one”, it seems most obvious that at least part of the “word” must be a number classifier, and “pok” is such a classifier, indicating that birds and animals are being counted. The “word” ends with “ucun” which was been edited as “ucum” (dove), the “n”-“m” shift being consistent with other such incidences in this chant (kayun - kayum for example). This leaves the three letters “igi” or more properly “ihi”, there being no “g” (as in “gana”) in Yucatec and the “g” (as in “gente”) was normally transcribed as “h”. Since “ihi” does not result in any known word I have attached the first “i” to “pok” resulting in “poki”. Grammatical parallels for this are found in such present day expressions as “hunppeli le macobo” (one of the men). This leaves the particle “hi” and this has various translations: tierra para hacer loza; seria, diria, fuera, dijera, hiciera; no se, tal vez, quiza; estirar entresacando; piedra de afilar. Probably “hi” is a sign of uncertainty, although it is poorly positioned contextually speaking to take on this meaning.

¹¹¹⁷ “Chac” (red) and “zac” (white) are common pairs (more than 100 occurrences in the Bacabs). Most frequently “chac” comes first, but there are some occurrences in which “zac” comes first. In any case, the second clause in the original text lacks any color modifier but one seems to be called for.

¹¹¹⁸ “Pop” means “mat made of reeds”, but “ah hol pop” is a town official who among other jobs was responsible for organizing the town's fiestas. The materials for these fiestas were kept in a house called “popol na”. While I have used the word “mat” in the translation, I feel that the word “popol” goes beyond this meaning and is somehow related to the sub-meaning as outlined here.

¹¹¹⁹ The word “huyum” is an unknown word. I have taken the liberty of transforming the word to “kayum” since there is a parallel for this in line six. I have also taken the liberty of adding the word “ik” (spirit) since that would fit with the two lines, one immediately above and the other immediately below.

¹¹²⁰ “Kah” (bitter) could be a misspelling on the scribe's part.

¹¹²¹ “He/she/it” and “his/her/its” (“u”) are indistinguishable in Yucatec. I am not sure if “u hole” refers to the spirit's head or the penis's head.

- 1. The words to call deer thus:
- 2. At dawn¹¹²² then a dove appears to arrange its feathers¹¹²³
- 3. White strong chanter spirit, red strong chanter spirit, strong mat chanter spirit,
- 4. white strong spirit, strong mat chanter spirit, white ten chanter spirit.¹¹²⁴
- 5. Daily I speak to one white strong spirit, carnal song spirit, motivating spirit.¹¹²⁵
- 6. Carnal song for the white ten chanter, his penis and his semen¹¹²⁶
- 7. and his glans penis

¹¹²² The normal expression for “dawn” in the Colonial literature is “yahal cab” (awaken the earth). It is not clear why here “caan” (sky) is used instead of “cab” (earth). (I make the presumption that “caan” and not “can” (conversation, snake, four) is actually intended even though in the source the word is written “can”). This is the only example of the phrase in the Colonial literature which I have so far worked on.

¹¹²³ “Silim” should most probably be written “silom” which would be a prophetic future intransitive verb form of the verb “zil”. (It could also be some yet undefined verb form.) The position within the phrase is proper for such a verb form.

¹¹²⁴ “Ik” really means “air, wind” but when applied to spiritual entities the best translation is “spirit”.

¹¹²⁵ See CMM: Kah ik: lo mismo que kahcunah ik, y tambien por traer a la memoria y inspirar. For an alternative meaning see JPP: Kaah: amargo.

¹¹²⁶ “Mop / mob” is a word meaning “penis”, especially that of an animal. “Kab” can be either “hand” and those things pertaining to it or “juice, fluid”, as in “u kab im” (the fluid of the teat; i.e. milk). It is fairly certain that something pertaining to the penis is meant here, mainly because this clause is surrounded by two clauses which indicate that the penis is being talked about. (i.e. “u xibil” (miembro viril, Motul Mayan-Spanish dictionary) and “u yulcil u hole” (the polished part of his/its head). The problem is that grammatically speaking the clause is incorrect, or should I say that in translating I should put “the fluid's penis”. The clause, in translating it the way I have, should be “u kabil mop”. However, while there are no dictionary entries substantiating this, it could be that mopkabil is a composite word meaning semen.

Text 45, Original Text: pages 212 - 214

8.

samal yn kayunhual kayum

9.

noh yk la ciman / ti Ceh

/213

10.

atoppsicbenuniteil u ciichpamil ax may

11.

hin citah okol utzil ax may tac lahun tasmet nal

12.

æh yk lacaman ti ceh

13.

atoppsicbinunicteil u cijch pamil ax may

14.

hin citah okol ax may taclahun tasmet nal:

15.

yalan man ti ceh

16.

a topp cibin unicteil ax may

17.

hinci tahokol ax may tac lahun tas met nal

18.

yabac nenun la ma n ticeh

19.

a topp sic bin u nictail ax may

20.

tac lahun tas met nal /

/214

21.

tij hun molahi hun hauual ka yum

22.

Amen

Text 45, Edited Text / pages 212 - 214:

- 8. samal in kay hun hau¹¹²⁷al kayum
- 9. noh ik lay ci man ti ceh
- 10. a toppzic bin u nictail u cichpamil ax may
- 11. hinci tah okol utzil ax may tac lahun taz metnal
- 12. æh ik lay ca man ti ceh
- 13. a toppzic bin u nictail u cichpamil ax may
- 14. hinci tah okol ax may tac lahun taz metnal
- 15. yalan man ti ceh
- 16. a toppzic bin u nictail u cichpamil ax may
- 17. hinci tah okol ax may tac lahun taz metnal
- 18. yabac nenum lay man ti ceh
- 19. a toppzic bin u nictail u cichpamil ax may
- 20. hinci tah okol ax may tac lahun taz metnal¹¹²⁸
- 21. ti hun molahi hun hau¹¹²⁷al kayum
- 22. amen

¹¹²⁷ See line 21 where **hun hau¹¹²⁷al kayum** is repeated, thus verifying this reading.

¹¹²⁸ This line at the end of page 213 contains the elements of the triplet of phrases which occurred three times before, and so it seems reasonable to assume that in fact the same phrasing is meant here as well even though some words are missing in the original text.

Text 45 / pages 212 - 214 (Roys # XLII)

- 8. Tomorrow I sing to one stopping chanter.
- 9. Great spirit passes nicely through the deer.
- 10. You will open the flower of the beautiful warty cloven hoof¹¹²⁹
- 11. thrown forcefully over good warty cloven hoof until the tenth layer of the underworld.
- 12. Little spirit¹¹³⁰ then passes through the deer.
- 13. You will open the flower of the beautiful warty cloven hoof
- 14. thrown forcefully over warty cloven hoof until the tenth layer of the underworld.
- 15. It passes under the deer.
- 16. You will open the flower of the beautiful warty cloven hoof
- 17. thrown forcefully over warty cloven hoof until the tenth layer of the underworld.
- 18. Smoky Mirror bird passes through the deer.
- 19. You will open the flower of the beautiful warty cloven hoof
- 20. thrown forcefully over warty cloven hoof until the tenth layer of the underworld.
- 21. It gathered itself together on its own one stopping chanter.
- 22. Amen

¹¹²⁹ From the context it appears that **ax may** is some sort of flowering plant. Other plant names ending in **may** are chimay, çulub may, zicil may. Arzapálo separates **ax may** giving **a ix may**, and translates the phrase **u nictail u cichpamil ax may**, rephrased as **u nictail u cichpamil a ix may**, as "la virginidad, la belleza a tu venatita". In the vocabularies the word **may** has several meanings, but the ones relevant here are: BMTV: Pata endida en dos partes: may. ¶ Pie de cabra o puerco: v may yuc .l. keken. / CMM: Ah may: venadillo pequeño criado en casa. ¶ Ix may: venadilla assi.

¹¹³⁰ While here the name of this spirit is spelled **æh ik** ("fractured spirit") most probably **æ ik** ("little spirit") is meant. See line 9 where the antonym **noh ik** ("great spirit") is given in the like setting.

MEDICAL RECIPES

M-1 / pages 214 – 215^{1131 1132}

- 1. Remendio utial kohanob
- 2. lay u tzolan yahob lic u hokol yocol uiniccob lae
- 3. licitac u hokol bocan tu hach chun u hachun hach uinic
- 4. laci tu chun u xicin uinic lacix tu chel u cal uinic
- 5. ti uan lae ti katan u hol ti ocan tun u hokole
- 6. ca a tuntac u chac onob canil yalan
- 7. chachanenthal u cah tu men
- 8. tu chi cabin / ylabac u hoko[l] lae /215
- 9. uchac yilabal tu men himace ca a pakac xiu lae
- 10. oaan yuchucil tu men ca yumil ti dios ah tepal lay lae¹¹³³
- 11. chicix mo ak xbul ak x ne tab
- 12. yx mahan chunob¹¹³⁴ sasac y chachactac u leob
- 13. layx u uich xan

M-2 / page 215

- 1. licix yulel [bocan]¹¹³⁵ tu pach u xau uinic xan
- 2. bin oabac bul ak x ne tab:
- 3. x bul che x mahan chunob
- 4. laobi lae =

M-3 / page 215

- 1. licix yulel bocan tu uich uinic y tu lec
- 2. ch[ac] mo ak bocan che yx oum ya che tamay / /216
- 3. laobi lae

¹¹³¹ Compare with Kaua, p. 185, Na recipe 22, pp. 33-34 and Roys’ Ethno-Botany recipe 289. Somewhat similar is EBM recipe 373.

¹¹³² An approximate copy of texts M-1 through M-12 is given on pages 6-11 (folio 42v-45r) of Princeton’s Garrett-Gates Mesoamerican Manuscripts, no. 8.

¹¹³³ Even though there is a line across the page following this line of text which seems to indicate that the following three lines are to be treated separately, the Kaua, p. 185, the Na, p. 34 and Roys’ Ethno-Botany recipe 288 show that these lines belong to the rest of this recipe.

¹¹³⁴ *Peperomia glutinosa* Millsp

¹¹³⁵ See the first line of the following recipe for the inclusion of the word **bocan** = sore.

M-1 / pages 214 – 215

- 1. Remedy for sick people.
- 2. Here is an explanation for the pain which comes out of or enters into people.
- 3. Afterwards there are abscess¹¹³⁶ which come out at the very base of the temple of a person.
- 4. or at the base of the ear of a person or also the nape of the neck of a person.
- 5. It raises up to pierce the head after it comes out.
- 6. You should try putting chac onob can¹¹³⁷ under it.
- 7. A great amount is gather together for this purpose.
- 8. Then you will see it come out.
- 9. It will be seen on anyone on whom you apply the herb.
- 10. It should happen because of our lord god the ruler.
- 11. Chicix moo ak,¹¹³⁸ x-buul ak,¹¹³⁹ x-ne tab,¹¹⁴⁰
- 12. and varieties of tree mushrooms with white heads and red heads
- 13. and their fruit as well.

M-2 / page 215

- 1. When the abscess appears on the instep of a person also.
- 2. you will give buul ak, x-ne tab,
- 3. x-buul che, varieties of tree mushrooms.
- 4. Those are it.

M-3 / page 215

- 1. When the abscess appears on the face of a person and on his forehead
- 2. Chac moo ak,¹¹⁴¹ bocan che,¹¹⁴² ix oum ya che,¹¹⁴³ tamay.¹¹⁴⁴
- 3. Those are it.

¹¹³⁶ The word **bocan** is given with a wide range of Spanish equivalents in the vocabularies: apostema, carbunco, divieso, encordio, landre, postema, tumor. See for example CMM: Bocan: apostema; carbunco; deuieso; encordio; y de ordinario viene con calentura. Most probably the root word for **bocan** is **boc**: “oder”, “smell”. See CMM: Boc: oler bueno o malo. ¶ tu v boc /o/ lob v boc: malo es su olor o hiede. ¶ ci v boc /o/ vtz v boc: es buen olor o huele bien.

¹¹³⁷ Unidentified plant name. As an infirmity **chac onob can** is herpes zoster, ringworm or some similar fungal infectioin. See lines M-19.3 where this name means the infirmity.

¹¹³⁸ Unidentified plant name.

¹¹³⁹ *Centrosema virginianum* (L.)

¹¹⁴⁰ Unidentified plant name.

¹¹⁴¹ *Alternanthera ramosissima*.

¹¹⁴² *Capparis flexuosa* L..

¹¹⁴³ *Pereskia aculeata*?

¹¹⁴⁴ *Zuelania Roussoviae*.

M-4 / page 216¹¹⁴⁵

- 1. Hex ya mahob lic yalabale¹¹⁴⁶
- 2. lic u hokol tu mah uinice
- 3. lac tu heh labac tu chac bac xan
- 4. lacix yokol yubac uinic y yalan u xik lae y tu cal
- 5. lay u bul yokol uinic lic sipile
- 6. ðabac sac bec y chacah y x balche
- 7. uaix sake ca ðaba ye ci
- 8. subin yx chuch yx ðuðuc
- 9. x mahan chun x ne tab bul ak u xiuilob
- 10. huchbil ca pakci

M-5 / pages 216 – 217¹¹⁴⁷

- | | |
|---|------|
| 1. yanix bocan lic yulel hun / tzuc xane | /217 |
| 2. laix ðon koch kak u kaba tu koch uinic | |
| 3. lic yulel ti chac yulen | |
| 4. ca tun tac u kulin canile | |
| 5. layix bin ðabac xiu yan hopic canale | |
| 6. chak mo ak x ne tab mahan chun | |
| 7. uaix bin tac u coocile lay bin u ticin senile | |
| 8. lay u cuchob loe = he u xiuile | |
| 9. x yax coc [c]he ¹¹⁴⁸ x kan coc che | |
| 10. ix kulin che x kan coc u xiuob yetel u leob ¹¹⁴⁹ / | /218 |

¹¹⁴⁵ Compare the following recipe with recipe 1 on page 30 of the Na and also the recipe given in the Kaua, bottom page 180 - top 181, which are for the most part identical. In all three cases, an opening statement identifying this malady is missing.

¹¹⁴⁶ The Na reads "He u yalmahobe lic yalabalobe."

¹¹⁴⁷ This recipe is given in the Kaua on page 181 immediately following the recipe given in M-4.

¹¹⁴⁸ The text reads **yanix coche** but the parallel texts from Na and Kaua give **yax coc che**.

¹¹⁴⁹ The text reads **ix kulin che x kan coc u xiuob yetel u leob** but there is no known plant with the name **x-kan coc**. As a possibility, especially after comparing this version with the version which are parallel, the words **x kan coc** were a miscopy by the copyist and therefore are eliminated from the translation given in the adjoining column.

M-4 / page 216

- 1. This is for what is called pain in the groin.
- 2. which comes out of the groin of a person,
- 3. whether in the crotch or in the thigh also,
- 4. or whether on the collar bone of a person and under the arm pit and in the neck.
- 5. Such is the gall on the person which comes out.
- 6. Give sac bec¹¹⁵⁰ and gumbolimbo and balche.¹¹⁵¹
- 7. If it itches then give the point of the henequen leaf,¹¹⁵²
- 8. subin,¹¹⁵³ ix chuch,¹¹⁵⁴ ix ðuðuc,¹¹⁵⁵
- 9. tree mushroom, x-ne tab, buul ak are the herbs.¹¹⁵⁶
- 10. Grind¹¹⁵⁷ them and poultice.

M-5 / pages 216 – 217

- 1. There is an abscess of another variety as well.
- 2. It is called ðon koch kak¹¹⁵⁸ which is in a person's throat.
- 3. It becomes very glossy red.
- 4. Then it appears on the upper smooth part (of the throat).
- 5. Here will be given the plants which are listed above:
- 6. chac mol ak,¹¹⁵⁹ x-ne tab, tree mushroom.
- 7. If there is asthma as well accompanied by a dry cough,
- 8. then these herbs are to be taken:
- 9. x-coc che, yax coc che, x-kan coc che,¹¹⁶⁰
- 10. ix kulim che:¹¹⁶¹ their tubers¹¹⁶² and their leaves.

¹¹⁵⁰ *Ehretia tinifolia* L.

¹¹⁵¹ *Lonchocarpus violaceus* (Jacq.) DC.

¹¹⁵² *Agave sisalana*.

¹¹⁵³ The subin (*Acacia collinsii*) is noted for its long thorns in which ants make their nests.

¹¹⁵⁴ *Tillandsia fasciculata* Swartz / *Tillandsia utriculata* L.

¹¹⁵⁵ *Diphyssa carthagenensis* Jacq.

¹¹⁵⁶ Both the Na and the Kaua read **u uiob** = "their tubers".

¹¹⁵⁷ There is not an adequate English equivalent to **huc£ / huc£bil**. An alternative word is "mill".

¹¹⁵⁸ While there is no known dictionary entry for **ðon koch kak** there are entries for **ðon kak** and **ðon koch** which are both given as quinsy or inflammation of the throat. Note that **kak** as a medical term refers to pustule such as that which caused by smallpox.

¹¹⁵⁹ *Alternanthera ramosissima*. This plant is often spelled **chac mo ak**. However, there are also the plants named **chac mol**, **chac mol che**, and **chac mol muul**, so perhaps **chac mol ak** is the correct spelling.

¹¹⁶⁰ *Croton glabellus* L.

¹¹⁶¹ *Astronium graveolens* jacq. / *Exothea diphylla* lundell

¹¹⁶² Again the Na and the Kaua read **u uiob** = "their tubers" instead of **u xiuob** = "their herbs".

- M-6 / page 218¹¹⁶³
1. Yanix yah yx noh pol u kaba tu bucleml uinic
 2. lic u hokol tac tu lec luc tu ppuc uinic
 3. lay u xiuil yx ðon koch
 4. bin ðabaci

- M-7 / page 218
1. Yanix yah lic u yulel tu yak uinic
 2. lae yalan yak uinic
 3. cu xothol tu menel
 4. heuac ðabac u noy nin¹¹⁶⁴ uaix sake
 5. ca ðabac tabi

- M-8 / page 218
1. licix yulel sac mulay kak yokol uinic
 2. sac mulen yalil¹¹⁶⁵ / /219
 3. lacix ychil u chinic
 4. ðabac itz pomol che¹¹⁶⁶ u ppuce
 5. ca tun ðabac u ui chac aki¹¹⁶⁷ y ix om ak¹¹⁶⁸

- M-9 / page 218
1. Yanix chuchun kak xan
 2. u le bec¹¹⁶⁹ y chacah u ðac¹¹⁷⁰

¹¹⁶³ Recipe 24 of the Na on page 34 is somewhat similar.

¹¹⁶⁴ *Jatropha curcas* L. While the word **nin** / **niin** is generally applied to *Coccus axin*, in this case because of the word **noy** (pith or strachy center) it is clear that the plant **niin** is meant.

¹¹⁶⁵ Posiblemente se trata de *sacmulche*: *Alternanthera ramosissima* (Mart.) Chodat.

¹¹⁶⁶ *Jatropha gaumeri* Greenman.

¹¹⁶⁷ *Plumbago scandens* L.

¹¹⁶⁸ *Gounia lupuloides* (L.) Urban.

¹¹⁶⁹ *Ehretia tinifolia* L.

¹¹⁷⁰ *Bursera simaruba* (L) Sarg. *Bursera* spp.

- M-6 / page 218
1. There is a sore¹¹⁷¹ which is called ix noh pol pox¹¹⁷² on the forehead of a person.
 2. It comes out of the skull which makes the person's cheeks tremble.
 3. This is the herb: ix ðon koch.¹¹⁷³
 4. Give it to the patient.

- M-7 / page 218
1. There is a sore which comes to the toungue of a person
 2. as well as under the toungue of a person.
 3. It feels like it is being pinched by it.
 4. Refined cochineal¹¹⁷⁴ is given if there is itching.
 5. Then salt is given.

- M-8 / page 218
1. When ergotism¹¹⁷⁵ comes upon a person.
 2. and a clear liquid gathers
 3. even though inside it it is inclined.
 4. The sap of piñon¹¹⁷⁶ is placed on the check.
 5. Then the tuber of chac ak¹¹⁷⁷ and ix om ak¹¹⁷⁸ are given.

- M-9 / page 218
1. There is a tumor also.¹¹⁷⁹
 2. The leaves of bec¹¹⁸⁰ and gumbolimbo¹¹⁸¹ are the medicine.

¹¹⁷¹ The word **ya** / **yah** can be translated as sore, pain, wound, ulcer, etc., depending on the context. See for examples CMM: Ya: cosa que duele y escueze y dolor assi y escozer... / Ya: llaga pequeña no peligrosa o herida ya con podre...

¹¹⁷² BMTV: Fuego, enfermedad muy mala con que se hincha la cabeça y rrostro: noh pol kak. / CMM: noh pol: enfermedad muy mala de fuego con que se hincha toda la cabeça y garganta.

¹¹⁷³ Unidentified plant name. As mentioned in recipe M-5, **ðon koch** is also the name of quinsy or inflammation of the throat.

¹¹⁷⁴ *Jatropha curcas* L.

¹¹⁷⁵ Note that the Mayan text reads **sac mulay kak**. This appears to be a misspelling for **zac muclah kak**. See the Kaua text: tzimes kak, chac molon chi kak, chac muclah kak: fuego de san anton.

¹¹⁷⁶ *Jatropha gaumeri* Greenman.

¹¹⁷⁷ *Plumbago scandens* L.

¹¹⁷⁸ *Gounia lupuloides* (L.) Urban.

¹¹⁷⁹ See BMTV: Nacido, por postema: chuchun kak.

¹¹⁸⁰ *Ehretia tinifolia* L.

¹¹⁸¹ *Bursera simaruba* (L) Sarg. *Bursera* spp.

M-10 / pages 219 – 220

1. Yanix yah akab xan tu chun co [ui]nic

2. lic u hokol ꝑ tu hol u ni ꝑ tu chi ꝑ tu chuch u uich

3. lacix tu xay u chi lacix tu yit

4. lacix tu bakel xiblal lacix tu mah chuplal

5. hupp puɔbil tij can ɔit ti puɔ ca a chuhuc

6. he u xiui lae /

7. ek le muy xoyoc

8. u pach tzalam u pach chucum

9. u ta chac haycab

10. huybil ca chuhuci

11. uaix kupbil xā

/220

M-11 / pages 220 – 221¹¹⁸²

1. yanix yah chac nich max¹¹⁸³ u kaba tu chun u co uinic

2. cu tzayal labal u cah u hol u cal uinic tu menel

3. he u xiui lae

4. has max x ne max che yx max ak kolok max

5. huchbil ca chuhuci

6. cu ɔocole ca oc coe u ti cinel yx chac aki

7. lay binab [ɔ]abaci¹¹⁸⁴ / puhile -

/221

¹¹⁸² Recipe 75 of the Na on page 43 and EBM recipe 386 are somewhat similar.

¹¹⁸³ **Chac nich max** is also a plant name, listed both as *Tournefortia volubilis* L. and *Uvaria campechianus* (H. B. et K.) Standley.

¹¹⁸⁴ The text reads **sabaci**.

M-10 / pages 219 – 220

1. There is also a sore which comes out at night at the root of a tooth of a person

2. and the nostral and the mouth and the corner of the eye,

3. or at the corner of the mouth or the anus,

4. or the penis of a man or the vagina of a woman.

5. Stick in four niddles so that you can locate it.

6. Here are the herbs:

7. ek le muy,¹¹⁸⁵ xoyoc,¹¹⁸⁶

8. the bark of tzalam,¹¹⁸⁷ the bark of chucum,¹¹⁸⁸

9. the excrement of chac haycab.¹¹⁸⁹

10. Stir them together and then roast them,

11. or chop them also.

M-11 / pages 220 – 221

1. If there is an sore called chac nich maax¹¹⁹⁰ which is in the root of a tooth of a person.

2. When it infects the throat of a person becomes putrid.

3. Here are the herbs:

4. haas maax,¹¹⁹¹ x-ne maax che,¹¹⁹² ix maax ak,¹¹⁹³ kolok maax.¹¹⁹⁴

5. Grind them and then roast them.

6. Afterwards then place ix chac ak¹¹⁹⁵ in the tooth which hurts.

7. So will it be placed on the pus.

¹¹⁸⁵ Listed as both *Guatteria Gaumeri* and *Malmea depressa*.

¹¹⁸⁶ *Morinda yucatanensis*, Greenman.

¹¹⁸⁷ *Lysiloma bahamensis* Benth.: tamarind.

¹¹⁸⁸ *Pithecellobium albicans* (Kunth) Benth.

¹¹⁸⁹ **Chac haycab** is an unknown entity although it is probably an animal. The meaning is "great destroyer".

¹¹⁹⁰ See Text 36 for "Inflamed guns". See also BELSM: Mal de boca, dientes, enzias: Chac nich. Y es pestilencia. There is also a plant named **chac nich maax**: *Tournefortia volubilis*.

¹¹⁹¹ Literally: "monkey banana". Unidentified plant.

¹¹⁹² Perhaps the same as **ne maax xiu**: *Heliotropium parviflorum*.

¹¹⁹³ Perhaps the same as **(ix) ne maax ak**: *Tournefortia volubilis* L.

¹¹⁹⁴ *Crataeva tapia* L. / *Capparis oxysepala*.

¹¹⁹⁵ *Plumbago scandens* L.

M-12 / page 221

- 1. Yanix kik choch
- 2. x kik che,¹¹⁹⁶ kik aban¹¹⁹⁷ pomol che¹¹⁹⁸
- 3. u chun chi¹¹⁹⁹ xanab mucuy¹²⁰⁰
- 4. u haben chuycil op¹²⁰¹ u le kan tun bub¹²⁰² yx cacal tun¹²⁰³
- 5. u chachaal cab yan ychil u honile¹²⁰⁴

M-13 / page 221

- 1. V ðacal u uix kik
- 2. he xiuil lae
- 3. sin kak¹²⁰⁵
- 4. huc[h]bil lae
- 5. ca yuke

M-14 / page 221

- 1. chicix tan tunich tix koch
- 2. ca pocabaci y teles ku
- 3. amal yocol kin amal yahal cab
- 4. latulah cabin satac lae¹²⁰⁶

¹¹⁹⁶ *Apoplanesia reticulata* Presl. *Caesalpinia platyloba* S. Watson. *Castilla elastica* Cerv.

¹¹⁹⁷ *Castilla elastica* Cerv.

¹¹⁹⁸ *Jatropha gaumeri* Greenman.

¹¹⁹⁹ *Byrsonima crassifolia* (L.) DC. *Malpighia glabra* L.

¹²⁰⁰ *Euphorbia hirta* L. *Euphorbia prostata* Aiton. *Euphorbia (Chamaesyce)* spp.

¹²⁰¹ *Annona cherimola* Miller.

¹²⁰² *Sanvitalia procumbens* Lamm.

¹²⁰³ *Ocimum micranthum* Willd.

¹²⁰⁴ Reading this as **hobonile**.

¹²⁰⁵ Reading this as **sinkin kaax**.

¹²⁰⁶ See Text I-4 for more material on page 221.

M-12 / page 221

- 1. If there is blood in the intestines:
- 2. rubber tree,¹²⁰⁷ rubber bush,¹²⁰⁸ piñon,¹²⁰⁹
- 3. the trunk of nance,¹²¹⁰ xanab mucuy,¹²¹¹
- 4. the bush of a bearing annona,¹²¹² the leaves of kan tun bub,¹²¹³ wild basil.¹²¹⁴
- 5. Strain the honey which is in the hive.

M-13 / page 221

- 1. This is the medicine for bloody urine.
- 2. Here is the herb:
- 3. sinkin kaax¹²¹⁵
- 4. Grind it.
- 5. Then drink it.

M-14 / page 221

- 1. Chicix tan tunich in the throat.¹²¹⁶
- 2. Let it be heated with nightshade¹²¹⁷
- 3. every evening, every morning
- 4. until it is cured.^{1218 1219}

¹²⁰⁷ *Castilla elastica* Cerv.

¹²⁰⁸ *Castilla elastica* Cerv.

¹²⁰⁹ *Jatropha gaumeri* Greenman.

¹²¹⁰ *Byrsonima crassifolia* (L.) / *Malpighia glabra* L.

¹²¹¹ Several possible species of *Euphorbia*: *Euphorbia hirta* L. *Euphorbia prostata* Aiton. *Euphorbia (Chamaesyce)* spp.

¹²¹² *Annona cherimola* Miller.

¹²¹³ *Sanvitalia procumbens*. See CMM: Ix kan tun bub: yerua medicinal y contra ponçoña; comese cruda a solas en ensalada o cosida. ¶ forte: es yerua del podador porque su çumo aplicado a heridas frescas con sangre es tan eficaz como el balsamo. ¶ la hoja aplicada sobre hinchaçones y desconcertaduras de huesos los cura. ¶ comida la oja estanca las camaras de sangre. ¶ y la raiz es marauilloda purga.

¹²¹⁴ *Ocimum micranthum*.

¹²¹⁵ *Jacquinia flammea* Millsp.

¹²¹⁶ Literally "hot slake lime in the throat". Some sort of throat ailment, perhaps similar to **chuh cal**: acid reflux.

¹²¹⁷ *Solanum* sp.

¹²¹⁸ Literally: "until it will be lost".

¹²¹⁹ See Text I-4 for more material on page 221.

- M-15 / page 222¹²²⁰
1. heyx utial kal aksahe
 2. yx naban che y u ui cat¹²²¹ y nucuch pakam
 3. y u ui kuxub¹²²² y yic
 4. ca tun pakac tu chun u nak
 5. ca tun tup sintuntabac¹²²³ yalan xan

- M-16 / page 222
1. yanix yahhal bac kak xan
 2. he u xiuile bacel ac¹²²⁴ ñacal bac
 3. binsabil licil u hokol u / /223¹²²⁵

- M-17 / page 224
1. Licil u macal tuz yk uaix coc xan
 2. lay u thanil lae
 3. yax mac ti yax mac tun
 4. bolon macapen bacin
 5. ca tin macah u hol chacal bul yk
 6. yokol yax uinicil te yax uinicil tun
 7. oxlahun yal yn chacal lap
 8. ti mac u chi chacal bul yk
 9. yokol yax uinicil te yax uinicil tun
 10. hunac ah mac tun
 11. ca tin macah u hol yk
 12. u uilah a kochil lae
 13. yokol yax uinicil te yax uinicil tun / /225

¹²²⁰ Compare with EBM recipe 409.

¹²²¹ *Parmentiera edulis* DC. *Parmentiera* Spp.

¹²²² *Bixa orellana* L.

¹²²³ While the word **zintun** is not given in the vocabularies as a verb, the word **zintun** is applied to the rocks which are heated in fire and then placed in a sweathouse so that water can be pour over them to produce steam.

¹²²⁴ Probablemente se trata de *bacel ak*: *Psychotria microdon* (DC.) Urban.

¹²²⁵ See Text I-5 for material on page 223.

- M-15 / page 222
1. This is for urine retension.
 2. Palo santo¹²²⁶ and the tuber of cat¹²²⁷ and a large pakam leaf¹²²⁸
 3. and the tuber of achiote¹²²⁹ and chili.¹²³⁰
 4. Then poultice this at the base of the belly.
 5. That aliviates the hot feeling under it also.

- M-16 / page 222
1. There is the sore caused by bone pox also.
 2. Here are the herbs: bacel ac,¹²³¹ ñacal bac¹²³²
 3. It is taken it to him when the moon comes out.

- M-17 / page 224
1. To stop rapid respiration or asma as well.
 2. These are the words.
 3. First cover it, first cover it then.¹²³³
 4. I am the great coverer it seems.
 5. Then I covered the fissure for the great tempest¹²³⁴
 6. over the first wooden body, the first stone body.
 7. My large enclosure has thirteen layers.
 8. It covers the opening of the great tempest.
 9. over the first wooden body, the first stone body.
 10. Hunac Ah Mac Tun:¹²³⁵
 11. Then I covered the fissure of the wind.
 12. Your responsiblilty was seen
 13. over the first wooden body, the first stone body.

¹²²⁶ *Bursera graveolens*.

¹²²⁷ *Parmentiera edulis* DC. *Parmentiera* Spp.

¹²²⁸ *Nopalea cochenillifera* or *Opuntia dillenii*

¹²²⁹ *Bixa orellana* L.

¹²³⁰ *Capsicum annum*

¹²³¹ *Psychotria microdon*.

¹²³² *Ruellia albicaulis*

¹²³³ Apparently the words **ti** and **tun** can be synonyms. See DMM: Mediano: tuntun; tij tij; chun chumuc.

¹²³⁴ See BMTV: Tenpestad y tormenta de biento: chac bul ik.

¹²³⁵ "Great Coverer of Rock"

M-18 / page 225

- 1. yanix yah bat acan kak¹²³⁶ yan tu yim chuplal
- 2. lic u hokol lay chac yulene
- 3. ca ðabac x bul ak ꝑ ne tab ꝑ chac mo ak
- 4. huc[h]bil ca pakci

M-19: page 225¹²³⁷

- 1. yanix yah sac yom u lobol yah
- 2. ti cu hoppol u chupul tu uich yoc uinicce tu cahmatil
- 3. chac onob can licil u ximbal
- 4. ðabac sac yx mahan chuni ꝑ yotoch kanal¹²³⁸ ꝑ yal xux¹²³⁹
- 5. ðin comes can chac mo ak x ne tab bul ak / /226

M-20 / page 226

- 1. yanix yulel sac bulay kak¹²⁴⁰ tu bakel uinic tu cal uinic bakel uinic
- 2. he u xiuil lae
- 3. u munil u ni kuxub ꝑ u munil u ni chac pichi
- 4. ꝑ u munil u ni uayam ꝑ æœc tab
- 5. munbil cu ðocole ca tosoc ukcie
- 6. yx chac yx pah sacanili

¹²³⁶ The text reads **bat acan kak** but perhaps what is meant is **bat aban kak**.

¹²³⁷ Compare with pages 265-266 of the Kaua and Roys' recipe 373.

¹²³⁸ **Kanal** is describe as a variety of wasp. It should be noted that in a medical recipe **kanal** is said to be an alternative name for **kan pet kin**.

¹²³⁹ **Xux**: a small common wasp with a mild sting. Species unknown. The larvae are considered to be a delicacy.

¹²⁴⁰ An unregistered pox. Perhaps related is CMM: Çac bul ik: tempestad grande de viento con temblores de tierra.

M-18 / page 225

- 1. There is a sore called bat aban kak¹²⁴¹ which is in the breast of a woman.
- 2. It appears as glossy red.
- 3. X-buul ak¹²⁴² and ne tab¹²⁴³ and chac moo ak¹²⁴⁴ are to be given.
- 4. Grind them then poultice them.

M-19: page 225

- 1. There is a pain from false pregnancy,¹²⁴⁵ a bad infirmity.
- 2. It begins with swelling of the instep of both feet of a person
- 3. like herpes zoster¹²⁴⁶ when she walks.
- 4. White tree mushroom¹²⁴⁷ and the nest of kanal and xux grubs.
- 5. ðin comes can,¹²⁴⁸ chac moo ak, x-ne tab, buul ak.

M-20 / page 226

- 1. There is sac bulay kak which enters into the muscles, the neck, the penis of a person.
- 2. Here are the herbs:
- 3. the fresh sprouts of achiotē¹²⁴⁹ and the fresh sprouts of chac pichi¹²⁵⁰
- 4. and the fresh sprouts of uayam¹²⁵¹ and a pinch of salt.
- 5. Soften them and afterwards sprinkle them to be drunk
- 6. in boiled sour corn dough.

¹²⁴¹ An unidentified type of pox or sore. Literally "bat aban pox" in which **bat aban** is the plant *Cassia occidentalis* L

¹²⁴² *Centrosema virginianum*.

¹²⁴³ Unidentified plant.

¹²⁴⁴ *Alternanthera ramosissima*.

¹²⁴⁵ The word **zac** can mean imperfection. See CMM: Çac en composicion de algunas diciones disminuye la significacion o denota cierta imperfecion, como çac cimil, çac cheh, çac yum, ettz., lo qual se pondra adelante.

¹²⁴⁶ **Chac onob can** appears to be both an unidentified plant name and also some sort of infirmity like herpes zoster or ringworm. Here it is applied to the infirmity. See line M-1.6 for the use of this name as a plant.

¹²⁴⁷ *Peperomia glutinosa* Millsp.

¹²⁴⁸ **Ðin can** is a known plant, *Sesuvium portula* castrum, but the intervening word **comes** is unknown. However, perhaps it is related to the verb **canezah** = "to tire". See CMM: Canēçah: cansar.

¹²⁴⁹ *Bixa orellana* L.

¹²⁵⁰ *Psidium guajava* L.

¹²⁵¹ *Talisia olivaeformis* (Kunth.) Radlk.

M-21 / page 226

- 2. Bay xan bin uluc chac hon¹²⁵² tu mah c[h]uplal
- 3. u munil u ni kuxub u munil u ni chac pichi
- 4. ʏ u munil u ni uayam ʏ ɔeɔec tab
- 5. bin [pp]obla
- 6. ca tun ɔabac u ticinil pah sacnile / /227

M-22 / page 227

- 1. Yax mac ti yax mac tun¹²⁵³
- 2. Amen¹²⁵⁴

M-23 / page 229¹²⁵⁵

- 1. che ʏ hauay che ʏ ppoppox can
- 2. catun hibici

M-24 / page 229¹²⁵⁶

- 1. Lic yulel kan chikin ti u kankan yaksah
- 2. bin ch[ab] u sicilil yx tuc[h] ʏ chacal [yx] max
- 3. ʏ sac yxim ʏ kan chikin che
- 4. u uiob xan
- 5. ma u yibili bin u ci bin u cibi
- 6. pakbil tu chun u nak

¹²⁵² An unknown ailment.

¹²⁵³ Compare this line with line 3 of Text M-17 on page 224. It would appear that the scribe realized that he was transcribing the same text and left off working on it.

¹²⁵⁴ The rest of page 227 is written by the intrusive hand and is given in Section I below dedicated to this scribe. See Text I-4.

¹²⁵⁵ This text appears to be a fragment of some fuller text

¹²⁵⁶ A parallel text in Roys' Ethno-Botany, 261, reads as follows: ulak u dzac kanchikin, kankan le maca, kankan u yakzahil / cha nek tok u chacil x- max, kan ixim, kanchikin che, chalche / huchbil tibile / ca dzabac yuke yetel yichinte / ca pocabac u chun u nak xani

M-21 / page 226

- 1. Also there is chac hon which enters into the vigina of a woman.
- 2. the fresh sprouts of achiote¹²⁵⁷ and the fresh sprouts of chac pichi¹²⁵⁸
- 3. and the fresh sprouts of uayam¹²⁵⁹ and a pinch of salt.
- 4. Wash them.
- 5. Then place them in dried sour corn dough.

M-22 / page 227

- 1. First cover it, first cover it then.
- 2. Amen

M-23 / page 229

- 1. ... tree and hauay che¹²⁶⁰ and ppoppox can.¹²⁶¹
- 2. Then whatever¹²⁶²

M-24 / page 229

- 1. When jaundice enters into the deep yellow urine
- 2. take the seeds of ix tuch¹²⁶³ and chacal ix maax¹²⁶⁴
- 3. and white corm and kan chikin che,¹²⁶⁵
- 4. their roots as well.
- 5. Don't melt the wax.
- 6. Poultice the base of the belly.

¹²⁵⁷ *Bixa orellana* L.

¹²⁵⁸ *Psidium guajava* L.

¹²⁵⁹ *Talisia olivaeformis* (Kunth.) Radlk.

¹²⁶⁰ *Ageratum littorale* A. Gray.

¹²⁶¹ *Tragia nepetaefolia* Can. *Tragia yucatanensis* Millsp.

¹²⁶² These two lines appear to belong to another text and not the foregoing.

¹²⁶³ **Ix tuch:** *Lagenaria siceraria*. See CMM: Tuch: especie de calabças siluestre; no se come; son juguetes de muchachos.

¹²⁶⁴ Unknown plant name.

¹²⁶⁵ *Picramnia antidesma* Swartz.

M-25 / page 230¹²⁶⁶

- 1. yanix yah kak akab tok u kaba
- 2. lic yulel tu kab uinic y tij yoc amal yocol kin
- 3. u hoppol elel u cah bay chuhu
- 4. bin chabac u le pomol che u le bec y tab y kul tun¹²⁶⁷
- 5. la bin ppobal ti caten oxten lae

M-26 / page 230¹²⁶⁸

- 1. yanix hauay xan
- 2. bay u hokol kake.
- 3. ca chabac cabal silil y x muc can y sac chuuen / /231

¹²⁶⁶ Compare with Roys' Ethno-Botany, 280: akab tok u kaba cu yulel ti uinic / elel, kinam u caah tu man akab; cu tippil kine minaan yelet / ca a cha u le x- pomolche, u le ppac, yetel u le zac bec / ca a huche, ca tun a dza tu uinclil / ua mae u le kutz / haxlabil u kabil ca a dza ti yoc tac tu pix u xul bin / bin utzac tumen

¹²⁶⁷ See BMTV: Mortero de piedra en que los ollereros muelen la tierra: kul tun .l. lac tun.

¹²⁶⁸ Compare with Roys' Ethno-Botany, 306: hauay bay u hokol kake / ca a cha cabal zilil yetel mucceh yetel yak uacax xiu / ca huchuc ca a uomantez yetel ha / ca tun a chuhi.

M-25 / page 230

- 1. There is a painful pox which is called akab tok.¹²⁶⁹
- 2. It afflicts the hands and feet of a person every evening.
- 3. It has a burning sensation like charcoal.
- 4. Take the leaves of piñon,¹²⁷⁰ the leaves of bec¹²⁷¹ and salt and grind them.¹²⁷²
- 5. The wash them two or three times.

M-26 / page 230

- 1. There is also leprosy
- 2. which appears like pox.
- 3. Take cabal silil¹²⁷³ and x-muc can¹²⁷⁴ and sac chuuen.¹²⁷⁵

¹²⁶⁹ Literally: "night flint". A type of pox. See also line 24.48 where this name appears to be applied to a plant name..

¹²⁷⁰ *Jatropha gaumeri* Greenman.

¹²⁷¹ *Ehretia tinifolia* L.

¹²⁷² It is interesting that here instead of **huchbil** (grind with a metate) **kul tun** (mortar and pestle) is used as a verb, meaning to grind the ingredients with a mortar and pestle.

¹²⁷³ While **zilil** is most commonly listed as *Diospyros cuneata*, it is quite possible that **cabal zilil** (low **zilil**) is a different species.

¹²⁷⁴ Unidentified plant.

¹²⁷⁵ Perhaps **zac chuen che** (*Rumex mexicana*?) is meant.

Material Provided by the Intrusive Hand

Text I-1 / page 20

- 1. V noh vinicil can lae¹²⁷⁶
- 2. Jesus Maria
- 3. bax bin a sot be che
- 4. v sot takin bin x hun ahau
- 5. bax bin v uayesba a ne be che¹²⁷⁷
- 6. v pechech takin bin x hun ahau
- 7. bax tun bin o[c] ta vit¹²⁷⁸
- 8. v sortijas takin x hun ahau
- 9. Bax tun bin oc ta keulel¹²⁷⁹
- 10. v chachac pop bin [x] hun ahau
- 11. Bax tun bin oc tu chibil a pach
- 12. v Rosario takin bin x hun ahau
- 13. Bax tun bacan bin a chalatil be
- 14. v xal che takin x hun ahau
- 15. Bax tun bin oc ta chochel
- 16. v suhui bi bin x hun ahau
- 17. Bax tun bacan bin oc tu xichil a pach
- 18. v hohol kuch bin x hun ahau
- 19. Bax tun baca[n] bin oc tu cheel a cal /

/21

¹²⁷⁶ See pages 74-75 and 84-85 for some of the same items listed here with their corresponding body parts. Some of these corresponding parts are still used today in songs, as for example the ones about the armadillo.

¹²⁷⁷ With this line begins a list of items concerning spinning, weaving and sewing. The **pechech** is the spindle itself. The other items are **bi** meaning cotton prepared for spinning, **hohol kuch** meaning thick or unevenly spun thread (often referred to in English as “home-spun”), **xum che** meaning the batten used in beating down the woof on the back strap loom, **thohob** meaning the drinking gourd in which the spindle and whorl sit while being spun around, and **puo** meaning needle.

¹²⁷⁸ This line reads **bax tun bin o ta vit**. Comparison with the lines below show that the **c** in **oc** is missing.

¹²⁷⁹ Note that the word **keuel** is used here, indicating that an animal is being talked about. If it was a human it would be **othel**. As the title line implies, the animal is probably a snake.

Translation of Material Provided by the Intrusive Hand

Text I-1 / page 20¹²⁸⁰ (Roys Appendix A-1)

- 1. The big body of a snake is as follows:
- 2. Jesus Mary!
- 3. What say is your rattle oh?¹²⁸¹
- 4. The golden rattle they say of Ix Hun Ahau.
- 5. What say is the symbol of your tail oh?
- 6. The golden spindle of Ix Hun Ahau.
- 7. What then say enters your anus?
- 8. The golden rings of Ix Hun Ahau
- 9. What then say enters your skin?
- 10. The bright red mat of Ix Hun Ahau.
- 11. What then say enters the rib of your back
- 12. The golden rosary of Ix Hun Ahau,
- 13. What then therefore say your ribs oh?
- 14. The golden comb of Ix Hun Ahau.
- 15. What then say enters your intestines?
- 16. The virgin cotton ready to spin they say of Ix Hun Ahau .
- 17. What then therefore say enters the tendons of your back?
- 18. The course cotton thread of Ix Hun Ahau .
- 19. What then therefore say enters your neck?

¹²⁸⁰ This ritual, which is intrusive material written by a different hand, has a more modern feeling to it. There is also intrusive material to be found on pp. 62-63 and on page 70, by appearances by the same hand as this one. This text has a series of questions and answers or a set of riddles, a common device through Mayan literature. Another example of this type of dialogue is **Zuyua Than yetel Naat** which is to be found in the Chumayel and the Tuz Ik. Alan Burns talks about this type of dialogue in his book “An Epoch of Miracles”.

¹²⁸¹ While Roys translates the word **bin** as the future auxiliary verb there is reason to believe that in fact it is the verb “they say”, “it is said”, or however one wants to translate this. One reason for assuming that **bin** is not the auxiliary verb is that it is not used consistently in every line, but rather is used only as a filler, much like the words **bacan** and **xan** are used today in rituals.

Text I-1 / page 21

- 20. v xum che takin bin x hun ahau
- 21. Bax tun baca[n] bin a pol
- 22. v thoho[b] takin x hun ahau¹²⁸²
- 23. Bax tun bin o[c] ta xicin
- 24. v suhuy sac pet bin x h[un] ahau
- 25. Bax tun bin oc ta vich
- 26. v sihom takin bin [x] hun aha[u]
- 27. Bax tun bin oc tu hol a ni
- 28. v [cha]chab takin bin xhun ahau¹²⁸³
- 29. Bax tun bin oc ta coo
- 30. v suhuy puo bin x hun ahau
- 31. Bax tun bacan v hol a cal be che
- 32. v ca cobol x hun ahau¹²⁸⁴
- 33. Bax tun bin v uayesba a vak be
- 34. v suhuy ta bin x hun ahau
- 35. Bax tun bacan bin a vik be che
- 36. v yu[b] v yik bin x hun ahau
- 37. Amen

¹²⁸² The right hand margin of this page is crumbling away so various letters are missing. In particular, lines 28 and 36 are questionable.

¹²⁸³ The edge of the page has crumbled away so the first letters of this word are missing. However, consistent with spelling practices the vowel of the missing letters should match the vowel of the suffix, which in this case is **a**. The only plausible match for this combination of letters is **chachab** = “sieve”.

¹²⁸⁴ See BMTV: Vergüenças de varón o muger: bakel, heh, caa cobol, v cap oc, kaçal. Compare with CMM: Caa cobol: natura de macho o hembra y la natura del hombre o muger. ¶ Item: el sieso. (mtm)

Text I-1 / page 21 (Roys Appendix A-1)

- 20. The golden batten they say of Ix Hun Ahau.
- 21. What then therefore say is your head?
- 22. The golden spinning gourd of Ix Hun Ahau.
- 23. What then say enters your ears?
- 24. The virgin white disk they say of Ix Hun Ahau.¹²⁸⁵
- 25. What then say enters your eyes?
- 26. The golden sihom bead¹²⁸⁶ of Ix Hun Ahau.
- 27. What then say enters your nose?
- 28. The golden sieve of Ix Hun Ahau.
- 29. What then say enters your tooth?
- 30. The virgin needle of Ix Hun Ahau.
- 31. What then therefore is your throat oh?
- 32. The genitals of Ix Hun Ahau.
- 33. What then say is the symbol of your tongue?
- 34. The virgin obsidian point of Ix Hun Ahau.
- 35. What then therefore say is your breath thus?
- 36. The feeling of the breath they say of Ix Hun Ahau.
- 37. Amen

¹²⁸⁵ There are two occurrences of the word **zac pet** in the Bacabs, the other being on line 4.47, and in both instances this item is associated with the ear. Roys notes that there is a plant named **zac pet**: *Crotalaria incana*, L. The meaning of **zac pet** is “white disk”. A possible alternative, although no example of it is to be found in the vocabularies, is the ear plug.

¹²⁸⁶ *Sapindus saponaria*, L. See CMM: Çihom: cierto arbol que lleua vna frutilla que sirue de xabon./ BMTV: Bellota de oro o cuenta: çihom takin.

- 1. licil u yutzcintabal v yikal nictē tancas
- 2. cu lubul yokol uinice
- 3. ox chocholah te ox chocholah tun
- 4. ox meklah ti munyal can meklah ti yk
- 5. oxlahun uaen
- 6. cat ualhen yn pa ykal coil
- 7. ox ten chuluba tech bacabe tan yol can
- 8. ox ten chuluba tex bacabex tan yol cab
- 9. yumex kuex
- 10. chac pauahtun a uayasbaex
- 11. ca bin a pa hol tex yikal x tan yobal nictē¹²⁸⁸
- 12. x tan yol can x tan yol metnali
- 13. hom canal hom cabal
- 14. uchic yn uatal yn hom chacht yikal x tan yobal nictē
- 15. yn pic chin tex tan yol can x tan yol metnal
- 16. oxlahun chaen ti kakal moson can chac
- 17. yn mahan tech
- 18. a hol mekt yikal x uuc yobal nictē
- 19. [in] pic c[h]intex tan yol metnal¹²⁸⁹ /

¹²⁸⁷ Text I-2 is by the intrusive hand which appears to be the same as that which wrote pages 20-21, and perhaps to the hand which wrote on page 70 which is also intrusive material. See the footnote to page 20.

¹²⁸⁸ There are two possible readings for a collection of letters which appear to read **pa hol**: **pa hol** and **pah ol**. The meaning of the verb **pa hol**, as given in the vocabularies, is “descalabrar, quebrar la cabeza”. Alternatively the reading could be **pah ol**, which means “to suspect”. There are three instances of this verb in this text and in all three cases the letters are divided as **pa hol**. The translation is done according to this division.

¹²⁸⁹ The text reads **apic chin tex tan yol metnal**. See line 15 for what I believe is the correct reading.

- 1. In order that the wind of Nictē Tancas be cured:
- 2. it falls upon the person.
- 3. Thrice untied wood, thrice untied body,¹²⁹⁰
- 4. thrice embraced in the clouds, four times embraced in the wind.
- 5. Thirteen times I stood up.¹²⁹¹
- 6. Then I stood up to split open the malignant wind.
- 7. Thrice you are moistened, you Bacab in the center of the sky.
- 8. Thrice you are moistened, ye Bacabs in the center of the earth,¹²⁹²
- 9. ye lords, ye gods.
- 10. Chac Pauahtun is your symbol.¹²⁹³
- 11. Then the spirit of Ix Tan Yobal Nictē¹²⁹⁴ will break your heads
- 12. in the middle of the sky, in the middle of the underworld,
- 13. trumpeting skyward, trumpeting downward.
- 14. It happens that I stand to deeply sift the spirit of Ix Tan Yobal Nictē.
- 15. I hurl you into the middle of heaven and the middle of the underworld.
- 16. Thirteen times I am seized by Kakal Moson Caan Chac.¹²⁹⁵
- 17. I borrow you.
- 18. You thoroughly embrace the spirit of Ix Uuc Yobal Nictē.¹²⁹⁶
- 19. I hurl you into the middle of the underworld.

¹²⁹⁰ The word **chocholah** is taken to be a verbal variant of **chochol**: to untie or to loosen the bonds.

¹²⁹¹ The word **oxlahun** (= thirteen) appears to be used here not as a specific number but rather metaphorically.

¹²⁹² There are a couple of difficulties in these two lines. The first is the meaning of **chuluba**. Based on the meaning of the term **chulub haa** I take it to mean something akin to “drizzle” or “sprinkle”. Since holy water is often sprinkled on worshipers three times that is the allusion which I see in these two lines. The second problem is why in the first line is the Bacab referred to as singular and in the second line as plural. I should have thought that in both lines the reference would be the same, and that in both instances it should be plural.

¹²⁹³ For the **Pauahtuns** see commentary to Text 5, line 63.

¹²⁹⁴ “Lady center-colored plumeria flower”, from **ix** = female, **tan** = middle, **yobal** = color and **nictē** = plumeria flower. While the word **yobal** in itself is not to be found in the vocabularies, it is similar to **yobonal** = color, painting. This is perhaps in reference to plumeria flowers which are variegated starting out whitish at the outer petal and changing to a deeper color, usually red, towards the center of the flower.

¹²⁹⁵ “Fiery Whirlwind Sky Rain-god”

¹²⁹⁶ “Lady seven-colored plumeria flower”. See note to line I-2.11 above about the word **yobal**.

Text I-2 / page 63

- 20. ten oxlahun chaen ti chacal papapa¹²⁹⁷
- 21. uchic yn pa ho[l]tic yikal¹²⁹⁸
- 22. lahca yobal nictē tan yol cab
- 23. oxlahun mahanen ti chac valom kin
- 24. hapic yikal nictē
- 25. y yikal x canlahun tzuc nictē
- 26. ti tun macah tu hol v cal chac valom kin
- 27. ti tun binen yn nup u chi ix yan coyl
- 28. v ca cobol ti chac tix yx hun ahau
- 29. v uayesba u chi yx yan coil
- 30. oxlahun mis uchic yn mistic yikal coil
- 31. tu pucikal y tu kab y yn misib bat
- 32. oxlahun macap tu chi ix yan coil
- 33. ti tun tin macah t[i] yoc ual t[i] yoc xicul
- 34. oxlahun mahanen ti tzotzotz bacab
- 35. yn vayasbainte
- 36. uchic yn pa holtic yika[l]
- 37. JeSu[s] M[aria]
- 38. Amen

¹²⁹⁷ The text appears to read **pa papa**. Roys reads this as **pa paʼa** and Arzápalo as **pac pa pac**. The Arzápalo reading is inadmissible, there being no indications in the manuscript of the two “c”s. As to the Roys reading, because of a blotch perhaps what I see as “p” is actually “ʼ”, but indications are that this is also not correct. However, the meaning of **papapa** or even **papa** is unknown.

¹²⁹⁸ The text reads **pahohtic**.

Text I-2 / page No 63 (Roys Appendix A-2)

- 20. Thirteen times I am seized by Chacal Papapa.¹²⁹⁹
- 21. It happens that I break the head of the spirit
- 22. of Ix Lahca Yobal Nictē in the center of the earth.¹³⁰⁰
- 23. Thirteen times I am loaned to Chac Ualom Kin,¹³⁰¹
- 24. breathing in the spirit of the plumeria flower
- 25. and the spirit of Ix Canlahun Tzuc Nictē.¹³⁰²
- 26. Then Chac Ualom Kin covered the entrance to its throat.
- 27. Then I went to close the mouth of Ix Yan Coil.¹³⁰³
- 28. The genitals of Chac¹³⁰⁴ and of Ix Hun Ahau¹³⁰⁵
- 29. are symbolized by the mouth of Ix Yan Coil.
- 30. Thirteen times swept happens that I sweep the spirit of madness,
- 31. from its heart and its arm with my sweeping axe.
- 32. Thirteen times I cover the mouth of Ix Yan Coil.
- 33. Then I covered it with the handle of the fan, the bottom of the jacket.
- 34. Thirteen times I loaned myself to the very hairy Bacab.
- 35. I become the symbol.
- 36. Then it happens that I break the head of the spirit.
- 37. Jesus Mary
- 38. Amen

¹²⁹⁹ The meaning of **papapa**, as noted in the footnote for this line of the Mayan text, is unknown.

¹³⁰⁰ “Lady twelve-colored plumeria flower”. See note to line I-2.11 above about the word **yobal**.

¹³⁰¹ The phrase **chac ualom kin** appears only here in this text. The meaning of **chac ualom kin** rests mainly on the meaning of **ualom**. The CMM give “**ah ualom can, ah ualom than**: doblado, mentiroso.” in which it appears that the meaning of **ualom** is that which is contrary or adversarial, from the root word **ual** = enemy. While throughout the Bacabs the principal meaning of **chac** is “red”, here it appears that the meaning “great” might be more appropriate. So, perhaps “Great Adversarial Sun”.

¹³⁰² “Lady fourteen clumps of the plumeria flower trees”.

¹³⁰³ “Lady who is demented”.

¹³⁰⁴ The rain god Chac.

¹³⁰⁵ “Lady One Ahau”.

Text I-3 / page 70¹³⁰⁶

- 1. yanix kak ꝓacan ak
- 2. mumul he v ꝓacale
- 3. chac ak ꝓ ꝓay can
- 4. ꝓ ꝓiu che v tzotzel tunich
- 5. huchbil ca chuhuc
- 6. ca havac
- 7. u chicule yayax v cuxsosal¹³⁰⁷
- 8. va binan tu hobnele
- 9. ca ꝓabac aseite yuke
- 10. ca havac

¹³⁰⁶ This page contains a medicinal prescription for curing a tongue ailment written in a different hand from that of the remaining texts. Page 71 is left blank.

¹³⁰⁷ Sic. In other text written as **cursosil**, from the Spanish word “cursos” = diarrhea.

Text I-3 / page 70

- 1. There is a pox which envelopes the tongue.
- 2. All together here are the medicines:
- 3. chac ak¹³⁰⁸ and ꝓay can,¹³⁰⁹
- 4. and ꝓiu che¹³¹⁰ and moss on stones,
- 5. grind them and then cauterize.
- 6. Then it will stop.
- 7. The sign for this is that his diarrhea is dark green
- 8. If it goes to the intestines,
- 9. then give him oil to drink.
- 10. Then it will stop.

¹³⁰⁸ *Plumbago scandens* L., said to be the same as **Zac leum ak**.

¹³⁰⁹ ꝓay can: *Sesuvium portulacastrum* L. (PMEY 1981:307)

¹³¹⁰ ꝓiu che. *Pithecellobium unguis-cati* (L.) Mart.(PMEY 1981:266). Arz: *Pithecellobium dulce* (Roxb.) Benth.

Text I-4 / page 221¹³¹¹

1.

V tzeꠘꠞ cil ꠘꠞ bac lae

2.

tu kaba dios yumbil ꠘ dios mehenbil ꠘ dios espíritu santo

3.

Amen /
- /223
4.

oxlahun pay¹³¹² chacal ani cab sacal ani cab

5.

oxlahun pay chacal xichil ac sacal xichil ac

6.

vchic yn kaxic yax bac

7.

oxlahun pay chacal kanthul saca[l] kanthul

8.

la bin vchic yn kaxic yax bac yax tzotz yax olo[m] yax kik

9.

oxlahun bin vchic yn [kaxic] yax bac vene[n] vene[n]

10.

... ..¹³¹³ chacal yn cho vah ... mahantah

11.

chaltic [u pach yax] bac

12.

sameix valac[en in] chab¹³¹⁴ chacal.../
- /227

¹³¹¹ The texts on pages 221, 223, 227, 231, 233, 235 and 237 appear to belong to a single chant or invocation and are treated as such here.

¹³¹² There are various meanings for the word **pay**. I have chosen the following from CMM: Pay: cuenta para vigas, canoas, baxeles, caxas, vancos, telas, colmenas, plantanos, la fruta, y cosas assi largas y no delgadas, y para panes de jabon y para madexas de hilo o seda y ramales de diciplina y cosas assi.

¹³¹³ Here there are three lines badly damaged by water and not legible. As for the final six lines of the rest of the page, only portions are legible and as a consequence are not fully translated. Comparison with lines with similar words and phrases in the rest of this invocation has yielded some readings shown in brackets.

¹³¹⁴ Up to this point the word **chab** has usually meant "creation / to create", but here it appears to mean "to take".

Text I-4 / page 221

1.

The invocation of bone:

2.

In the name of god the father and god the son and god the holy spirit.

3.

Amen
4.

Thirteen sticks of chacal anicab, sacal anicab.¹³¹⁵

5.

Thirteen sticks of chacal xichil ac, sacal xichil ac.¹³¹⁶

6.

Then it happens that I tie up yax bac.¹³¹⁷

7.

Thirteen sticks of chacal kanthul, sacal kanthul.¹³¹⁸

8.

Then it will happen that I tie up green bone, green hair, green clotted blood, green blood.¹³¹⁹

9.

Thirteen times it will happen that I tie up yax bac. Sleep!, sleep!

10.

... .. (untranslated)

11.

aliviate¹³²⁰ the back of yax bac

12.

Soon then I stand up to take the red ...

¹³¹⁵ The vocabularies and word lists give a variety of species names for the **anicab**: *Arrabidaea floribunda* / *Bignonia unguis-cati* / *Bignonia diversifolia* / *Cydista aequinoctialis* / *Cydista heterophyla*..

¹³¹⁶ *Galactia striata*.

¹³¹⁷ Literally, "green bone". The item **yax bac** appears 23 times in the text which includes pages 221, 223, 227, 231, 233, 235, 237. The term appears to be the name of some infirmity. However, the CMM gives the following: Ah yax bac: un paxaro de plumas verdes ricas, y las plumas. Line f320 of the P.C.M.L. verifies this reading by giving the name of a hummingbird as **yax bac junun**.

¹³¹⁸ *Nissolia fruticosa* Jacq.

¹³¹⁹ **yax bac, yax tzotz, yax olom, yax kik**: Literally: "green bone, green hair, green clotted blood, green blood" or alternatively "first bone, first hair, first clotted blood, first blood". This phrase is given again in line 32 below.

¹³²⁰ A possible alternative meaning might be "clarify".

Text I -4 / page 227

- 13. chaltic v pach yax bac
- 14. chacal ix tuta sacal yx tuta
- 15. la tin hantah chin
- 16. chaltic v pach yax bac
- 17. chacal vs tu ni yuc sacal vs tu ni yuc
- 18. he cin mac iktic
- 19. oxlahun ppul bin u kikel chacal kik che sacal kik che
- 20. chacal pomol che [sacal pomol che]
- 21. chacal copo sacal copo
- 22. chacal ac itz sacal ac itz
- 23. chacal ya sacal ya
- 24. chacal tzalam sacal tzalam
- 25. la ti[n] mahantah v helint v kikel yax bac
- 26. hek v mo[tz] yax bac
- 27. hek v tancasil [yax] bac
- 28. coo chich tancas
- 29. v / yax uatal tun baca
- 30. bin in cah yokol yax bac
- 31. yn pecantes oic bin noh bin
- 32. vchic yn pecansic yax bac yax tzootz yax olom yax kik

/231¹³²¹

Text I -4 / page 227

- 13. Red ix tuta, white ix tuta¹³²²
- 14. alivate¹³²³ the back of yax bac.
- 15. See, what I ate was lump of food.¹³²⁴
- 16. Red us tu ni yuc, white us tu ni yuc¹³²⁵
- 17. alivate the back of yax bac.
- 18. Here I strangle it.
- 19. Thirteen jars full is the resin from the red rubber tree, the white rubber tree,¹³²⁶
- 20. red piñon, white piñon,¹³²⁷
- 21. red copo, white copo,¹³²⁸
- 22. red ac itz, white ac itz,¹³²⁹
- 23. red sapote, white ya,¹³³⁰
- 24. red tzalam, white tzalam.¹³³¹
- 25. This is what I appropriated to take the place of the resin of yax bac.
- 26. Here are the roots of yax bac.
- 27. Here is the seizure of yax bac,
- 28. crazy bird seizure.
- 29. It stood up first it seems.
- 30. I will go on top of yax bac
- 31. I move it going to the left, going to the right.¹³³²
- 32. Then it happens that I move the green bone, green hair, green clotted blood, green blood.

¹³²² As a guess perhaps this is an acquatic version of **x-tut**: white-crowned parrot.

¹³²³ A possible alternative meaning might be "clarify".

¹³²⁴ **Chin** as a noun indicates something thrown like a rock, grenade, egg, corn etc. See CMM: Chin: tiro de piedra, naraja, hueuo, maiz, y cosas assi.

¹³²⁵ **Us tu ni yuc** = "gnat in the nose of the brocket deer". See BMTV: Mosquitos prolijos: vz.

¹³²⁶ *Castilla elastica* Cerv.

¹³²⁷ *Jatropha gaumeri* Greenman.

¹³²⁸ *Ficus cotinifolia* H.B. et K.

¹³²⁹ *Thevetia peruviana* (Pers.) K. Schum.

¹³³⁰ *Manilkara zapota* (L.) van Royen.: sapote

¹³³¹ *Lysiloma bahamensis*: tamaraid.

¹³³² See BMTV: Hacia la mano derecha: ti noh. ¶ Hacia la yzquierda: ti oic.

¹³²¹ Page numbered 228 is blank.

Text I-4 / page 231

33. ten ca uchan tech bac

34. tal in cah a vical ti mahan bac a vical

35. bax bacil ca mahantic

36. chacal tok bac chacal maꝝ bac

37. lay tin mahantah v helinte ꝑic bac noh bac

38. tin tacah v helin yax bac

39. bax tin chah v helinte

40. chacal bacal che sacal bacal che ekel bacal che [kanal bacal che]

41. chacal yx ꝑacal bac sacal yx ꝑacal bac

42. ti[n] mahantah / v helinte y[a]x bac¹³³³

43. chacal bacel ac sacal bacel ac

44. balx bin hom tv bel ca ti hok[o]l tan yol metnal

45. chac tan cencen bac sac tan cencen bac

46. sa[c] tan puhuy kan tan puhuy

47. chac tan bul cos kan tan cos

48. chac tan tun culuch hu kan tan tū culuch hu

49. chac tan chocho[h] bac kan tan chochoh bac

50. la v chichil yax bac

51. bax bin vchic yn tacic v hel yax bac

52. ꝑic bin noh bin

53. vchic yn tacic v hel yax bac

54. balx bin vchic yn tzutzic chacal ha

55. tzutzin tzutze uchic in tzutzic yax bac
- /233¹³³⁴

¹³³³ The first line of this page reads “ti mahan v helinte yx bac”. See line 10 above for the proper reading.

¹³³⁴ Page numbered 232 is blank.

Text I-4 / page 231

33. I then become you bone.

34. I am coming with you to borrow bone with you.

35. What bone do you loan me?

36. Red flint bone, red crumbled bone.¹³³⁵

37. This is what I borrowed to replace the left bone, the right bone.

38. I hide the replacement of yax bac.

39. What did I take as its replacement?

40. Red bacal che, white bacal che, black bacal che, yellow bacal che,¹³³⁶

41. red ix ꝑacal bac, white ix ꝑacal bac¹³³⁷

42. I borrow the replacement for yax bac.

43. Red bacel ac, white bacel ac.¹³³⁸

44. What are the trumpeters¹³³⁹ on the road which comes from the underworld?

45. Red-breasted cencen bac, white-breasted cencen bac,¹³⁴⁰

46. white-breasted puhuy, yellow-breasted puhuy,¹³⁴¹

47. red-breasted bul cos, yellow-breasted cos,¹³⁴²

48. red-breasted tun culuch hu, yellow-breasted tun culuch hu,¹³⁴³

49. red-breasted chochoh bac, yellow-breasted chochoh bac.¹³⁴⁴

50. These are the birds of yax bac.

51. What will happen when I hide the replacement for yax bac?

52. Going to the left, going to the right

53. I will hide the replacement of yax bac.

54. What will happen if I stop the deludge?¹³⁴⁵

55. tzutzin tzutze will happen when I stop yax bac.

¹³³⁵ See CMM: Maꝝ: saluados o flechos del maiz.

¹³³⁶ *Bourreria pulchra* Millsp.

¹³³⁷ *Ruellia inundata* H.B. et K.: wild petunia.

¹³³⁸ *Psychotria microdon* (DC.) Urban.

¹³³⁹ See DMM: Bozina: hom; hom lec; hom box; hom bac. Alternatively, see DMM: Çanja: hom.

¹³⁴⁰ See BMTV: Esmerejón, aue de rapiña de esta tierra, gran perseguidor de morçiélagos: cencen bac .I. ah cencen bac.

¹³⁴¹ *Nyctidromus albicollis yucatanensis*

¹³⁴² EBM: Coz, or Ek pip. *Micrastur melanoleucus*, Vieillot. See CMM: Coz: vna ave de rapiña que coge gallinas y grita como muchacho.

¹³⁴³ *Asio magellanicus mayensis*, Nelson. Yucatan Horned Owl.

¹³⁴⁴ Unlisted bird. Literally: "dangling bone".

¹³⁴⁵ See CMM: Chacal haa: pluuiá o lluuia o aguazero grande con truenos y relampagos que dura por algunos días.

Text I-4 / pages 235 – 237

56. bax bin vchic yn pakic /
57. chacal yx pakunpak sacal yx pakunpak
58. ekel yx pakunpak [kanal pakunpak]
59. vchic in pakic yax bac
60. sameix tun valacen yn chab chacal yx tzutzun tzay
61. vchic yn tzayic v hol yax bac
62. oxlahun ðit v mex chacal kich bac sacal kich bac
63. oxlahun ðit u [tz]o[tz]el^{1347 1348}
64. oxlahun yal yn chacal potz
65. oxlahun yal u man to ca cilich colel tu yoxlahun tas caan
66. vchic yn teppic yax bac
67. sameix tun v[a]l[a]cen yn chab kaxi ix chel
68. sameix tun valacen yn chab chacal hohol kuch sacal hohol kuch
69. vchic yn kaxic yax bac / tamcas
70. ah ci tamcas sac tamcas¹³⁴⁹
71. hek u kokolbil tamcas
72. hek yn mac yktic
73. hek v thanil bac
74. balx ti alinte v hool yax bac
75. chacal sac pak much sacal sac pak much
76. la ti alinte v hol yax bac
77. hek yn ticinkabtic yax bac
78. vchic yn salamcuntic yax bac
79. Amen Jesus Maria
- /235¹³⁴⁶
- /237

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¹³⁴⁶ Page numbered 234 is blank.

¹³⁴⁷ The text reads **sozel**, but most probably **tzotzel** is meant. Compare with the preceding line.

¹³⁴⁸ This line is written above the word **oxlahun** of the following line.

¹³⁴⁹ This text is written on the recto of an indulgence.

Text I-4 / pages 235 – 237

56. What then will I plant? /
57. Red ix pakunpak, white ix pakunpak,
58. black ix pakunpak, yellow ix pakunpak.¹³⁵¹
59. Then I plant yax bac.
60. Soon then I stand up to take red ix tzutzun tzay.¹³⁵²
61. Then I will strike the head of yax bac.
62. There are thirteen strands to the beard of red kich bac, white kich bac.¹³⁵³
63. There are thirteen strands to its hair.
64. There are thirteen layers to my red liturgical vestment.
65. Our holy lady passes through thirteen layers to arrive at the thirteenth layer of heaven.
66. Then I cover yax bac.
67. Soon then I stand up to take the braids of Ix Chel.¹³⁵⁴
68. Soon then I stand up to take red thread's end, white thread's end.¹³⁵⁵
69. Then I tie up yax bac seizure,
70. Ah Ci Tancas,¹³⁵⁶ false seizure.
71. Here is the dirty seizure.
72. Here I strangle it.
73. Here is the invocation for bone.
74. What gives birth to the head of yax bac?
75. Chacal sac pak much, sacal sac pak much.¹³⁵⁷
76. This is what gives birth to the head of yax bac.
77. Here I dry out yax bac.
78. Then I moisten yax bac.
79. Amen Jesus Maria
- /235¹³⁵⁰

¹³⁵⁰ Page numbered 234 is blank.

¹³⁵¹ Given both as *Euphorbia dioica* and *Mirabilis violacea*. See BMTV: Yerua para camaras de sangre: ix pakun pak.

¹³⁵² Unknown item, although perhaps a plant name. See DMSF: Tzutzum: calabaza de redrojo (que son chicas). ¶ u tzutzumil a mehen: el más pequeño de tus hijos.

¹³⁵³ Unknown entity. Literally: "warmed-up bone". See DMM: Calentarse asentado al fuego: kich.

¹³⁵⁴ **Kaxil ix chel** ("braids of Ix Chel") is also an unidentified plant name. See CMM: Kax ix chel: vna yerua que haze bexuco; su raiz mondada y lauada y machacada muy bien y puesta algo caliente es bizma. marauillosa para sacar frio de alguna pierna o brazo o mano y hazese babaças blancas.

¹³⁵⁵ In both the previous line and this line it seems that braided or spun thread-like items are being taken hold of. See BMTV: Cauo del ilo o madera: v hool kuch, v chi kuch. Alternatively, perhaps "fluffy kapok". While **hohol kuch** could be a plant name there is no verification of this. Perhaps related to **ix kuch**: *Ceiba schottii*.

¹³⁵⁶ "Drunken Seizure"

¹³⁵⁷ Literally: "Red pale frog, white pale frog." Perhaps some unidentified plant name. See CMM: Çac paken ich: el que tiene el rostro blanquecino y demudado por alguna enfermedad o turbacion o miedo.

Text I-5 /page 236¹³⁵⁸

- 1. yx taman che -
- 2. ɔay can -
- 3. can tzacan -
- 4. pay luch u pach -
- 5. [bel] sinic u pach -
- 6. [zac] bach u mo[tz] -¹³⁵⁹
- 7. ppopox can -
- 8. ak mistune -
- 9. yx haban can
- 10. sac leon ak -
- 11. ɔicim che u motz -
- 12. tamay u pach -
- 13. v motz habin -
- 14. [t].ulacal bin çhabac
- 15.e bin ti ha vuc tumē

¹³⁵⁸ This text is written on the versus of an indulgence.

¹³⁵⁹ The text reads **moɔ**. See line 11 for the correct spelling for the word "root".

Text I-5 /page 236¹³⁶⁰

- 1. ix taman che¹³⁶¹
- 2. ɔay can¹³⁶²
- 3. can tzacam¹³⁶³
- 4. the bark of pay luch¹³⁶⁴
- 5. the bark of bel sinic¹³⁶⁵
- 6. the roots of zac bach¹³⁶⁶
- 7. ppopox can¹³⁶⁷
- 8. cat's toungue¹³⁶⁸
- 9. ix haban can¹³⁶⁹
- 10. sac leon ak¹³⁷⁰
- 11. the roots of ɔicim che¹³⁷¹
- 12. the bark of tamay¹³⁷²
- 13. the roots of habin¹³⁷³
- 14. Gather all of them.
- 15. into water seven times because ...

¹³⁶⁰ This appears to be some sort of medical recipe, the purpose of which is not stated.

¹³⁶¹ *Malvaviscus grandiflorus*

¹³⁶² *Sesuvium portulacastrum*

¹³⁶³ *Cereus donkelaarii*

¹³⁶⁴ *Hintonia octomera* / *Coutarea acamtoclada*

¹³⁶⁵ *Alvaradoa amorphoides*

¹³⁶⁶ *Adenocalymma punctifolium*

¹³⁶⁷ *Tragia* sp.

¹³⁶⁸ While this is a literal translation perhaps there is some plant by this name.

¹³⁶⁹ *Isocarpha oppositifolia*

¹³⁷⁰ *Mandevilla subsagittata*?

¹³⁷¹ An unidentified plant. However, see DMM: Palos con que tegan: ɔicim che; xum che; halab te; çikib che.

¹³⁷² *Zuelania guidonia*

¹³⁷³ *Piscidia communis* / *Piscidia piscipula* / *Piscidia* spp. / *Ichyomethia communis* / *Cassia peralteana*

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GLOSSARY

As pointed out in the Introduction, the following glossary is built up around Mayan personal names, principally deity names, plant names and fauna names which are not easily translated using English equivalents. In an effort to give as complete a picture as possible for each of these entries, whenever there is mention of them in other sources then these sources are included in the information given for that entry.

The code letters for the various dictionaries, vocabularies and other sources given in this glossary are as follows:

| | |
|-------|---|
| BELMS | Beltrán’s <i>Arte</i> , Mayan-Spanish |
| BELSM | Beltrán’s <i>Arte</i> , Spanish-Mayan |
| BMTV | <i>Bocabulario de Maya Than de Viena</i> |
| BRD | <i>Birds of the Maya</i> |
| CAM | Pérez’s <i>Coordinación Alfabética</i> ,1898 |
| CMM | Motul Mayan-Spanish (<i>Calepino Maya de Motul</i>) |
| DBM | my entries |
| DESF | <i>Diccionario de San Francisco</i> , Spanish-Mayan |
| DMM | Combined Solana / Motul II / S.F. Spanish-Mayan |
| EBL | Roys’ <i>Ethno-Botany of the Maya</i> , Latin-Mayan |
| EBM | Roys’ <i>Ethno-Botany of the Maya</i> , Mayan-English |
| JPP | Pío Pérez, <i>Diccionario de la Lengua Maya</i> |
| KAL/M | Bricker & Miram’s <i>An Encounter of Two Worlds</i> , App. C/A |
| KAT | Kaua Text |
| NAM | Glossary from the <i>Chilam Balam of Na</i> |
| NEL | Barrera’s <i>Nomenclatura Etnobotanica Maya</i> , Latin-Mayan |
| NEM | Barrera’s <i>Nomenclatura Etnobotanica Maya</i> , Mayan-Spanish |
| RBM | Roys’ <i>Ritual of the Bacabs</i> |
| SFM | <i>Diccionario de San Francisco</i> , Mayan-Spanish |
| TIC | Ticul 1898 |
| YHM | <i>Yerbas y Hechizarías</i> |

Ac: 9.171: grass. RBM: Ac ("turtle," "boar-peccary," "dwarf," also a patronymic). A tall grass with bread leaves used for thatching (Standley, Flora of Yucatán, which is well indexed; hereinafter cited as Standl.). In the Petén the ac is identified as Imperata contracta (HBK), Hitchc., and a grass of this name is also used for thatching (Lundell, Vegetation of Petén, 51). Prescribed for bowel complaints, chills, fever, biliousness, jaundice, headache, and a skin complaint (Roys, Ethno-Botany, 213). The ac is cited in an incantation for asthma (MS p. 78).

Ac itz: I-4.22: *Thevetia peruviana* (Pers.) K. Schum. EBM: Acitz: Thevetia Peruvians (Pers.) Standl. (1920-26, p. 1151). T. Gaumeri, Hemsl. (Standl.) Campanilla, Cabalonga. Reported as a showy tree when in flower with sweet scented flowers and a milky juice. The seeds are poisonous. In the medical texts we find it mentioned only for comparison (159).

Acan: 5.10: Bacchus. See CMM: Acan: el dios del vino, que es vaco.

Acan: 9.178-179, 19.67-68, 20.19, 23.39-41, 27.33, 27.37, 37.20-21: Wine, mead. See CMM: Acan: el mismo, vino. RBM: Acan ("a groan," also the name of a wine god). An herb with an angular stalk, cordiform leaves, and a milky sap (Standl.) Prescribed for toothache and snake-bite (Standl.; Roys, Ethno-Botany, 213). Cited in incantations for erotic-seizure and a snake in the abdomen (MS pp. 31, 124).

Acante: 6.9, 11.83-84: Wood hut. Always paired with acantun. See Acantun.

Acantun: 2.14, 2.60, 4.35, 6.6, 6.9, 7.5, 8.7, 8.10, 9.7, 9.62, 11.83-84, 12.14, 14.5, 17.71, 20.8, 37.10: Stone hut, cave, and perhaps ceremonial hut, from ac = arch and tun = stone. From the context in the "Ritual of the Bacabs" it seems that acantun is some type of structure. A conjecture can even be made that acantun is an alternative word for actun = cave. In the "Ritual of the Bacabs" acantun is paired three times with acante = wood hut, four times with oulbal = arbor and with maxcal = sweat-bath house several times. Landa calls the four Acantuns piedra = stone,¹³⁷⁴ presumably meaning a stone idol, but perhaps the name really meant the site which contained the idol.

While the majority of the examples of acantun are to be found in the Bacabs elsewhere in the Mayan colonial literature there are three examples of acantun which are to be found in the Chumayel, two on page 53 and one on page 58. The example on page 58 may give us some insight into the derivation of the word acantun as well as its use. In common with many of the examples of the use of acantun in the Bacabs the example on page 58 is given in connection with the birth of some entity, in this case Adam. This occurs in the presence of the wine god Acan.¹³⁷⁵ Whether coincidentally or not, the word acan also has two other meanings: "uncle on the mother's side" and "moan, bray, snort and to snort".¹³⁷⁶

Ah Bolon Yocte: 3.73: This deity, Ah Bolon Yocte, is to be found in both the colonial texts and in the hieroglyphic texts. Because of the name it is surmised that this deity is a guardian of travelers. RBM: Bolon yocte ("he of nine" or "many strides"). Cf. Roys, "The Prophecies for the Maya Tuns," 166; Thompson, Maya Hieroglyphic Writing, 56, 291). Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 23).

Ah Bolonte Uitz: 9.188: “He of the nine mountins”. On lines 2.120, 9.162, 17.17, 19.61, 28.6, 29.5, 30.72 there is the female equivalent, ix bolon uitz, “she of the nine hills”. While puuc and uitz are glossed somewhat the same in the vocabularies, the distinction lays mainly in the size, with uitz being the larger of the two. It should be noted that uitz is a natural hill or mountain whereas muul is man-made, a distinction which some epigraphers fail to make.

Ah Can Chakan: 9.167, 9.169: RBM: Ah Can chakan ("lord high-savanna" or "lord-savanna-snake").

¹³⁷⁴ The number four is because there is an acantun for each of the world directions.

¹³⁷⁵ See CMM: Acan: el dios del vino, que es vaco.

¹³⁷⁶ See CMM: Acan: auallar las palomas. / Acan: bramar y bramido. ¶ Acan v cah vacas. / Acan: bufar algunos animales y bramar. / Acan: tio hermano de madre o de madrastra, y tio, marido de la tia, hermana de padre. ¶ Item: abuelo segundo de parte de la madre.

X-canchakan appears on the maps as a rural site between the railroad and the ruins of Mayapán. Ah Can chakan is cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 78).

Ah Can Tzuc Che: 9.168, 9.170: RBM: Ah Can tzuc che ("lord four-clumps-of-trees" or "lord high-clump-of-trees"). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 78).

Ah Ci Tancas: 2.19, 8.21, 8.54, 8.68, 8.86, 8.112, 8.137, 8.156, 8.198, I-4.70: “Drunken Seizure”

Ah Ci Moo Tancas: 2.47: “Drunken Macaw Seizure”.

Ah Co Tancas: 2.20, 2.38, 2.80, 7.29, 8.21, 8.113, 8.138, 8.199: “Demented Seizure” See also Ix Co Tancas Ek.

Ah Cocbal Tun, Cocbal Tun: 9.23, 9.79: This entity is perhaps a deity. I have not found any other reference to this name in the literature. While on line 9.23 Roys translates this as “asthmatic one”, on line 9.79 he leaves the name untranslated but has this comment: RBF: Coc bal tun is difficult to translate. Coc could mean "deaf," "scanty," or "indigent"; but here it appears to be a play on coc when it means asthma.

Ah chac moo xotena: 13.13: "red macaw punishment". See xotena.

Ah Chibal: See Hunac Ah Chibal.

Ah Chuc Ti: 37.35: "the apprehender".

Ah Chuc Uk: 37.35: "he who catches lice". See DMM: Despiojar: chuc uk.

Ah kanche: 4.57: "office holder". While kanche can mean simply stool or seat, the additioin of **ah** would imply the extended meaning, "office". See CMM: Kanche: vanquillo, escabello, o silla. ¶ Item: el officio o cargo o mando de alguno. ¶ lukan Juan tu kanche: quitadole an a Juan el officio, cargo, o mando.

Ah ku eme: 44.14-15, 44.19: Literally: "nest-descender". RBF: Although its actual name, cuzam, or cozon, is not employed, it is plain that the chimney swift is meant here. Swifts are a familiar sight at sunset, when large numbers of them are to be seen descending into the same well. Several hearts of swifts are strung on a cord and bound on a patient's arm to prevent the recurrence of nightmare, depression, or epilepsy (Roys, The Book of Chilam Balam of Chumayel, 85, 88).

Ah Ii: 23.26: hawk, *Odontriorchis palliatus mexicanus*. See CMM: Ah ij: especie de gavilan. RBM: Ah ii. "A certain hawk" (Motul Dict.). Resembles the ah chuy, but is smaller; it has a short, curved beak and is yellowish; it is designated *Odontriorchis palliatus mexicanus* (Pacheco Cruz, Diccionario de la fauna yucateca, 146). Cited in an incantation for snake-pulsation of the abdomen (MS p. 132).

Ah Moo Tancas: 2.22, 2.30, 2.81, 3.89: "Macaw Seizure”.

Ah Nohol: 17.42: "the southerner". RBM: Ah Nohol ("lord of the south"). Nohol could also mean "right hand," "great," and "vein." Cited in an incantation for ulcers (x- chac anal kak) (MS p. 110).

Ah Oc Tancas: 2.47, 3.1, 3.3, 3.14, 3.51, 3.66, 3.93, 4.2, 8.86: Roys translates ah oc tancas as “traveler

seizure”. See CMM: Ah oc: pasajero, viaandante o caminante.

Ah Olomtzin: 3.86, 3.88: "Little Clotted Blood", from olom = "clotted blood" and -tzin, a Nahuatl borrowing meaning "reverential" or "little" .RBM: Ah Olon-tzin. Since a written "m" sometimes becomes an "n" before a dental, possibly olom ("clotted blood") is meant. Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 24). Cf. U-lam-tzin.

Ah Oo Tancas: 8.20, 8.54, 8.69, 8.87, 8.112, 8.139, 8.156, 8.200: There is some question as to the meaning of the word oo in this context. Roys translates this as "oo-bird seizure". However, with the exception of the occurrence of Ah Ci Tancas in Text 2 (2.19), Ah Oo Tancas is always accompanied by Ah Ci Tancas and less frequently by Ah Co Tancas in its occurrences in Text 8. As a guess then, the meaning of Ah Oo Tancas is "Traumatized Seizure". See CMM: O: interjecion admirantis .I. dolentis.

Ah potz: 4.55: the wearer of fabric, cloth, liturgical vestment. See potz.

Ah Siscunah: 6.159: "He who cools". Compare with CMM: Ah çizcunah than: medianero o terçero en negoçios. / BMTV: Amançar el airado su ira o cólera: çijzcunah lepp olal .I. çijzcunah ol.

Ah Tabay: 9.163, 17.14: “He who snares”, a god of hunting. For the probable meaning of the root word tab see CMM: Tab: atadero, cuerda, ramal con que se ata algo, y de que cuelga alguna cosa. See BMTV: Ydolos de la caza: Acan Çum, Ah Tabay, Ku Bolay, Ceh Lac. RBM: Ah Tabay ("lord deceiver"). A hunters' god, not to be confused with Ix Tabay, a modern malign female forest spirit (Landa's "Relacion," 155). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) and for ulcers (x chac anal kak) (MS p. 77, 107).

Ah tan xot: 35.15: Literally: "he who is cut in half". From the context perhaps a variety of snake.

Ah Thun: 9.67: "He who has diarrhea?". Thun has several meanings, including a type of intestinal disorder which results in diarrhea. Also possible is “drop”, “point”, etc. as for example when a drop of ink is placed on the page.

Ah Uuc Calam: 17.49: "seven calam snake". RBM: Ah Uuc calam ("lord seven calam snake"). The word calam is defined as "excessive." Ah Uuc calam is cited in an incantation for ulcers (x chac anal kak) (MS p. 110).

Ah Uuc ti Cab: 32.4: "lord seven on earth". RBM: Ah Uuc ti cab ("lord seven earth"). Cited in an incantation to charm a spider (u ziyan am) (MS p. 157). This is possibly an earth monster (Thompson, Maya Hieroglyphic Writing, 276).

Ah Uuc Yol Sip: 17.15, 19.4, 19.8, 19.9: "Seven heart of Sip". This deity appears on the following lines of P.C.M.L.: c175, c186, c212, c446, e343, f221. For the meaning of Zip see the last sentence of the following comment by Roys. RR: This name has the familiar coefficient 7 and is probably referable to the hunters’ patron deity, Zip, since Ah Uuc-Yol-Sip is said to “receive his donation in the heart of the forest” (Tizimin, p. 30). Cf. Roys, 1933, p. 157, note 2. The Sip is still considered to be a supernatural deer and the protector of these animals. Sip can mean “sin,” “error,” and “to miss one’s shot.” RBM: Ah Uuc yol sip ("lord seven heart of Sip"). Sip was a god of the hunters, and here the name is associated with Ah Tabay, another god of the chase. Cited in an incantation for ulcers (x chac

anal kak) (MS p. 107). Cf. Roys, Chilam Balam of Chumayel, 157.

Ah xux: 8.33: The xux wasp: although various entries state that xux is a general name for wasp, today the name xux is applied to a small black wasp with very narrow yellow bands on its tail which has a mild sting. It builds its nests on the walls of wells and caves. The nest is prized for its culinary qualities. The layers of the nest are placed on a hot griddle and the larvae jump out of the nest onto the griddle. After the larvae are lightly browned then they are eaten with a sauce made of sour orange and chili.

Ah Yax Ceel Uitz: 17.46: "he who is afflicted by the fever of the hills". See CMM: Yax ceel: çïçion, calentura, o fiebre terciana que da con frio o frio con calentura. ¶ yax ceel yan ten:

Ahal nok: 35.5: Literally: "awakening worm". An unregistered worm or larva.

Ahau: While the vocabularies generally gloss ahau as "king", the CMM shows that the word has a wider application. The English word "ruler" might be more appropriate. CMM: Ahau: Rey o emperador, monarca, principe, o grand señor. Curiously, the CMM also gives the following: Ahau: gibado: o corcovado. However, I have yet to come across the use of the word ahau with this meaning. As an adjective the word ahau means large, great.

Ahau Can: 20.1, 22.9: Rattlesnake, *Crotalus basilicus* or *C. terrificus*. RBM: Ahau can: ("king-snake"). Probably *Crotalus basilicus* or *C. terrificus*. In modern Maya it is often called tzab-can ("rattlesnake"). (Cf. Roys, Ethno-Botany, 327.) Cited in an incantation for a rattlesnake in the abdomen (MS p. 122). Many people still believe that a witch can plant a rattlesnake in a person's bowels.

Ain: 17.95: See Chac Mumul Ain. RBM: Ain. Crocodile. Reported to have been worshiped (Lizana, Historia de Yucatán, f. 23v.). Possibly this is a reference to the mythical monster named Chac mumul ain ("great muddy crocodile") mentioned in the Maya prophecies and cited in an incantation for ulcers (MS p. 113). See Glossary of Proper Names.

Ak mistun: I-5.8: "cat's tongue". While this is a literal translation perhaps there is some plant by this name.

Akab / Chab: 2.4-5, 2.16, 2.19-20, 2.42, 2.57-58, 3.6-7, 3.8, 5.6, 6.103, 7.10, 8.4-5, 8.140, 8.159, 8.193, 9.3, 9.70, 9.72, 17.47, 19.18, 19.30, 19.54, 19.72, 20.3, 20.40, 22.16, 24.5-6, 24.14, 24.19, 24.29, 24.49, 24.80, 41.35: Normally the word akab is to be translated as "night". See CMM: Akab: noche o la noche, o de noche. ¶ Akab cuchí: era de noche entonces. ¶ Tam akab: muy de noche. Hach akab: idem. / Akab: cosa obscura. ¶ Vnde: akab yeeb: niebla oscura. ¶ Akab u uich haa: agua oscura negra mala para beber. ettz. However, the words akab (night, darkness) and chab (creation, to create) are frequent pairs throughout the rituals, occurring more than 30 times. It is not really clear as to how this pair of apparently antonymous words should be translated. Whether rightly or wrongly, for this pair of words I have chosen "darkness" for akab. So, for example, the phrase u cool chab, u cool akab is translated as "demented creation, demented darkness". There is some variation of how this phrase is given in the texts, the other variation being u coil chab, u coil akab. The first iteration is given 11 times and the second 3 times. A somewhat similar pairing is u colba chab, u colba akab which I think means "unfettered creation, unfettered darkness". Another less frequent pairing is u kasul chab, u kasul akab /

u kasil chab, u kasil akab, "malignant creation, malignant darkness", occurring 5 times.

Akab nok: 35.4: Literally: "night worm". An unregistered worm or larva.

Akab tok: 24.48, M-25-1: Literally: "night flint". In M-25 it is said to be a type of pox. RBM: Akab tok: ("dark-flint"). Presumed to be a plant name; akab and tok are elements in known plant names. Cited in an incantation for kanpeōkin (a wasp?) at the head of a man. (MS p. 137).

Aklis bul: 35.19: pole bean. See CMM: Akliz: cosa de naturaleza o propiedad de bexucos o mimbres, llamados ak, que se va enredando y asiendo como ellos. RBM: Aklis bul ("vine like bean"). Cited in an incantation for a worm in the tooth (MS p. 169).

Al tan coc: 9.25: "oppressive chest asthma".

Am: 11.21: divining stone. See CMM: Am: dados para jugar. See also Landa, 40v: y assi a esta fiesta llamauan Ihcilixchel, y vnas pedrezuelas de las suertes que echauan que llamauan Am

Am: 32.1-2, 32.20: spider. CMM: Am: vnas arañas pequeñas negras con pintas coloradas en las espaldas. Son muy pequeñas y matan: paranse tiesos y yertos los mordidos. ¶ ay otras blanquillas: çac am, y ay otras que andan en alto, canal am: y todos son malos. RBM: Am. Described as a certain deadly spider with a red tail (Motul Dict.; RY, I, 301). Am was also the name of a divining stone used by medicine men (Roys, Ethno Botany, 326). Cited in incantations (MS pp. 84, 157 58, 160).

Am te, am tun: 35.3, 35.9, 35.20, 35.26: In the phrase yax am te, yax am tun: "first wooden spider, first stone spider" / "green wooden spider, green stone spider". The term am tun generally has an alternative meaning which does not apply here. See BMTV: Eras de güerta do ay ortalíça: am tun .l. v muc cabil pakal.

Am tun: 35.6: garden plot. See BMTV: Eras de güerta do ay ortalíça: am tun .l. v muc cabil pakal.

Anahte: 41.90: Anahte, while meaning "paper", is derived from the Nahuatl word amatl which is applied both to "paper" and to the amate tree, *Ficus citrifolia*. See JPP: Anahte: cortezas, pergaminos que servían a los indios para escribir ó pintar sus historias con geroglíficos.

Anicab: 38.17, 41.15, I-4.4: The vocabularies and word lists give a variety of species names for the anicab: *Arrabidaea floribunda* / *Bignonia unguis-cati* / *Bignonia diversifolia* / *Cydista aequinoctialis* / *Cydista heterophylla*. In part it seems that the color adjective changes the species designation. EBM: Anicab: *Cydista aequinoctialis* (L.) Miers. (Standl.) This probably the same as the chac anicab described as "a bijuco common in the forests about Izamal, producing its gamboge-yellow flowers in April and May." (Millsp. I, 890). It is prescribed for giddiness (214). RBM: Chac anicab ("great" or "red" anicab). *Cydista aequinoctialis* (L.), Miers (Standl.). A woody vine used in construction. Cited in an incantation for obstruction of the breathing passages (MS p. 195). EBM: Chac anicab. *Cydista aequinoctialis* (L.) Miers. (Standl. 1920-26, p. 1314; Millsp. I, 390; Gaumer.) Vine, 40 feet, frequent in forests near Buena Vista Xbac, universally used as binding in construction of thatched roofs.

Anom: 20.9: 22.10, 24.15, 37.26, 37.28, 37.37, 37.40: Adam, the first man. Often incorporated in the name Hun Yah Ual Anom, "unique enemy of Adam". See CMM: Anom: el primar hombre, adan. RBM: Anom. Defined as "the first man, Adam" (Motul Dict.). In compounds, however, it sometimes

seems to imply humanity in general. See Hun yah ual anom.

Ax may: 45.10-20: "warty cloven hoof". From the conte4xt it appears that **ax may** is some sort of flowering plant. Some other plant names ending in **may** are chimay, oolub may, zicil may.

Bab: 39.80: racime. However, see RBM: Ah bab, or bab ("paddler"). A certain large frog (Motul Dict.) It is associated with one of the Bacabs in an incantation for chipping a flint point (MS p. 198). Boys still impersonate frogs in the rain ceremonies (Redfield and Villa, Chan Kom, 142).

Bac: 43.1, 43.6-9: consumption. See CMM: Ah bac: animal muy flaco en los guesos. / BMTV: Ético o tísico o tuberculoso: ah tzemtzem cimil, ah tzemil cimil, ah bacil .l. nich coil.

Bac hol: 44.25: an unidentified bird.

Bac kak: M-16.1: "bone pox"?

Bacab: 2.49, 2.54, 2.62, 2.70, 2.72, 2.83, 2.89, 2.92, 3.59, 3.69, 3.92, 4.15, 4.18, 4.21, 7.8, 9.88, 9.90, 19.14, 19.21, 19.40, 19.57, 19.75, 25.2, 25.22, 26.14, 39.4, 39.5, 39.7, 39.13, 39.14, 39.23, 39.25, 39.29, 39.32, 39.25, 39.41, 39.46, 39.54, 39.56, 39.57, 39.59, 39.80, I-2.7, I-2.8, I-2.34: Altogether the Bacabs are mentioned more than 40 times in the Ritual of the Bacabs. The Bacabs are the four deities stationed at the four world-quarters. They were sky bearers and apparently had other functions as well. The Bacabs are also related to the four days which begin the Mayan year, Kan, Muluc, Hiix, and Cauac, which in turn are related to the four world directions. The Bacabs have various alternative names which according to various sources are as follows: for the year Kan (to the east, red): Ah Can Tzic Nal, Chacal Bacab, Chac Pauahtun, Chac Xib Chac; for the year Muluc (to the north, white): Ah Zac Oiu, Zacal Bacab, Zac Pauahtun, Zac Xib Chac; for the year Hiix (to the west, black): Ah Can Ek, Ekel Bacab, Ek Pauahtun, Ek Xib Chac; for the year Cauac (to the south, yellow): Hobnil, Kan Bacab, Kan Pauahtun, Kan Xib Chac.

The CMM has the following entry: Bacab: representante y jugar.

In the Cuceb, lines C261-C264 we have the names of three of the Bacab aspects mentioned above:

- c261 uatal u caah ah koh bacab, ah can tzic nal
ti cultal ti tun ual tu bulucpiz tun katune
hokaan ah can tzic nal, ah can ek, ah zac oiu
- c264 tu kinil, tu katunil u chaic u bel ah can tzic nal

There is also another line which has the name Ah Can Tzic Nal:

- c387 ca colab u canhel ah can tzic nal bacab

In as much as the name Ah Can Tzic Nal appears in both instances in Cauac years, it appears the Ah Can Tzic Nal as a Kan year aspect might be in error and might be a Bacab of the Cauac (southern, black) years.

Bacal che: 5.19, 44.29, I-4.40: *Bourreria pulchra* Millsp. RBM: Bacal che ("corncob tree"). Bourreria pulchra, Millsp., a shrub or tree. Prescribed for skin diseases, fevers, and loss of speech (Standl.; Roys, Ethno Botany, 215). Cited in an incantation for erotic seizure, of which fever is a symptom (MS p. 31). Che is a common patronymic.

Bacel ac: 9.121, 9.124, 44.29, M-16.2, I-4.43: *Psychotria microdon* (DC.) Urban. RBM: Bacal ac ("corncob-ac"). A tree bearing fragrant white flowers (Pío Pérez, Coordinación alfabética; hereinafter cited as P.P., 1898). Prescribed for toothache (Roys, Ethno-Botany, 215). Cited in an incantation for asthma (MS p. 74). Bacal is also a Maya patronymic.

Bacen chulul: 44.25: See BMTV: Cucillo, aue desta tierra: bacen chulul. CMM: Ah bacen chulul: paxaro del tamaño de un pollo, que grita como tigre.

Balam: 2.1, 2.21: Jaguar, *Felis hernandesii goldmani*, Mearns. RBM: Balam. Jaguar, Felis hernandesii goldmani, Mearns. The word appears only in an element of the names of certain so called seizures (tancaz). Here the jaguar is apparently a symbol of the violent behavior of the patient (MS pp. 4, 10). Balam was a term formerly applied to town priests and officials, and today, to certain protective spirits (Roys, Ethno Botany, 328; Redfield and Villa, Chan Kom, 113 14).

Balam Moo Tancase: 2.1: "Jaguar-Macaw Seizure" It is difficult to find the most appropriate word to use to translate the word tancas / tamcaz / tamacaz. See the following vocabulary entries: CMM: Tamacaz: enuaramiento o pasmos, gota coral o enfermedad de frenesi que enmudece, entonece, y ensordece al que tiene tamacaz. BMTV: Frenesí: tamcaz .l. tamcaçil. ¶ Frenético está: tamcaçil v cah .l. tamcaz yan ti. / Pasma de enbaramiento: tamcaz, v hao tamcaz .l. v hao booy. ¶ Pasmado, el que lo tiene: ah tamcaz .l. haaal tumen tamcaz.

Balam Caan: 12.54, 13.45: See Hunac ti Balam Caan. RBM: Balam caan (jaguar sky"). It is apparently a pun on balam can, ("jaguar snake"), also called balam chan. In this context, however an actual fauna is not implied. (Cf. Roys, Ethno Botany, 338). The balam caan is cited in an incantation for hunpeokin vien or humor (MS p. 99).

Balam Tancas: 2.21: "Jaguar Seizure".

Balche: 37.4, M-4/6: *Lonchocarpus yucatanensis*, Pittier. RBM: Balche. Lonchocarpus yucatanensis, Pittier (Standl.). An intoxicating drink was made from fermented honey and the bark of this tree. The crushed leaves were a remedy for smallpox, a post-conquest disease, and an infusion was drunk for loss of speech (Roys, Ethno-Botany, 216). It is cited in an incantation for the placenta (MS p. 174). Balche is also a patronymic.

Bat aban kak: M-18.1: "bat aban pox" in which bat aban is the plant *Cassia occidentalis* L. The text reads bat acan kak but more probably what is meant is bat aban kak. See CMM: Bat aban: yerua medicinal. RBM: Bat can ("axe shoot"). The name is not found elsewhere, but a plant named bat aban ("axe bush") is prescribed for chills and fever (Standl., Roys, Ethno Botany 216). The bat can is cited in an incantation for various seizures (MS p. 12). Can is also the word for "snake," as well as being a patronymic

Bec: M-4.6, M-9.2, M-25.4: *Ehretia tinifolia* L. EBM: Beec. Ehretia tinifolia, L. Saúco. (Standl. 1920-26, p. 1227). Millspaugh (I, 315) gives the local Spanish name as Roble and describes it as a large tree 90 feet high, common in the forests. The fruit is edible and the tree is often planted for shade. It is a remedy for ulcers (302).

Bekech: 11.14: "thin", a variety of lizard. See CMM: Bekech: lagartijuela. Probably based on the word

“bekech”: CMM: Bekech: cosa delgada como palo, hilo, ettz. RBM: Bekech. A certain offensive small lizard (Motul Dict.; S. Pacheco Cruz, *Léxico de la fauna Yucateca*, 116). Cited in an incantation for a seizure (MS p. 83).

Bel sinic: I-5.5: *Alvaradoa amorphoides* Liebm.

Bilim coc: 9.120, 9.124: Sarsaparilla, *Smilax spp.*

Bob: 11.95: unspecified variety of wildcat. RBM: Bob. An unidentified animal (Pérez Dict.). Bobilche (forest-bob") was a general name for the jaguar (RY, I, 169). EBM: Bobil che. *Felis hernandesii goldmani*, Mearns. (Goldman.) A general name for the jaguar. (Rel. de Yuc. I, 169).

Boboch: 41.11, 41.68-69, 41.73-74: The only vocabulary which mentions boboch is the JPP: Boboch: un animal fabuloso. The name is perhaps a composite name composed of bob (an unidentified wildcat) and och (opossum). RBM: Bob och ("bob opossum"). A mythical animal (Pérez Dict.). In the Book of Chilam Balam of Chumayel it is mentioned as a destroyer of crops (Roys, Chilam Balam of Chumayel, 155, 166). Cited in an incantation for obstruction of the breathing passages, where it seems to be associated with terror (MS pp. 195, 203). RBF: I can make little of the yche-man, the tii-uinclis, and the bob-och except that they appear to be frightening figures that cause a person to lose his breath. Very possibly the phrase oy ta should be translated "frightening," not "frightened." Today in Quintana Roo the bob is believed to be a mythical animal covered with shaggy hair. It has the body of a horse and the head of a lion and eats men (A. Villa Rojas, *The Maya of East Central Quintana Roo*, 104).

Bobote kak: 15.29: "bobote-wasp pox". RBM: Bobote. Apparently the name of a certain wasp, for there is a reference to its nest and it is associated with the kanpetkin wasp (Roys, *Ethno Botany*, 139). It is also the name of a certain eruption (MS p. 103).

Bocan: M-1.3, M-2.1, M-3.1, M-5.1: abcess. See CMM: Bocan: apostema; carbunco; deuieso; encordio; y de ordinario viene con calentura.

Bocan che: M-3.2: See NAM: *Capparis flexuosa* L. (PMEY:76). Lit. abscess-tree, prescribed for abscesses and ulcers (RR:217).

Boken ha: 6.151, 8.215, 9.145-147, 9.185, 14.6, 19.36, 38.25: "stirred-up water". See JPP: Bokenbok: cosas batidas ó mezcladas como huevos. There are ten instances of the phrase boken ha in the Bacabs, all preceded by a color designation, although mostly chac / chacal. Were it not for the fact that there are all possible color designations associated with boken ha it would be tempting to use the alternative meanings of chac / chacal: great or boiled. See DMM: Tempestad: chac ikal; chacal ik; noh moçon. ¶ Vide: terremoto; toruellino. / CMM: Chacal: acento en la primera; ser cozida.

Bolon che kak: 27.2: Perhaps an alternative name for Erysipelas. See BELSM: Fuego de S. Anton: Tzimez kak, chac molon che kak.

Bolon Chochol: 3.55, 6.18, 6.122: "Lady very salty" / "lady very gravelly" While on line 3.55 this deity is given only as bolon choch in lines 6.18 and 6.122 this personage is accompanied by Ix Bolon Che and in one instance shown with the prefix ix. RBM: Bolon choch ("nine " or "many releases"). Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Here the context seems to indicate a proper

name. RBM: Bolon chochol ("nine " or "many times salted"). Cited in an incantation for tarantula eruption (chiuoh kak) and tarantula seizure (chiuoh tancaz) (MS p. 41).

Bolon ti Ku: 9.9, 9.142, 19.63, 24.17, 24.28: "Nine-fold deity". See also Bolon ti Ku, Oxlahun ti Ku. RBM: Bolon ti ku ("nine gods"). The well known deities of the nine underworlds, or lords of the night (Thompson, *Maya Hieroglyphic Writing*, 12, 54, 210). Cited in incantations for asthma (u ziyan coc) (MS pp. 64, 75), snake pulsation (can tippte) (p. 121), kanpeokin at the head of a man (kanpeokin tu pol uinic) (pp. 135 36).

Bolon ti Ku, Oxlahun ti Ku: 9.9, 19.63, 24.17: "Nine-fold deity, Thirteen-fold Deity". RBM: Bolon ti ku ("nine gods"). The well known deities of the nine underworlds, or lords of the night (Thompson, *Maya Hieroglyphic Writing*, 12, 54, 210). Cited in incantations for asthma (u ziyan coc) (MS pp. 64, 75), snake pulsation (can tippte) (p. 121), kanpeokin at the head of a man (kanpeokin tu pol uinic) (pp. 135 36). / Oxlahun ti kuob ("thirteen gods"). The deities of the thirteen heavens and those representing the thirteen coefficients of the day names (Thompson, *Maya Hieroglyphic Writing*, 10, 12). Cited in incantations for tarantula eruption (chiuoh tancaz: under nicté tancaz) and kanpeokin wasp seizure (MS pp. 34, 39, 49, 51, 52, 53, 56, 58). In most cases it is the words or commands of these deities that are cited. Note that the plural form, kuob, is employed. Elsewhere it is usually written Oxlahun ti ku.

Bub tun uitz: 41.8: RBM: Bub tun uitz ("canopy stone hill"?). Only doubtfully a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 195).

Bubul can: 27.19: RBM: Bubul can:: Bubul-can ("canopy-shoot"?). There is a cenote named Bubul (Roys, *The Titles of Ebtun*, pl. 1). Bub could mean "frog-spawn," and bul could mean "submerged." Bubul-ha is a beetle-like water insect. The syllable can is a frequent element in plant names. The bubul-can is cited in an incantation for cooling water on a fire (MS p. 146).

Bubuy can: 27.19: RBM: Bubuy can could well be a form of buy-can ("eye-film-shoot"). The buy-ak ("buy-vine") is a woody vine, the sap of which is a cure for eye complaints (Roys, *Ethno-Botany*, 219). The bubuy-can is cited in an incantation for cooling water on the fire (MS p. 146).

Buhum: 20.13: an unidentified snake. See CMM: CMM: Ah buhum chakan: culebras grandes que hazen mucho ruido quando andan, y son muy ponzoñosas.

Buul ak, x-buul ak: M-1.11, M-2.2, M-4.9, M-18.3: *Centrosema virginianum* (L.)

Cab: 9.206: RBM: Cab ("bee"). Here an element in the name Chac uayab cab ("great demon bee"). See Glossary of Proper Names.

Cabal zilil: M-26.3: While zilil is most commonly listed as *Diospyros cuneata*, it is quite possible that cabal zilil ("low zilil") is a different species. EBM: Cabal zilil. Lit. low zilil. The zilil is reported to be a palm. (Letter, Juan Martinez.) Pio Perez is quoted in Brasseur de Bourbourg's vocabulary as stating that it is a slender little vine and a strong caustic. (Brass. de Bourb. 1869-70, II). The Maya texts state that it is cooling and prescribe the crushed plant as a poultice for swellings (246), skin-diseases (306 & 333) and inflammation of the throat (405).

Calam: 11.33, 11.35, 11.56, 12.39, 13.26, 17.49, 19.26: See EBM: Calam. Described as a snake a

meter or more in length, colored black and yellow, with redish and dark rings. Its bite is dangerous. RBM: Calam. Described as a snake a meter or more in length, colored black and yellow, with redish and dark rings. Its bite is dangerous (Pacheco Cruz, Diccionario de la fauna yucateca, 43 44; Pérez Dict.). It is cited in incantations for a sore leg, seizure, ulcers, snake pulsation (MS pp. 86, 92, 110, 118). It is also part of the proper name Ah Uuc calam.

Can Ahau: 2.4-5, 3.6-7, 6.3-4, 8.4-5, 9.3, 10.12, 17.2, 20.2, 21.2, 24.3, 44.2: "Four Ahau". See also Hun Can Ahau, Hunuc Can Ahau, Uuc Can Ahau.

Can coc: 9.30: "snake asthma".

Can Heles Kak: 2.125: "four changes of pox" / "four respites form pox"? There is some question as to the meaning of kak in this name. It could be either "fire" or "pox". There is also some question as what the meaning of heles should be. In the vocabularies the only meaning for heles is "to rest". However, here heles is paired with can meaning "four", giving the feeling that in this instance the root word hel is derived from one of the other meanings, probably "change". Roys has this comment about can hel: Pauhtun. The four Pauhtuns, usually names with their respective colors, Chac ("red"), Sac ("white"), Ek ("black"), and Kan ("yellow") are each assigned to one of the four world-quarters. They are associated with the Chacs, or rain gods, and the Bacabs, or sky bearers; also occasionally with the "four chanhging winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Chilam Balam of Chumayel, 67, 110). The last association is sometimes called can-hel ("four-change"). This aspect of the Pauhtuns, I surmise, was what led Beltrán (Arte de el idioma Maya, 228) to define can-hel as meaning "dragon." So I infer that the Pauhtuns were pictured as lizard monsters.

Can Tancas: 2.48: "Four Seizures".

Can tippte: 19.1, 23.1, 23.5-6, 25.11-12, 25.23, 25.35, 25.37, 25.43-44: "intestinal worms". See CMM: Can tippte: enfermedad de lombrices. RBM: Can tiplah (can tipplah, "snake or worm pulsation"). Its wine (ci) is prescribed in an incantation for that complaint in the abdomen (MS p. 133). This may well be referable to the unidentified "cantibte ak" (Standl.), which I would correct to can tippte ak.

Can tzacam: I-5.3: *Cereus donkelaarii* Salm-Dyck.

Can Yah Ual Kak: 2.64, 2.72, 2.102, 2.122, 2.132, 17.15, 19.59, 37.50: ("forceful enemy of pox" or less probably "forceful enemy of fire". See CMM: Can: en composicion; resia o fuertemente. / Ah ual: enemigo capital y contrario que mata y destruye. RBM: Can yah ual kak ("vigorous enemy of fire" or "of eruptions"). Cited in incantations for jaguar macaw seizure (balam mo tancaz), ulcers (x chac anal kak), and the placenta (u peoil ibin) (MS pp. 9, 12, 107, 179). Associated with Ix Ma uay ("lady detrimental one"), "who keeps closed the opening in the earth," and with Ah Tabay, a god of the hunters. / RB13 These appellations, Can yah ual kak, Ix Ma uay, and Ix Mac u hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the earth leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. "[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal" (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uay ("detrimental lady") is to be associated with Ix Hun Ahau, the consort of Hun Ahau, lord of Metnal.

Can Yax Hun Ahau: 13.43: "Four First Great Ahau".

Canchac che: 23.36: West Indian milkberry, *Chiococca alba* (L.). See EBL: Chiococca alba (L.) Hitchc. Canchac-che.

Cantul ti Ku, Cantul ti Bacab: 2.49, 2.54, 2.62, 2.70, 2.72, 2.83, 2.89, 2.92, 3.59, 3.92, 9.88, 9.90, 19.14, 19.21, 19.40, 19.57, 19.75, 25.22, 26.14, 39.5, 39.23, 39.25, 39.29, 39.32, 39.25, 39.57: "Four-fold deity, Four-fold Bacab". They are referred to both in the singular and in the plural, an example of how either their individual or quadripartite nature is stressed.

Cat: M-16.2: *Parmentiera edulis* DC. *Parmentiera Spp.* EBM: Cat. Parmentiera edulis, DC. Pepino de arbor. (Gaumer & Millsp. I, 390). Described as a tree from 4.5 to 9 meters high, the branches armed with short stout incurved spines. It is often cultivated for its shade and fruit. The latter is eaten raw, made into pickles or preserves, and roasted in ashes. (Standl. 1920-26, p. 1323). The Maya texts prescribe it for earache (191), the flowers for a swollen scalp (249) and the leaves for retention of urine (413). The fruit is a remedy for gonorrhea. (Ixil, f. 63v.)

Cencen bac: I-4.45: See BMTV: Esmerejón, aue de rapiña de esta tierra, gran perseguidor de morçiélagos: cencen bac .l. ah cencen bac. / CMM: Ah cencen bac .l. cencen bac: esmerejon o çerniçalo. ave de rapiña, que es casi como gavilan.

Ceh Tancas : 2.23: "Deer Seizure". RBM: Ah ceh. Ceh means "deer," but ah ceh is defined as "hunter" (Motul Dict.). It is an element in the name of a complaint named ah-ceh-tancas (hunter-seizure).

Ci: 5.35, M-4.7: *Agave sp.* / Henequen / Sisal. See CMM: Ci: el maguey, cañamo desta tierra en pencas o toda la mata por arrancar.

Cibix: 38.19, 41.13: *Dalbergia cibix* / *Amerimnon cibix*, Pittier (Standl.). RBM: Cibix. Amerimnon cibix, Pittier (Standl.). A scandent shrub, its inner bark is used for cordage. It is cited in an incantation for cooling a pit-oven and in one for an obstruction of the breathing passages (MS pp. 182, 195).

Cit Hol Can lub: 3.48, 3.50: "Lord of the Four Resting-places". See Ix Hol Can Be, Cit Hol Can Lub. RBM: Yum Ho can lub (Yum Hol can lub) ("father four resting places"). The lub is the place. or the erect flat stone, where the traveler rests his pack at the crossroads. Cf. Ix Hol can be. Yum Ho can lub is cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Cf. Ix Hol can be, which has the feminine prefix.

Co Tancas: 2.38, 2.80, 7.29: "Demented Seizure". See also Coil tancas.

Co Tancas Ek: 2.55-56: "Demented Seizure Star".

Coc: While the word coc has various meanings the one which is usually meant in the Bacabs is asthma. See CMM: Coc: asma. Often the word coc meaning "asthma" is preceded by a modifier which gives more specificity to the type of asthma. Examples: al tan coc, cuyum coc, chuchen coc, hobon che kak coc, nap tan coc, saban kak coc, sin cal coc.

Coc che: 9.125, M-5.9: Croton glabellus L. RBM: Coc che ("asthma tree"). Various parts are prescribed for asthma, phthisis, the testicles, and an abscess of the throat (Roys, Ethno Botany, 225). It

is cited in an incantation for asthma (MS p. 74). EBM: Coc che: Lit. Asthma-tree. Both the Maya medical text (245) and Yervas y Hechicerias del Yucatan (f. 394r.) give the Can che and Zac kokob che as synonyms. The bark and leaves are prescribed for asthma, phthisis etc. (5, 12 & 19), the exterior of the stalk or trunk, for inflammation of the testicles (246) and the crushed plant for abscess of the throat (291). The leaf is said to resemble that of the zol can (5), and is of a whitish color. (Ixil, f. 65r.)

Coc ye, coci ye: 9.76-77, 9.156-157: Presumably an unidentified bird. The name of this bird is given as coci ye on lines 9.76-77 and on lines 9.156-157 as coc ye. In either case the name is not substantiated in other sources. In his translation Roys makes no attempt to either translate this or to identify it, nor can I make any suggestions other than the meaning of coc probably is “asthma” and that ye is most generally “sharp edge”.

Cocay: 27.15, 27.38: "firefly". RBM: Cocay ("firefly"). Cited in an incantation for cooling water on the fire, apparently as a symbol of the sparks of the fire (MS pp. 146, 148). The sky god Itzamna was associated in some way with the firefly, for one of his names was Yax cocay mut ("first " or "green firefly bird") (Landa's "Relación," 145).

Cocbal Tun: 9.79: See Ah Cocbal Tun.

Coco can, coco chan: 9.74-75, 9.154-155: "Trogon". The name of this bird, by most reports a trogon, means “amorous chatter” or “nonsensical chatter”. Compare with CMM: Cocō can: platicas suzias y feas y cuentos assi. / Coco than: burlas o gracias de palabra y dezirlas. On lines 9.154-155 this bird is given as coco chan. Roys has these comments about this bird: Coco-can Apparently a variant of coco-chan. It is cited in an incantation for asthma (coc), perhaps as a pun (MS p. 69). / Coco-chan ("trogon-serpent"?). A small species of trogon (Maler, "Exploration of the Upper Usumacinta," 151). Cited in an incantation for asthma (MS pp. 76-77). We are reminded of the Chontal name for Kukulcán, which was Cuculchan (Scholes and Roys, The Maya Chontal Indians of Acalan-Tixchel, 395).

Coil / cool: The word cool / coil in modern Mayan means rabid in its various meanings, but it appears that the sickness rabies did not exist in the Americas until the coming of the Europeans. While the older vocabularies use the word “rabia” to define these Mayan words, it is clear that it is used only in the sense of “mad” or “furious”. It was not until the Diccionario of Juan Pío Pérez, 1877, that coil is given as “rabia” meaning hydrophobia. See the American Heritage Dictionary in which three different meanings apply to the word “rabid”: rabid: adjective. 1) irrationally extreme in opinion or practice: a rabid isolationist; a rabid baseball fan. 2) furious or raging; violently intense: a rabid hunger. 3) affected with or pertaining to rabies; mad. Origin: L rabidus raving, furious, mad, equiv. to rab(ere) to rave, be mad + -idus.

Coil chab: 2.134, 9.70, 23.8: "demented creator / demented creation". See Chab / Akab.

Coil tancas: 7.1: "Demented Seizure". See also Co Tancas.

Colba chab: 2.42, 2.57: "unfettered creator / unfettered creation". For the word colba see CMM: Col ba: apartarse con disimulación. / Cool ba: afloxarse. / Cool ba: despoblarse algun pueblo poco a poco. / Coolba: irse afloxando. ¶ Coolbanac: cosa que se va afloxando. See Chab / Akab.

Colomte: 15.41, 25.9, 34.22, 34.32, 35.12: "woodpecker". *Ceophloeus scapularis*, Vigors. In lines

25.8, 34.22, 35.12 colomte is mentioned together with another species of woodpecker, chahum (*Melanerpes dubius*, Cabot). RBM: Colomte. *Ceophloeus scapularis*, Vigors. (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 130). DeLattre's woodpecker. The bill is used to bleed the gum to relieve toothache (Roys, Ethno Botany, 185). It is cited in an incantation for eruptions, fever, and a seizure (MS p. 104), and in one for a worm in the tooth (MS pp. 164 65, 168).

Colop U Uich: 7.17: "snatcher of the eye". Most probably the full name is Colop u Uich Kin but here the word kin preceeds it in line 7.16.

Colop U Uich Akab: 7.15, 24.8, 24.26, 44.39: RBM: Colop u uich akab ("snatcher of the eye of the night"). Apparently a reference to a lunar eclipse. Cited in incantations for an erotic seizure (u coil tancas) and kanpeokin (a wasp?) at the head of a man (kanpeokin tu pol uinic) (MS pp. 45, 134). Here, just as a solar eclipse is associated with the sky, Colop u uich akab is associated with Metnal.

Colop U Uich Kin: 2.8, 6.30, 6.44, 6.59, 6.92, 6.135, 7.15, 8.15, 8.75, 8.92, 17.5, 17.28, 24.8, 24.26, 35.51, 44.39: See BMTV: Ydolo maior que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop v vich Kin. / Ydolos que decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut. / Ydolo, otro que adoraron, que fue hombre, por aber allado el arte de las letras desta tierra: Ytzam Na, Kinch Ahau.

RBM: Colop-u-uich-kin ("snatcher-of-the-eye-of-the-sun" or "-day"). "The principal idol [god], which the Indians of this land had, and from whom they said all things proceeded, and who was incorporeal, hence they made no image of him" (BMTV, f. 129r.). Cited in incantations for various seizures, kanpeokin at the head of a man (kanpeokin tu pol uinic), and a worm in the tooth (nok ti co) (MS pp. 34, 35, 45, 52, 108, 134, 172). Apparently a solar-eclipse god.

Cool: For a commentary on the words coil and cool see Coil / Cool above.

Cool chab: 2.16, 2.20, 2.48, 2.61, 2.82, 5.6, 15.26, 19.30, 19.54, 19.72, 20.36, 20.40, 22.16, 24.19, 24.29, 24.80, 72.20, 72.36, 72.40: "demented creator / demented creation": See Chab / Akab.

Coot: 35.33: See CMM: Coot: aguilera bermeja. Perhaps *Spizaetus ornatus*.

Copo: 26.19, 29.27, 31.13, 35.7, 39.53, I-4.21: strangler fig, *Ficus cotinifolia* HBK. RBM: Copo. *Ficus cotinifolia*, HBK. This is the álamo, a sacred tree. The sap and leaves are a remedy for wounds and abscesses (Roys, Ethno Botany, 226). It is cited in incantations for seizures, fire biting on wood, and a running sore (MS pp. 144, 152, 156). Copo is also a patronymic.

Cos: I-4.47: EBM: Coz, or Ek pip. *Micrastur melanoleucus*, Vieillot. See CMM: Coz: vna ave de rapiña que coge gallinas y grita como muchacho.

Culix: 19.44: RBM: Culix. The name of what is ritually called a "bird" in an incantation for snake-pulsation of the abdomen (MS p. 119). Since we find it associated with the chac-ec-wasp, it may well be the name of an insect.

Cum Ahau: 23.20: See BMTV: Lucifer, príncipe de los demonios: Cum Hau, Hum Hau .I. Hum Ahau. RBM: Cum Ahau ("seated lord"). This could well be the same as "Cumhau," identified as "Lucifer, the prince of the devils" (Motul Dict.). Here the name is associated with the kanchah snake and, less

closely, with a "place of great putrefaction." Cited in an incantation for snake pulsation in the bowels (can tiptte tu nak uinic) (MS p. 131). The underworld was characterized by its stench.

Cumux can: 2.104: Roys believes that cumux can is a plant. RBM: Cumux-can ("cumux-shoot"). Not cited elsewhere; here it is mentioned in an incantation for seizures (MS p. 12). We know Cumux only as the patronymic of a ruling family on Cozumel Island (Roys, Political Geography of the Yucatán Maya, 156), and such patronymics are often referable to plant names.

Cuyum: 7.28, 9.35, 19.25, 20.13-14, 21.5: An unidentified variety of snake associated with the kan chah snake. RBM: Cuyum. Considered to be a snake because of its association with the rattlesnake and kan-cʼEah-snake. It is cited in incantations for snake-pulsation and for various snakes in the abdomen (MS pp. 46, 117, 124, 127).

Cuyum coc: 9.35: "Cuyum-snake asthma".

Cuyum Kik: 7.28, 19.25: "Cuyum-snake Blood".

Chac: "great" / Chac: 1.30: "red" / Chac: 1.31: "rain" / "rain god". On lines 1.30 and 1.31 are examples of two different meanings of the near homonym written in the colonial manuscripts as chac. It is here that one can definitely say what the meaning is of chac, pronounced with a normal vowel, and chac, pronounced with an elongated vowel, in the first instance the meaning is "red" and in the second instance the meaning is the rain god "Chac". However, as shown in the BMTV, there are actually four principal meanings for the spelling chac: 1) Colorada cosa: chac .l. chachac. ¶ Neutro: chachal .l. chachachal. ¶ Colorada me pongo: chachal v cah in ich. ¶ Activo: chachaccunah. ¶ Colorado como flamenco de rostro: chac lah vinic .l. chac tunlah vinic. ¶ Colorado tener el rostro de verguena: chachicen ich. ¶ Colorada cosa que relumbra: chac hopen. ¶ Neutro: chac hopenhal. ¶ Colorado tener el rostro de yra y enojo: chachicen ich. / 2) Coser algo en agua: chac.ah.ab. ¶ Cosido así: chac, chacan .l. chachbil. ¶ Coser la olla cosa que sea de comer, y la carne: thub chac. ¶ Cosido así: thub chacal. / 3) Agua o aguacero que lluebe: chac. ¶ Las borbotijas a manera de cascabeles que haze el agua quando llueue: v cum chac. / 4) Mui o mucho: hach .l. chac. ¶ Mui bueno o muy no malo: hach vtz .l. hach ma lob. Also given is the submeaning of meaning 3: Ydolo del agua, de los panes, de los truenos y relampagos: Chac.

While one can not say with any certainty how these various words chac were pronounced at the time this text was originally written, today, in the first two instances, the vowel is of normal length and in the last two instances the vowel is elongated. In the Bacabs all four meanings seem to be used but at times it is not absolutely clear which of these meanings is actually meant.

Chac: I-2.28: the rain god Chac. See also Yaxal Chac and Chac Pauhtun Chac. BMTV: Ydolo del agua, de los panes, de los truenos y relampagos: Chac. CMM: Chaac: fue vn hombre assi grande que enseño la agricultura al qual tuuieron despues por dios de los panes, del agua, de los truenos y relampagos. ¶ y assi se dize: haʼ v cah chac: caen rayos. ¶ v haʼ chac: el rayo. ¶ lemba v cah chac: relampaquea. ¶ v lemba chac: el relampago. ¶ pec v cah chac: trueno. ¶ v pec chac: el trueno. ¶ kaxal v cah chac: llueue con truenos. ¶ v kaxal chac: la lluevea con truenos.

Chac Ahau: 41.24: "Great Lord". RBM: Chac Ahau ("great lord"). A title of Kolop u uich kin. Cited in an incantation for kanpeokin wasp seizure (kanpeokin tancaz) (MS p. 53).

Chac ak: M-8.5, M-11.6, I-3.3: *Plumbago scandens* L. EBM: Chac ak. Lit. red vine. "This vine, chac ak, is the food of an animal which they call haleb (Mexican Agouti), and its leaf and fruit are eaten by the kanbul (Curassow). It is good for sores." (Y. y H. del Yuc. f. 66r.) Its synonym is Zac leum ak. (Ibid. f. 183r.) The crushed raw plant is taken for vomiting blood (81) and poulticed on ruptures and dislocations (181). The crushed root is a remedy for sores in the mouth (324), and the plant is also a remedy for quinsy (406).

Chac anal kak: 14.11, 17.1, 40.36: St. Anthony's fire.

Chac anicab: 41.15, I-4.4: *Cydista aequinoctialis* (L.) Miers. RBM: Chac anicab ("great" or "red" anicab). *Cydista aequinoctialis* (L.), Miers (Standl.). A woody vine used in construction. Cited in an incantation for obstruction of the breathing passages (MS p. 195). EBM: Chac anicab. *Cydista aequinoctialis* (L.) Miers. (Standl. 1920-26, p. 1314; Millsp. I, 390; Gaumer.) Vine, 40 feet, frequent in forests near Buena Vista Xbac, universally used as binding in construction of thatched roofs.

Chac boken ha : 14.6: "red stirred-up water". See boken ha.

Chac Bolay: 37.21: "red wildcat". See CMM: Chac bolay: tigre vermejo y brauo. RBM: Chac bolay ("great" or "red beast of prey"). One of the words for "jaguar," but also the name of a certain evil spirit (demonio) (San Francisco Dict., Maya Span.). Cited in an incantation for the placenta (u peoʼil ibin) (MS p. 176). / Chac bolay. *Felis hernandesii goldmani*, Mearns., jaguar. Spreading its skin in the market place was a symbol of war (Roys, Ethno-Botany, 351). Chac-bolay was also the name of an evil spirit. It is cited in an incantation for the placenta (MS p. 176).

Chac colomte: 15.41: "red woodpecker". See **colomte**.

Chac oioib: 7.21: *Cardinalis cardinalis yucatanicus*, Ridgway, Yucatán cardinal. RBM: Chac oioib ("red variegated"). *Cardinalis cardinalis yucatanicus*, Ridgway, Yucatán cardinal. Its feathers were a remedy for blood vomit, dysentery, and spotted macaw spasm (Roys, Ethno Botany, 62, 64, 208). We also find the term chac oioib kik ("red variegated blood") in an incantation for the lewd madness of seizure (MS p. 44).

Chac ek: 19.45: RBM: Chac ec. Substituted for chac ek ("great star"), which is defined as "morning star" (Motul Dict.). The chac ec is a stingless reddish wasp, which nests in trees and makes an edible comb (Pacheco Cruz, Diccionario de la fauna yucateca, 97). It is, however, "chac ek" that is cited in an incantation for snake pulsation of the abdomen (MS p. 119). The context calls for either a bird or an insect.

Chac haycab: M-10.9: Chac haycab is an unknown entity although it is probably an animal. The meaning is "great destroyer". See BMTV: Destruirse el mundo o acauarse: hayal cab. ¶ Destruición así: hay cabal .l. hay cabil.

Chac lukub: 9.110: "Red lukub". See lukub.

Chac molon che kak: 15.13: This appears to be an alternative name for olom kak. See BELSM: Fuego de S. Anton: Tzimez kak, chac molon che kak.

Chac moo ak / chac mol ak: M-3.2, M-5.6, M-18.3, M-19.5: Chac mol ak is often spelled chac mo ak. However, there are also the plants named chac mol, chac mol che, and chac mol muul, so perhaps chac

mol ak is the correct spelling. EBM: Chac mo ak, or Chac mol ak. *Alternanthera ramosissima* (Mart.) Chod. (?) Dr. Standley suggests the above, which is a large vine-like plant with flowerheads like the chacmol (*Gomphrena globosa*, L. & G. disperse, Standl.) It may, however, belong to some different group. The Maya text states that it has a tuberous root and a thick red bud, or possibly seed. The language is ambiguous. The tuber is a remedy for sore eyes (202 & 203), the leaves or tuber, boiled or crushed raw, are a cure for tumors and abscesses (257, 287, 289, 299, 291, 363 & 315). The leaves are crushed and poulticed on the skin for ringworm (373).

Chac moo xotena: 13.13: "red macaw punishment". See xotena.

Chac Mumul Ain: 17.94: "Red Muddy Crocodile". Chac Mumul Ain also appears on lines c044, c329 of the P.C.M.L. RBM: Chac mumul ain ("red " or "great muddy crocodile"). Associated with Chac uayab xoc here and in one of the prophecies (Roys, "The Prophecies for the Maya Tuns," 166). Cited in an incantation for ulcers (x chac anal kak) (MS p. 113).

Chac nich max: 36.1, M-11-1: Literally: "red monkey-gums". See BELSM: Mal de boca, dientes, enzias: Chac nich. Y es pestilencia.

Chac onob can: M-1.6, M-19.3: On line M-1.6 this name is applied to an unidentified plant name. On line M-19.3 this name means the infirmity. As an infirmity chac onob can could be herpes zoster, ringworm or some similar fungal infection.

Chac oo: 3.18: "Red oo". An unidentified tree.

Chac Pauahtun: 6.28, 8.167, I-2.10: RBM: Chac Pauahtun ("red Pauahtun"). Cited in an incantation for tarantula eruption (chiuoh kak) (MS p. 34). See Pauahtun. / The four Pauahtuns, usually names with their respective colors, Chac ("red"), Sac ("white"), Ek ("black"), and Kan ("yellow") are each assigned to one of the four world-quarters. They are associated with the Chacs, or rain gods, and the Bacabs, or sky bearers; also occasionally with the "four changing winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Chilam Balam of Chumayel, 67, 110). The last association is sometimes called can-hel ("four-change"). This aspect of the Pauahtuns, I surmise, was what led Beltrán (Arte de el idioma Maya, 228) to define can-hel as meaning "dragon." So I infer that the Pauahtuns were pictured as lizard monsters.

Chac Pauahtun Chac: 4.58, 8.39, 8.41: "Red Pauahtun Chac". RBM: Chac Pauahtun Chac ("red Pauahtun Chac"). This name suggests a close relationship, almost an identity, of the four Pauahtuns with the four chacs, or rain gods. Chac Pauahtun Chac is cited in an incantation for macaw seizure (mo tancaz) and in one for kanpeekin wasp seizure (kanpeekin tancaz) (MS pp. 29, 49). In the latter we find a mention of the house of one of the rain gods, which is said to lie beyond the east horizon.

Chac petan kin: 30.6: "red round sun". RBM: Chac petan kin ("great " or "red rounded sun"). Associated with a star name and the snake rattles constellation (tzab ek). Cited in an incantation for a fire (kak) (MS p. 154).

Chac pichi: M-20.3: *Psidium guajava*, L. EBM: Chac pichi. Probably Guava. Lit. red pichi. This appears to be the guayaba colorada. (Standl. 1920-26, p. 1036). The boiled root is a remedy for dysentery (99).

Chac tah kayum ik: 45.3: "red strong chanter spirit". See kayum ik.

Chac tan coc ye / chac tan coci ye: 9.76: 9.156: "Red-breasted coc ye". An unidentified fauna name, most probably of a bird. See the entry Coc ye, coci ye.

Chac tan coco can, Chac tan coco chan: 9.74, 9.154: "Red-breasted trogon". See the entry Coco can, coco chan.

Chac tan colomte: 25.9, 34.22: "Red-breasted woodpecker". Colomte = (*Ceophloeus scapularis*, Vigors).

Chac tan culix: 19.44: "Red-breasted culix". RBM: Culix. The name of what is ritually called a "bird" in an incantation for snake-pulsation of the abdomen (MS p. 119). Since we find it associated with the chac-ec-wasp, it may well be the name of an insect.

Chac tan chichi: 2.75: "Red-breasted chichi". BMTV: Aves agorera que temen los indios: icin, puhuy, kip choh, chijchij. RBM: Chiichii. A bird of omen (BMTV, f. 24r.). Cited in an incantation for jaguar-macaw-seizure (MS p. 10).

Chac tan chiuoh: 6.36, 6.47, 6.79, 6.97, 6.140: "Red-breasted tarantula".

Chac tan chahum: 25.8: "Red-breasted woodpecker". Chahum = (*Melanerpes dubius*, Cabot).

Chac tan oioib: 15.34: "Red-breasted cardinal".

Chac tan ek pip: 11.87, 12.48, 13.41: "red-breasted Ek Pip". For ek pip see RBM: Ek pip. A bird of prey said to be the same as the coz, *Micrastur melanoleucus*, Viellot.

Chac tan hun kuk: 11.88, 12.48: "Red-breasted great eagle". See BMTV: Águila rreal, con corona en la cabeza: hun kuk .l. ah hun kuk balam.

Chac tan ix uixum: 19.45: "Red-breasted ix uixum". The uixum is an undefined bird. The name means "pissing bird", from uix meaning urine and –um denoting a bird. See also P.C.L.M., line c241. RBM: Uixum. Although it is called a "bird," the context suggests a flying insect. Cited in an incantation for snake-pulsation in the abdomen (MS p. 119).

Chac tan moo: 15.32, 15.36: "Red-breasted macaw".

Chac tan pap / chac tan pahap: 8.17, 8.52, 8.96, 8.134, 8.157, 8.195, 25.6, 25.24: "Red-breasted brown jay".

Chac tan pule: 4.43: "Red-breasted pule". An unidentified bird. The only vocabulary entry which comes close is obviously not a bird: DMM: Guayaua montesina: puul. RBF20: I can find no record of any bird named pule or pul.

Chac tan ppocinbe: 15.37: "Red-breasted ppocinbe". An unlisted fauna, most probably a bird. Literally, "seeker of shade on the road". See BELMS: Ppocin.tah,te: Tomar alguna cosa por sombrero. For an alternative see RBM: The ppocinbe is possibly the pot-zinic ant, but we should expect the name of a bird or flying insect.

Chac tan sipip: 2.76: "Red-breasted sipip". RBM: Sipip. Not found elsewhere. In view of the occasional doubling of a syllable, this might indicate the Sip. The Sip was a hunter's god with the form of a small deer (Redfield and Villa, Chan Kom, 117). Pip ("the fat of a fowl"), however, is part of the name of the ek-pip-hawk. In an incantation for various seizures the sipip is associated with the ko-bird of the sky and clouds, which suggests something like the ek-pip (MS p. 10).

Chac tan uakeh: 25.23, 34.24, 36.3: "Red-breasted uakeh". An unspecified bird, most probably a raptor because here it is associated with two other raptors. See RBM: Uakeh. Uak can mean the sound of something bursting. The uakeh is associated with the hawk, jay, and woodpecker. It is cited in incantations for snake-pulsation in the abdomen, kanpetkin-wasp-seizure, and inflamed gums (MS pp. 132, 142, 164, 169-70, 172).

Chac tan xacat be: 6.15, 6.39, 6.49, 6.73, 6.110, 6.131: "Red-breasted xacat be". See Xacat be.

Chac tok uil: 34.5: "red tok uil", an unidentified plant name.

Chac topplah kak: 24.49: "red bursting pox". RBM: Chac topplah kak ("red budding fire") or "eruption"). Many plants are named for the disease they cure. Cited in an incantation for a complaint called kanpeokin (a wasp?) at the head of a man (MS p. 137).

Chac tukbil acan: 9.178: "Red tuk-palm wine". See tukbil acan.

Chac tun tok: 11.96: "great flint stone".

Chac Ualom Kin: I-2.23, I-2.26: The phrase chac ualom kin appears only here in this text. The meaning of chac ualom kin rests mainly on the meaning of ualom. The CMM give “ah ualom can, ah ualom than: doblado, mentiroso.” in which it appears that the meaning of ualom is that which is contrary or adversarial, from the root word ual = enemy. While throughout the Bacabs the principal meaning of chac is “red”, here it appears that the meaning “great” might be more appropriate. So, perhaps “Great Adversarial Sun”.

Chac Uayab Cab: 9.206: Roys believes that this is the correct reading for Chac Uayab Cat. RBM: Chac uayab cab ("great " or "red ominous bee"). This obviously mythical name has survived as that of chac uayacab, a dark red ant which nests underground and inflicts a painful sting (Pacheo Cruz, Diccionario de la fauna yucateca, 101; Roys, Chilam Balam of Chumayel, 152). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 81), and for the placenta (u peol ibin) (p. 175). See BMTV: Asolar colmenar y destruille: paa cab. ¶ Ciertas ormigas llamadas chac vayah cab asolaron mi colmenar, destruyéndolo: v paah in cab chac vayah cab, paaxal cab.

Chac Uayab Cat: 9.206: "Red Nagual Jar". See Roys' note for a comment on this group of deities: “I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee").”

Chac Uayab Xooc: 17.93: "Red Nagual Shark". Chac Uayab Xooc also appears on lines c045, c075, c341, c350, c503 of P.C.M.L. RBM: Chac uayab xoc ("great " or "red ominous shark"). Associated with Chac mumul ain (Roys, "The Prophecies for the Maya Tuns," 166). Cited in an incantation for ulcers (x chac anal kak) (MS p. 113).

Chacah: 15.43, 16.1, 29.28, 30.3, 31.5-6, 34.20-21, 34.30, 35.10, 35.44, 39.52, M-4.6, M-9.2: gumbolimbo, Bursera simaruba L. RBM: Chacah. Bursera simaruba (L.), Sarg., gumbolimbo. Applied extrenally or internally, it is used for many complaints (Roys, Ethno Botany, 227 28). It is cited in incantations for eruptions, fevers, and seizures (MS pp. 104, 106), for fire biting on wood (p. 153), for a running sore (p. 156), for a worm in the tooth, (pp. 164 65, 168, 171), for chipping a flint point (p. 188).

Chacal Ahau: 40.60: "Red Ruler". RBM: Chacal Ahau ("red lord"). Cited in an incantation for obstruction of the breathing passages (kal cab) (MS p. 194).

Chacal anicab: I-4.4: see anicab.

Chacal Bacab: 25.22: "Red Bacab". See Bacab.

Chacal bacel ac: 9.121, 9.124: "Red bacel ac". See bacel ac.

Chacal bilim coc: 9.120, 9.124: "Red bilim coc". See bilim coc.

Chacal boken ha: 6.151, 8.215, 9.145, 19.36, 38.25: "stirred-up water". See boken ha.

Chacal coc che: 9.125: "Red coc che". See coc che.

Chacal chem: 9.53: "red canoe / red wash-tub". See Chem.

Chacal chi: 39.38: "red nancen". See chi.

Chacal chiuoh tok: 11.90: Literally “Tarantula Flint”. Not identified in any known source.

Chacal chuc: 9.52: "red embers".

Chacal Chuuah Cab: 37.20: See BMTV: Abejas siluestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab.

Chacal Ix Hun Peo Kin: 11.39: "red Ix Hun Peo Kin". See ix hun peo kin.

Chacal Itzam Na: 9.20: "Red Itzam Na". See Itzam Na. RBM: Chacal Itzamna ("red Itzamna"). Cited in an incantation for asthma (u ziyan coc) (MS p. 65). See Itzamna.

Chacal Ix Chel: 2.11, 2.116, 9.18, 9.208, 32.8, 32.11, 32.14: See Ix Chel. RBM: Chacal Ix Chel ("red Ix Chal"). Cited in incantations for jaguar macaw seizure (balam mo tancaz), asthma (u ziyan coc), and a pathology of the breathing passages (u ziyan coc, u ziyan am) (MS pp. 4, 65, 81, 158). See Ix Chal (under "I").

Chacal ix maax: M-24.2: unidentified plant name.

Chacal ix ox loth: 9.120, 9.123: "Red ix ox loth". See ix ox loth.

Chacal ix xichil ac: 9.125: "Red ix xichil ac". See ix xichil ac.

Chacal kanal: 8.31, 8.106, 8.131: "Red kanal". See kanal, a type of wasp.

Chacal koch: 6.40, 6.75, 6.99, 6.111, 6.125: Red castor-oil bean plant. Ricinus communis, L. See

CMM: Koch .I. ix koch: higuierilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojos son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbré y puestas sobre llagas viejas las sana mudandolos cada día y limpiando la llaga. / Koch: yerua o mata marauillosa para heridas y es mejor que el maguey y parece a la pitaaya.

Chacal Papapa: I-2.20: unknown deity. The text appears to read pa papa. Roys reads this as pa paa and Arzápalo as pac pa pac. The Arzápalo reading is inadmissible, there being no indications in the manuscript of the two “c”s. As to the Roys reading, because of a blotch perhaps what I see as “p” is actually “ɔ”, but indications are that this is also not correct. However, the meaning of papapa or even papa is unknown.

Chacal puhuy: 9.66: "Red puhuy". *Nyctidromus albicollis yucatanensis* Nelson.

Chacal tok: 9.51: "red flint"

Chacal toon: 6.155: "Red penis".

Chacal tacay: 37.47: "Red tyrant". See tacay.

Chacal tup chac: 8.31, 8.131: "Red tup chac". See tup chac, a type of wasp.

Chacal xanab chac: 8.32: "Red xanab chac". See xanab chac, a type of wasp.

Chacal xichil ac: 9.121: "Red ix xichil ac". See ix xichil ac.

Chacal xulab: 9.50: "Red xulab-ant". Roys (1976:341) refers to the CMM which states that the xulab ants “sting seriously” and also eat the bees and their honey. See CMM: Xulab: hormigas que pican mucho y se comen la miel y abejas.

Chacben nok: 35.4: corn borer. See BMTV: Gusano de maíz, que lo destruye todo: chacben nok.

Chachab takin: I-1.28: "Golden sieve".

Chan kas nen: 9.106: Literally "little broken mirror". Apparently some unidentified plant name, this due to the fact that the following similar lines also involve fruiting plants. The term chan kas is not registered in the vocabularies, so this maybe an incorrect interpretation of the term.

Chan Kauil: 3.97: "Little Kauil".

Chanchan Kin, Chanchan Munyal: 3.46: See Ix Chanchan Kin, Ix Chanchan Munyal.

Chankala: 2.100-101: *Canna edulis*, Ker. RBM: Chankala. *Canna edulis*, Ker. (lengua de dragón). Considered a remedy for nervous pains and sider bites (Standl.). Cited in an incantation for certain seizures (MS p. 11).

Chapat: 17.6: in the names Kak Ne Chapat, Uuc Ne Chapat. For chapat see RBM: Chapat ("centipede"). Here it appears only as part of the name of Kak ne chapat ("fire tailed centipede") in an incantation for ulcers (MS pp. 106, 109). See Glossary of Proper Names. / EBM: Chapat: Centipede. (Pio Perez, 1866-77). "An insect which enters the ear and kills." (Beltran, 1859, p. 228). For the two chapatoob mentioned here see RBM: Kak ne chapat ("fire-tailed-centipede"). One description of the chapat is that

it is only a certain worm or caterpillar found in wet places (Pacheco Cruz, Léxico de la fauna yucateca, 52). It is, however, also defined as a centipede (Pérez Dict.). / EBM: Ah Uuc Chapat: A serpent with seven heads. (Beltran, 1859, P. 227). Lit. seven centipedes. See Chilam Balam of Tizimin p. 1.

Chel: See Ix Chel.

Chem: 9.53: "canoe / wash tub". The word chem usually meant "boat / canoe", but today it means specifically "batea" or the wash tub in which clothes are washed. These wash tubs are shaped like the canoes pictured in pre-conquest artwork. See DMSF: Chem; catche; poxche: canoa, batea.

Chi: 6.54, 37.14, M-12.3:: *Byrsonima crassifolia* (L.) Kunth. Nancen in Spanish. RBM: Chi: ("mouth," "shore," "edge"). *Byrsonima crassifolia* (L.) DC. (Standl.), widely known as the nance. Prescribed for dysentery, blood-vomit, and yellow fever (Roys, Ethno-Botany, 235). Cited in incantations for tarantula-seizure and tarantula-eruption and also for asthma (MS pp. 36, 78). Chi is also a familiar Maya patronymic.

Chicix mo ak: M-1.11: unknown plant name. See EBM: Chicix mo ak. Lit. impudent-macaw-vine. This may be the vine mentioned above which so closely resembles the chicix-mo. The Maya doctors prescribe the crushed root for an inflamed breast (241) and the crushed leaves are rubbed on ulcers and abscesses (288) and on erysipelas (298 & 334).

Chichibe: 5.15, 5.24: *Malvastrum coromadelianum* (L.) Garcke (PMEY 1981:207). *Sida acuta* Burm. *Sida spinosa* L (idem:308). RBM: Chichibe. *Sida acuta*, Burm., also *Melochia pyramidata*, L., a common weed. The stems were used to make cord (Standl.). Prescribed for phthisis, asthma, stomach ailments, headache, skin disdeases, and other complaints (Roys, Ethno-Botany, 236). Cited in an incantation for erotic-seizure (MS pp. 31-32).

Chim tok: 39.11: ironwood. *Krugiodendron ferreum* (Vahl.). RBM: Chim tok ("flint-capsule"). *Krugiodendron ferreum* (Vahl.) Urban. (Standl.). Prescribed for pleurisy, astma, dysentery, ulcers, and toothache (Roys, Ethno-Botany, 237). Cited in an incantation for chipping a flint point (MS pp. 184, 186). EBM: Chim tok. Lit. flint-capsule. Probably *Krugiodendron ferreum*, (Vahl) Urban. Described as a thick tree with dark green leaves. (Cuevas, 1913, p. 35). The leaf is said to be large like that of the guava. (Y. y H. del Yuc. f. 88v.) "We have woods of such extraordinary hardness that the chintok has come to deservedly acquire the name of quiebra-hacha, because the very steel of the axes with which it is cut, turns brittle at dividing its fibres." (P. Garcia, 1873, p. 189). It was "the wood of which the lintels were constructed in the ancient edifices." (Solis y Rosales, 1870, quoted in Brousseau de Bourbourg, 1869-70). These wooden lintels have usually been reported as being of the wood of the chicozapote, but the chimtok may be indicated in the following account by Landa, who discusses the chicozapote elsewhere: There is a kind of wood, somewhat yellow and ... (de vetoso) like the live-oak. It is marvellously strong and of much endurance, so strong that we find it in the doorways of the edifices at Izamal, set in as door-posts and carrying the construction above it." (Landa, 1900, p. 389). The wood is whitish and very heavy. According to the Maya medical texts the boiled leaves are employed as a poultice for pleurisy (9) and a decoction or an infusion is employed for asthma (19). The crushed leaves and boiled root are taken for dysentery (80, 99 & 100). The leaves are crushed with chile for dysentery and blood in the urine (124). The bark, crushed in urine, is a wash for ulcers (381),

the crushed root is held in the mouth to relieve toothache (393). Some unspecified part is boiled and taken for blood or pus in the urine (413 & 423). The bark is said to be an astringent.

Chiuoh: 6.36-37, 6.47, 6.63, 6.79-80, 6.97, 6.109, 6.140: Tarantula. RBM: Chiuoh ("tarantula"). Said to be the same as couoh, which was also the patronymic of the ruling family at Champotón. The chiuoh is cited in incantations for tarantula seizure, tarantula eruption, and tarantula blood (MS pp. 33 40, 42).

Chiuoh hail: 6.142: Tarantula water.

Chiuoh kak: 6.1, 6.38, 6.48, 6.53, 6.64, 6.68, 6.81, 6.98, 6.115, 6.141: Tarantula pox. However, the NEL listed a plant by this name: *Stenorhynchus orchioides* Rich.

Chiuoh kik: 6.38, 6.48, 6.64, 6.68, 6.81, 6.98, 6.115, 6.141: Tarantula blood.

Chiuoh tancas: 6.1, 6.38, 6.48, 6.53, 6.64, 6.68, 6.81, 6.98, 6.115, 6.141, 6.146, 6.152: Tarantula seizure.

Chiuoh xiu: 6.14, 6.41, 6.50, 6.66, 6.76, 6.100, 6.112: Tarantula plant. RBM: Chiuoh-xiu ("tarantula-plant"). Cited in an incantation for tarantula-eruption and tarantula-seizure (MS pp. 33, 35). Possibly referable to the chiuoh-kaak, also unidentified, listed by Standley: "A small plant of the form of a black spider; leaves thick; has no flowers or fruit. Root a remedy for gangrene (Cuevas)."

Chochoh bac: I-4.49: Unlisted bird. Literally: "dangling bone".

Chuc te: 1.8, *Myroxylon balsamum* (L.) (Mendieta y del Amo 1981:229). A type of balsam.

Chuc tok: 39.42-45: RBM: Chuc tok ("charcoal flint"), presumably a plant name. Cited in an incantation for chipping a flint point (MS p. 187). It is associated with other plant names containing the syllable tok ("flint").

Chucum: M-10.8: *Pithecellobium albicans* (Kunth) Benth. EBM: Chucum. *Pithecellobium albicans*, (Kunth.) Benth. (Standl. 1920-26, p. 397). Described as a high forest tree. The fruit is said to yield a black dye.

Chuchen coc: 9.60: "Sucked-in asthma".

Chuchun kak: M-9.1: tumor. BMTV: Nacido, por postema: chuchun kak.

Chuchte: 39.71-72: warping frame. See DMM: Bastidor: xim che; ximib che; chuch.

Chuen / Chuuen: 11.22, 11.25, 11.82, 33.7, 34.18, 38.23, 41.44, 41.106, M-26.3: "artisan / to fabricate". See CMM: Ah chuen: artífice oficial de algun arte. In line 41.106 Roys thinks that this is possibly the name of a constellation. RB footnote to 41.106: For Chuen, see Glossary of Proper Names. It is hard to see its relevance in the present context. Possibly any association with the north might be considered unfavorable to a patient suffering from an obstruction of the breathing passages. RBM: Chuen. One of the Maya day names and associated with a monkey god (Thompson, *Maya Hieroglyphic Writing*, 80). Ah Chuen, however, is defined as "artisan," and in the Chumayel manuscript chuen seems to mean "industry." Yaxal Chuen ("green rain Chuen") is the "aspect" of a Katun 12 Ahau (Roys, *Chilam Balam of Chumayel*, 158). Gates ("Commentary upon the . . . Pérez

Codex," 30) reproduced a glyph from the Paris Codex combining the elements yax and Chuen. We find a glyph of this description in the Dresden Codex (p. 34c; Zimmerman, *Die Hieroglyphen der Maya Handschriften*, Glyph 75:1331; Thompson, *A Catalog of Maya Hieroglyphs*, 47, 123, Glyph 74:521). Chuen is cited in incantations to charm a scorpion (u thanil zinan tu chibal lae) and for a worm in the tooth (x nok ti co) (MS pp. 160, 164).

Chulul: 34.5: *Apoplanesia paniculata* Presl. *Apoplanesia reticulata* Presl. RBM: Chulul. *Apoplanesia paniculata*, Presl. (Standl.). A small tree; its hard wood was used to make bows, wooden swords, daggers, and shields. Cited in an incantation for "a worm in the tooth" (MS p. 162).

Chulul: 19.9, 39.73-77, 40.3-12, 40.56: bow made from the tree chulul. See CMM: Chulul: acento en la vltima; vn arbol muy fuerte de la tierra de que se hazen arcos.

Chunup: 38.20: *Clusia flavia*, Jacq. RBM: Chunup. *Clusia flavia*, Jacq. A large tree, various parts of which are used to make pails or to cure wounds, headache, or syphilis (Standl.). It is cited in an incantation for cooling a pit oven (MS p. 182).

Chuuah / chuuah cab: 37.20, 44.9: See BMTV: Abejas siluestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab. / CMM: Ah chuuah cab: unas avejas silvestres.

Chab: (almost every page): Creation, creator, to create. The choice for which one of these words is used in the translation depends on the context. At times this is not clear-cut, with the nouns creation and creator being equally possible.

Chab / Akab: 2.4-5, 2.16, 2.19-20, 2.42, 2.57-58, 3.6-7, 3.8, 5.6, 6.103, 7.10, 8.4-5, 8.140, 8.159, 8.193, 9.3, 9.70, 9.72, 17.47, 19.18, 19.30, 19.54, 19.72, 20.3, 20.40, 22.16, 24.5-6, 24.14, 24.19, 24.29, 24.49, 24.80, 41.35: The meaning of the word chab as used in this context is "creator / creation". See BMTV: Criador: ah chab. / Criar, hacer de la nada: chab.t. ¶ Criado ser así: chabtabal. Normally the word akab is to be translated as "night". See CMM: Akab: noche o la noche, o de noche. ¶ Akab cuchi: era de noche entonces. ¶ Tam akab: muy de noche. Hach akab: idem. / Akab: cosa obscura. ¶ Vnde: akab yeeb: niebla oscura. ¶ Akab u uich haa: agua oscura negra mala para beber. ettz. However, the words akab (night, darkness) and chab (creation, to create) are frequent pairs throughout the rituals, occurring more than 30 times. It is not really clear as to how this pair of apparently antonymous words should be translated. Whether rightly or wrongly, for this pair of words I have chosen "darkness" for akab. So, for example, the phrase u cool chab, u cool akab is translated as "demented creation, demented darkness". There is some variation of how this phrase is given in the texts, the other variation being u coil chab, u coil akab. The first iteration is given 11 times and the second 3 times. A somewhat similar pairing is u colba chab, u colba akab which I think means "unfettered creation, unfettered darkness". Another less frequent pairing is u kasul chab, u kasul akab / u kasil chab, u kasil akab, "malignant creation, malignant darkness", occurring 5 times.

Chahum: 25.8, 34.22, 35.12: "woodpecker". *Melanerpes dubius*, Cabot. See also colomte (*Ceophloeus scapularis*, Vigors) which is mentioned in conjunction with chahum. RBM: Chahum. *Melanerpes dubius*, Cabot, Uxmal woodpecker (Buul. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 130). "A crested magpie or woodpecker with a red head" (Motul Dict.). Cited in incantations for kanpetkin waso poisoning and a worm in the tooth (MS pp. 140, 164, 168).

Chay bac: 43.6-9: emaciation. See BMTV: Flaco en los güeños y maçilento: tzem bac .l. ah chay bac.

Chel: 8.225: a variety of jay bird, *Cyanocita yucatanica*, Dubois. RBM: Chel. Cyanocita yucatanica, Dubois (Proc. Zool. Soc. Lond., 1883, p. 446), a jay. It was also the patronymic of the ruling family of Ah Kin Chel. Cited in an incantation for kanpetkin wasp seizure (MS p. 61).

Chich: 44.5: thrombosis. See BELSM: Gota coral, que haze dar de pies, y manos: Chich.

Choc: 23.15: salamander. See BMTV: Salamanquesa que, con grasa que tiene, enponçoña: chooc .l. chooc can.

Ɔacal bac: 44.27, M-16.2, I-4.41: wild petunia, *Ruellia albicaulis*. EBM: Ɔacal bac. Ruellia albicaulis, Bert. and other Ruellias this form. (Seler, 1902-08, III, 567; Millsp. I, 320; Standl.; Gaumer.) Lit. dislocation; bone remedy. It is a shrub 3 feet high, common in rocky places. The flower is purplish, and the plant has an offensive goatlike odor. "Ix Ɔacal bac. A plant or bush. Its root, when roasted and crushed, is good to cure broken or dislocated bones. Its flower has a very strong odor." (Motul.) The Maya text confirms this prescription (184). (ebm)

Ɔacal moo: 8.178 (in conjunction with pasis moo): Apparently a type of spasm or seizure, perhaps related to the Spanish word pasmo. See BMTV: Pasma de enbaramiento: tamcaz, v hao tamcaz .l. v hao booy. ¶ Pasmado, el que lo tiene: ah tamcaz .l. haaal tumen tamcaz. ¶ Pasmarse con el frío: boh ceel okol. ¶ Pasmarse con el biento: boh ik .l. hao ik. RBF46: Dzacal usually means "cure," but it can also mean "poison," which would seem more applicable here.

Ɔam pul acat: 20.21: "Submerged seedpod / ink-well / case". For Ɔam pul see BMTV: Sumirse como en çieno, barro, y en agua: Ɔam.ah,ab, Ɔam pul.ah,ub. Unfortunately these are various meanings for acat: CMM: Acat: agallas o bellotas de arboles, y en ellas esta la semillas. y salen despues de caida la flor. / Acat: estuche de cirujano o escribania donde estan las plumas y tijeras y cuchillo del escriuano, y caxa de lançetas. / BELSM: Acat:: Tintero: Acat, breve la ultima a. RBM: Som pul acat ("suddenly cast seed capsule"). Cited in an incantation for a rattlesnake in the abdomen (ahaucan tu nak uinic) (MS p. 124).

Ɔay can: I-3.3, I-5.2: *Sesuvium portulacastrum*, L. EBM: Ɔay can. Sesuvium portulacastrum, L. Verdolaga de la playa. (Millsp. I, 296; Standl.; Gaumer.) "Prostrate herb, 6 feet, flowers blue, Port of Ɔilam, April." Lit. tusk-shoots. S. portulacastrum is found on tidal flats in many parts of Central America. This identification of the Ɔay-can is brought into question by the statement in the Maya texts that it is a synonym for Ɔin can and xau tzicin, found among rocks, and by the definition in the Motul Dictionary: "Ɔaycan. The soapwort plant, for making soap." As a matter of fact it is the lye from the ashes that is used. The Maya texts prescribe the Ɔay-can as a remedy for skin diseases (307 & 308) and it is crushed and poulticed on wounds and cuts (426).

Ɔe ik: 45.12: "little spirit". While the name of this spirit is spelled Ɔeh yk ("fractured spirit") in the original text most probably Ɔe ik ("little spirit") is meant. See line 45.9 where the antonym noh ik ("great spirit") is given in the like setting.

Ɔicim che: I-5.11: An unidentified plant. However, see DMM: Palos con que tegen: Ɔicim che; xum che; halab te; çikib che.

Ɔioib: 7.21, 15.34: Found in the name of the bird cardinal. See Chac Ɔioib, Chac tan Ɔioib, Ek tan Ɔioib, Sac tan Ɔioib. See BMTV: Pintada cosa de colores: Ɔibil Ɔib, Ɔioibal .l. Ɔibal Ɔibal.

Ɔioil ah xux: 8.33, 8.107, 8.132: "Bloated xux". The phrase Ɔioil ah xuxe appears three times in the Bacabs, all in this Text 8. Roys does not translate the word in any of the cases. In other colonial texts the word Ɔioil also appears, especially in the phrase Ɔioil al, Ɔioil mehen. There is no clear answer as to what the meaning of Ɔioil is to be found in the various vocabularies. For the meaning of Ɔioil given here see BMTV: Henchir atestando: Ɔil. ¶ Henchid así de chile la cesta: Ɔilex .l. Ɔioilex ic tu xuxac. ¶ Lleno assi: Ɔilan .l. Ɔil buthan.

Ɔioil ah xuxe, xux kike, xux tancase: 8.33, 8.107, 8.132: "Malignant wasp, wasp blood, wasp seizure".

Ɔin comes can: M-19.5: Ɔin can is a known plant, *Sesuvium portula castrum*, but the intervening word comes is unknown. However, perhaps it is related to the verb canezah = "to tire". See CMM: Canezah: cansar.

Ɔiu che: I-3.3: *Pithecellobium unguis-cati* (L.) Mart.(PMEY 1981:266). Arz: Pithecellobium dulce (Roxb.) Benth.EBM: Ɔiu che. Pithecellobium unguis-cati (L.) Mart. (Standl. 1920-26, p. 394; Gaumer.) Lit. cowbird-tree. A tree, sometimes 30 feet high, with a spiny trunk, common in brush and forest lands, called cat's claw and black-bead in English. The bark is an astringent. The Maya text prescribes an infusion of the crushed root to relieve tooth-ache (393) and some unspecified part is crushed and boiled to cure pus in the urine (420).

Ɔoc / Ɔocob: 8.36, 8.90, 8.100, 8.160, 8.177, 8.210, 24.71: In the plant name kan Ɔocob it is always paired with kan Ɔutob. Roys notes in the "Ethno-Botany" that Ɔuto maybe be an alternative name for Ɔulub tok, and in the "Bacabs" for this plant he gives the following: "Bauhinia divaricata, L. The inner bark is used for cordage (Standl.) ..." Apparently the Ɔoc palm must also yield cordage. See the following note about the use to which this cordage is put. See BMTV: Cogollo del xan, vano o palma: Ɔoc. / Palma de cocos o de cocoyoles: tuk, map .l. mop. ¶ Otra: Ɔocob. RBM: Kan Ɔocob ("yellow " or "cord finisher"). The Ɔocob is a "palma de cocos ó de cocoyoles" (Vienna Dict., f. 155r.). In an incantation for wasp seizure the kan Ɔocob is cited as one of the binders of an arbor (MS pp. 52, 53, 57, 60). / Ɔoc ("end," "to finish"). I do not find this elsewhere but we are reminded of the kan Ɔocob, a palm. The red Ɔoc and the white Ɔoc are stated to be trees or bushes in an incantation for kanpeokin (a wasp?) at the head of a man (MS p. 139).

Ɔon koch: M-6.3: Unidentified plant name. As mentioned in recipe M-5, Ɔon koch is also the name of quinsy or inflammation of the throat.

Ɔon koch kak: M-5.2: While there is no known dictionary entry for Ɔon koch kak there are entries for Ɔon kak and Ɔon koch which are both given as quinsy or inflammation of the throat. Note that kak as a medical term refers to pustule such as that which caused by smallpox.

Ɔoy: 38.19, 41.14: While presumed to be a plant name, the word Ɔoy does not appear in any listed plant name. As pointed out by Roys, it is probably either a shurb or vine, and most probably used for making cordage. RBM: Ɔoy ("weak," "overcome"). Cited in incantations for cooling a pit oven and for an obstruction of the breathing passages (MS pp. 182, 195). Apparently a shurb or vine.

Oul Cacau: 3.80: Perhaps the feminine prefix “ix” is missing and in line with Ix Malin Cacau this entity should be Ix Oul Cacau: "Lady Owner of Cacau". Oul normally means “owner, master”, but has also been interpreted by some to mean “foreigner”.

Oulbal / ɔuluba: 2.25, 3.84, 4.37, 5.5, 6.5, 6.11, 6.13, 6.14, 6.49, 6.41, 6.50, 6.55, 6.65, 6.66, 6.75, 6.76, 6.86, 6.99, 6.100, 6.111, 6.112, 8.6, 8.12, 8.36, 8.61, 8.73, 8.81, 8.88, 8.90, 8.99, 8.100, 8.121, 8.160, 8.210, 9.5, 11.63, 11.64, 11.66, 17.67, 28.8, 3710: Arbor. Paired with aban (bush), acantun (stone hut), maxcal (sweat bath), mucab (kiln).

Oulub tok: 39.28, 39.39-40, 39.63, 39.82: *Bauhinia divaricata*, L. RBM: Oulub tok ("festooned flint"). *Bauhinia divaricata*, L. The inner bark is used for cordage (Standl.) Prescribed for pleurisy, fever, swollen head or neck, and dysentery (Roys, Ethno Botany, 315). The ɔulub tok is cited in an incantation for chipping a flint point (MS pp. 185-86, 189).

Outo / ɔutob: 8.36, 8.90, 8.100, 8.160, 8.210, 24.2: pom pom orchid tree, *Bauhinia divaricata*, L. Roys notes in the “Ethno-Botany” that uto maybe be an alternative name for ɔulub tok, and in the “Bacabs” for this plant he gives the following: “*Bauhinia divaricata*, L. The inner bark is used for cordage (Standl.) ...” As part of the plant name kan ɔutob it is always paired with kan ɔocob. Apparently the ɔoc palm must also yield cordage. RBM: Kan ɔutob ("yellow " or "cord ɔutob"). Possibly referable to the unidentified uto (P.P., 1898, p. 112). The latter is prescribed for the bite of a snake or hunpeokin reptile (Roys, Ethno Botany, 25). In an incantation the kan ɔutob is called the binder of an arbor (MS pp. 52, 53, 57, 60). I suspect that ɔutob is a bad pun on zut, "to make a turn around something. / Outo, or ɔutob. Cited by Pío Pérez, 1898. Its leaves are poulticed on bites of reptiles (Roys, Ethno Botany, 315). Cited in an incantation for kanpeokin (a wasp?) at the head of a man (MS p. 134).

Ek huleb: 34.6: unidentified plant name. EBM: Ek huleb. A drink is made of the crushed leaves to cure a disease epidemic in the early 18th century and characterized by pain in the heart and headache (305).

Ek le muy: M-10.7: *Malmea depressa* (Baillon) / *Guatteria Gaumeri*, Greenm.

Ek Pauhtun: 6.57, 8.76: "Black Pauhtun". See Pauhtun. RBM: Ek Pauhtun ("black Pauhtun") Cited in an incantation for wasp seizure (kanpeokin tancaz) (MS p. 52). See Pauhtun.

Ek pip: 11.87, 12.48, 13.41, 23.26: white forest hawk, *Micrastur melanoleucus*, Viellot. RBM: Ek pip. A bird of prey said to be the same as the coz, *Micrastur melanoleucus*, Viellot. (Bull. Mus. Comp. Zool., Harvard [1906], Vol. L, p. 121). Cited in incantations for seizure, sore leg, hunpeokin vein or humor, and snake pulsation of the abdomen (MS 88, 93, 96, 99, 132).

Ek pip pam: 13.15: This appears to be the combination of two different birds: the ek pip (*Micrastur melanoleucus*) and the pam. See JPP: Pam ó h pam: ave de pico muy ancho y largo: pito real ó toucan.

Ek tan coc ye / chac tan coci ye: 9.77: 9.157: An unidentified fauna name, most probably of a bird. See the entry Coc ye, coci ye.

Ek tan coco can, Ek tan coco chan: 9.75, 9.155: "Black-breasted trogon". See the entry Coco can, coco chan.

Ek tan chiuoh: 6.63, 6.109: "Black-breasted tarantula".

Ek tan ɔioib: 15.34: "Black-breasted cardinal".

Ek tan moo: 15.32: "Black-breasted macaw".

Ek tan xacat be: 6.67: Black-breasted xacat be". See Xacat be.

Ek tukbil acan: 9.179: "Black tuk-palm wine". See tukbil acan.

Ek u ne: 35.14: RBM: Ek u ne ("black his tail"). A very large snake, mottled gray and blackish. It is said to be dangerous, but the one I saw killed did not appear to inspire much fear (Pacheco Cruz, Diccionario de la fauna yucateca, 13). Cited in an incantation for a worm in the tooth (MS p. 168). RBF: It is hard to tell what part the ek-u-ne-snake plays here. Since it is reported to eat small birds, it may be watching the woodpeckers, for it is quite a large snake. But possible the snake might be feeling a relationship with the worm that the bird is eating.

Ek Uayab Cat: 9.207: "Black Nagual Jar". See Roys’ note for a comment on this group of deities: “I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee").”

Ekel Ahau: 40.61: "Black ruler". RBM: Ekel Ahau ("black lord"). Cited in an incantation for obstruction of the breathing passages (kal cab) (MS p. 194).

Ekel boken ha: 9.147: "black stirred-up water". See boken ha.

Ekel Itzam Na: 9.160: "Black Itzam Na". See Itzam Na. RBM: Ekel Itzamna ("black lizard house"). Cited in an incantation for asthma (u ziyán coc) (MS p. 77). See Itzamna.

Ekel Ix Chel: 2.118, 9.19, 9.159, 9.209: See Ix Chel. RBM: Ekel Ix Chel ("black Ix Chel"). Only in the Bacabs manuscript have I found a black aspect of this goddess. Cited in an incantation for a pathology of the breathing passages (u ziyán coc) (MS pp. 77, 81). See Ix Chel (under "I").

Ekel koch: 6.50, 6.65: Black castor-oil bean plant. *Ricinus communis*, L. See CMM: Koch .l. ix koch: higuierilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojos son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada día y limpiando la llaga. / Koch: yerua o mata marauillosa para heridas y es mejor que el maguey y parece a la pitaaya.

Haam cab: 11.14: an unidentified lizard.

Haas maax: M-11.4: Literally: "monkey banana". Unidentified plant.

Habin: 24.20, 25.14, 34.20, I-5.13: Jamaican dogwood, *Piscidia communis* (Blake) Harms. / *Piscidia piscipula* (L) Sarg. RBM: Habin. *Piscidia communis* (Blake) Harms. A large tree with a strong, heavy wood. The bark is used for stupefying fish (Standl.). Decoctions of the leaves are prescribed for asthma, fever, and ring worm (Roys, Ethno Botany, 242). Cited in incantations for kanpeokin poisoning and a worm in the tooth (MS pp. 141, 164).

Halal: 6.126, 17.85: "Reed", and by extension "arrow". Applied to both *Phragmites communis*, Trin., a reed, and to *Scripus validus*, Vahl., a bulrush. RBM: Halal ("reed," "arrow"). The name has been

ascribed both to *Phragmites communis*, Trin., a reed, and to *Scripus validus*, Vahl., a bulrush. Standley believes that arrows were made of the former. The halal is prescribed for phthisis, fainting, dysentery, retention of the urine, and hiccoughs (Roys, *Ethno Botany*, 243). It is cited in incantation for tarantula eruption, and for tarantula seizure as well as for ulcers (MS p. 41, 113).

Halal: 2.110, 39.69-70: "arrow". See CMM: Halal: cañas delgadas de que los indios hazen flechas.

Halal kan: 2.110: "arrow cord". RBM: Halal kan ("reed cord"). I can find no other mention either of halal kan or of halal can. The halal kan is cited in an incantation for various seizures (MS p. 12).

Has max: 2.31, 2.32: "monkey mamey". Has / haas = Mamey: *Calocarpum mammosum* (h.) Pierre (Mendieta y del Amo 1981: 72); *Mammea americana* L. (ibidem. 209).

Hauay: M-26.1: leprosy. See CMM: Hauay: lepra; enfermedad mala y contagiosa, y el leproso.

Hauay che: M-23.1: *Ageratum littorale* A. Gray. EBM: Hauay che: *Ageratum litorale*, var. *hundurense*, Rob. (Standl. & Gaumer.) Probably *Parthenium hysterophorus*, L. Altamisa. (Standl.) "Hauayche. An artemisia of this land, with the sap of which they cure the itch, ringworm and the leprosy called hauay. They crush the leaves and cook them in water and they rub the complaint with them." (Motul.) "This plant, the hauai-che, also is an artemisia like the preceding (hauay). It differs from it in that this is a plant or vine, but it has the same virtue. It takes its name from the disease called hauay." (Y. y H. del Yuc. f. 222r.) The Maya texts prescribe a decoction of the plant for swollen testicles (371), a stone in the bladder and blood in the urine (434) and sore eyes (204).

Hayab coc: 9.34: "yawning asthma".

Hecheb: 9.128: "belt". Perhaps the more ornate priest's sash is meant. See BMTV: Çíngulo o ceñidor: hecheb.

Hobon che kak coc: 9.28: "hollowed-out tree fire asthma". However, perhaps hobonte kak coc, "erysipelas asthma" is meant.

Hobonte kak: 14.1, 14.7, 14.11: erysipelas. EBM: Hobon-kak, or Hobonte-kak. *Euphorbia heterophylla*, L. (Millsp. I, 304 & Gaumer.) Evidently from a disease of this name, probably erysipelas.

Hoch: 11.54, 12.8-9, 13.21-22: The hoch is a large ant with a very powerful sting. RBM: Hoch: ("to drill"). A long bodied, ash-colored ant living in old tree trunks (Pacheco Cruz, *Diccionario de la fauna yucateca*, 139). The nest is a remedy for a skin complaint (Roys, *Ethno-Botany*, 175). Cited in incantation for seizure, sore leg, hunpeokin-vein or humor (MS pp. 86, 90, 97).

Hoch can: 12.10: "hoch snake". RBM: Hoch can ("boring snake"). The contexts imply a poisonous serpent. Cited in incantations for hunpeokin seizure and a sore leg (MS pp. 86, 90).

Hoch kik: 13.23: "hoch blood".

Hol: 9.114, 24.58, 34.12, 41.17, 41.19, 41.21, 41.77, 41.85: *Hibiscus clypeatus*, L. / *H. tiliaceus*, hibiscus and the cord made from its bark. See CMM: Hool; hoolil:} cortezas correosas de algunos arboles, yeruas, y matas, con que suelen atar algunas cosas y para hazer sogas. ¶ v hoolil chum habin, muc: cortezas destos arboles. RBM: Hol. *Hibiscus clypeatus*, L., or possibly *H. tiliaceus*. It is a tree,

the bark of which is used for cordage (Motul Dict.). The hol is cited in incantations for kanpeokin (a wasp?) at the head of a man, and for a worm in the tooth (MS pp. 138, 163).

Holom kak: 15.16, 24.48, 30.16: "mud-wasp pox". RBM: Holom kak, or x holom kak, "holom insect eruption" or " fire." A medicinal plant (P.P., 1898). Cited in incantations for kanpeokin at the head of a man and for making a fire burn (MS p. 137, 154). / RBM: Holom, A insect, with a severe sting, resembling a wasp but larger. It builds a nest of clay or earth, and it is called an abejorro (Pacheco Cruz, *Diccionario de la fauna yucateca*, 146). A poultice made of its nest is applied for nightmare (Roys, *Ethno Botany*, 85). Cited in incantations for eruptions, fever, seizure, and one concerning a fire (MS pp. 102, 154).

Hub: 34.40-41, 35.36: conch

Hub Tun Ahau: 35.36: See Ix Hub Tun Ahau: "Lady Conch Shell".

Huh: 11.13, 11.93-94: Iguana. RBM: Huh. A general term for iguana. Its gall is a remedy for granulation of the eyelids, and its ashes will render painless the extraction of a tooth (Roys, *Ethno Botany*, 167, 186). Cited in an incantation for hunpeokin seizure (MS pp. 83, 89).

Hulub: 12.37-39, 13.25-26, 15.20, 23.17: Literally: "that which pierces", *Bravaisia tubiflora*, Hemsl. RBM: Hulub ("something with which something is pierced or something on which something is strung, like beads or fish"). *Bravaisia tubiflora*, Hemsl. A bush growing near the sea. RBF: Hulub ("piercer") is something with which one can pierce, as with an arrow; thread, like a needle; or string, like fish or beads. EBM: Hulub: *Bravaisia tubiflora*, Hemsl. (Standl.) A bush growing on the sand-hills near Progreso. The Maya text states that it grows beside the sea and its stalks are used to string fish. The bark or exterior is powdered and sprinkled on an abscess of the breast; and the split stalk is employed in a complicated charm connected with lancing the abscess (242).

Hun: While the word hun normally means the number "one", when combined with a variety of words takes on various other meanings, most of which indicate the uniqueness or individuality of the word which follows hun. Some examples from the BMTV: A hecho y seguido: hun tao .l. tao. / Ajena cosa, de otro dueño: tiyalbil .l. hun payil. / A todas partes, aca y allá, unas veces al norte, otras al poniente: hun xaman, hun chikin. / Cabal o al aprejo o juntamente: hun cet. ¶ Caua y justo bino el gasto con el reço: hun cet kuchic v xocaa en cuentas. / Cada día más y más: hun bel... lic v bel. ¶ Cada día te bas achiendo más malo: hun bel v lobhal a bel lic v bel. / Camisa larga asta los pies: hun cuy. ¶ Camisa: hun cuy ipil. / De camino o de paso: hunkuli, ti malel .l. hun bel. / De todo punto: ti ach ooc lukaán .l. ti hun lukul. / Durar para siempre: hunkulhal, bailhal .l. hunkul. / Durar todo el día: hun mac kinhal. / Enteramente y del todo haçer alguna cosa; úsanse en composición: hun .l. hunab. ¶ Sirue enteramente a Dios: hun tanle Dios .l. hunab tanle Dios. / General hazerse: hun yukhal. ¶ Fue general la pestilencia: hun yukhi maya cimilal. / Hasta la cintura: hun haçhab ex v xul. / Hasta la garganta: hun cal, hun cal v xul .l. hun yal cal. / Hasta la rodilla: hun pix, hun pol pix .l. hun pixib v xul. / Medida asta la boca: hun chij .l. hun puçub chij. / Medida, desde el suelo, asta la rodilla: hun pix, hun pixib .l. hun vaó oc. / Particularmente o aparte: ti hun tzucil .l. ti hun tacil. / Pura cosa, sin mezcla: huntacal .l. ixma xak. ¶ Puro bino: huntacal vino. / Todo el día, de sol a sol: hun bul ti kin .l. hun kalab kin.

Hun Ahau: 2.3, 4.10, 6.2, 8.230, 10.12, 12.63, 20.45, 24.3, 31.3, 35.47, 39.20, 39.31, 39.58, 39.60:

“One Lord”. See also Ix Hun Ahau, Yax Hun Ahau. RBM: Hun Ahau ("unique lord"). Thompson shows a close connection between the planet Venus and the god Hun Ahau, also with the day 9 Lamat, which falls eight days after 1 Ahau. "Hun Ahau is the day of Venus and undoubtedly serves also as a name of the Venus god at the time of the helical rising, when he emerges from the underworld." In late colonial almanacs we read in connection with the day 1 Ahau: "There comes forth a great putrescence from the underworld by day and night. Sudden death." (Thompson, Maya Hieroglyphic Writing, 299 301). The glyph for the day Lamat is the sign for the planet Venus, and the Venus cycle ended on a day Lamat. (Thompson, *ibid.*, 77; see also Roys, "The Prophecies for the Maya Tuns," 174, 177). Landa 27v: Tenian avia en este lugar v[n] demonio principe de todos los demonios al qual obedecian todos y llamanle en su lengua Hunhau,¹³⁷⁷ y dezian no tenian estas vidas mala, y buena fin, por no lo tener el alma. BMTV: Lucifer, príncipe de los demonios: Cum Hau, Hum Hau .I. Hum Ahau

Hun Can Ahau: 1.33, 6.2, 6.4, 7.2, 8.3, 8.5, 12.63, 13.57, 29.2, 35.2: “Great Four Ahau”.

Hun haual kayum: 45.8, 45.21: "one stopping chanter".

Hun Itzam Na: 29.7, 30.24: "Supreme Itzam Na". On line 29.7 the prefix Ix is given, making the deity named on this line a female. See BMTV: Ydolo maior que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop v vich Kin. / Ydolos que decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut. / Ydolo, otro que adoraron, que fue hombre, por aber allado el arte de las letras desta tierra: Ytzam Na, Kinch Ahau. RBM: Ix Hun itzamna ("lady unique-lizard-house"). Cited in an incantation for a fire (u thanil kak) (MS p. 150).

Hun kin bac: 43.1: "one day consumption". See CMM: Ah bac: animal muy flaco en los guesos. / BMTV: Ético o tísico o tuberculoso: ah tzentzem cimil, ah tzemil cimil, ah bacil .I. nich coil.

Hun kuk: 11.88: In sac chac tan hun kuk: "White red-breasted Great Eagle". See BMTV: Águila rreal, con corona en la cabeza: hun kuk .I. ah hun kuk balam.

Hun peo kin: See the two entries for ix hun peo kin, one for the lizard and the other for the plant.

Hun Pic Ti Ku: 9.164-165: "Eight-thousand deity". RBM: Hun pic ti ku: ("8,000-gods"). Apparently a figurative expression meaning all the countless deities. We are reminded of a god at Izamal named Hunpic-toc (Hunpic-tok) ("8,000-flints"), and of a deity at Tah oiu called Hunpic-oiu ("8,000-cowbirds") (Thompson, Maya Heiroyglyphic Writing, 87; Roys, Political Geography of the Yucatecan Maya, 76). Hun-pic-ti-ku is cited in an incantation for a pathology of the breathing passages (u zian coc) (MS pp. 77-78).

Hun sac tah ik: 45.5: "one white strong spirit".

Hun Sipit Caan, Ix Hun Sipit Munyal: 9.13, 19.32: The verb root sipit / zipit appears to be the contrary to nap which is given in the previous line, except rather than something being held tightly in the teeth it is let loose by the hand. This line is given again in line 19.32. Note that in both instances Hun Sipit

Caan does not have the gender prefix ix and so apparently is male in gender. Thus, “He who lets something loose in the sky, she who lets something loose in the clouds”. See line 9.84 where Ix Hun Sipit Munyal is given by herself because she is listed as being the mother of a child. See CMM: Çipit.t.: soltar o dexar de la mano o al que esta detenido dandole licença para que se vaya. However, in the BMTV the term çipit caan means “conjunción de la luna”. RBM: Ix Hun sipit can ("lady unique releaser " or "discharger in the sky"). Cited in incantations for asthma (u zian coc) and snake pulsation in the abdomen (can tiptte) (MS pp. 64, 69, 118). / Ix Hun sipit muyal ("lady unique releaser in the cloud"). Cited, MS pp. 64, 69, 118.

Hun Yah Ual Cab, Hun Yah Ual Anom: 20.9: "unique enemy of the world, unique enemy of Adam". RBM: Hun yah ual cab ("unique enemy of the world"). Cited in an incantation for a rattlesnake in the abdomen (Ahaucan tu nak uinic) (MS p. 123). / Hun yah ual anom ("unique enemy of Anom"). Anom was the name of "the first man, Adam" (Motul Dict.). Cited in an incantation for a rattlesnake in the abdomen (Ahaucan tu nak uinic) (MS p. 123).

Hun Yah Ual Uinic, Hun Yah Ual Anom, Hun Yah Ual Uinicoob, Hun Yah Ual Anomoob: 24.15, 37.26, 37.28, 37.37, 37.40: "unique enemy of men, unique enemy of the first men". RBM: Hun yah ual uinicob ("unique enemy of men"). (MS p. 176, 178). / Hun yah ual anom ("unique enemy of Anom"). Anom was the name of "the first man, Adam" (Motul Dict.). Cited in an incantation for a rattlesnake in the abdomen (Ahaucan tu nak uinic) (MS p. 123). / Hun yah ual anomob ("unique enemy of Anoms"). Apparently meaning the enemy of the human race. Cited in an incantation for the placenta (u peo il ibin) (MS pp. 176, 177).

Hun ye bob, hun ye uineliz: 41.76, 41.78: "unicorn bob, unicorn painted body" in which bob is an unspecified variety of wildcat. There are various examples of the phrase hun ye ("one point") in the vocabularies: CMM: Hun ye cijl: diluuo general en que dezian los indios que no auia faltado sino vna punta de maguey (que es el cañamo desta tierra) para llegar el agua al cielo. / CMM: Hun ye hun ye: vna vez y no mas. / BELSM: Unicornio: Hun ye che ceh. / Landa/Rel/2v: Ix Hun Ya Ta, Ix Hun Ye Ton (See Bacab lines 2,12, 7,19, 11.7, 15,8.)

Hunac / Hunuc: The words hunac / hunuc means the most, the best, the supreme. When combined with the male prefix ah these words indicate this person is the most, the best, the supreme person in the office indicated. For example, hunac ah miatz is the wisest of wise men. The words hunac / hunuc will be translated in various ways throughout this translation depending on the context: "best", "most" "great / greatest", "singular / singularly", "supreme / supremely", "infinite / infinitely". For examples of usage see CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio en todas las cosas. ¶ hunac ah ohel: sabio que todo lo sabe, &., añadiendo a hunac el nombre de la cosa. For more examples see BMTV: Grande burlon: hunac ah baxal. / Brauas bestias y fieras, que muerden o pican: hunac ah chibal. / Sabio que todo lo sabe: hunac ah ohel. / Elada o yelo recio, que es frio mucho: hunac ceel. / TIC: Letrado grande: hunac ah miatz.

Hunac Ah Chibal: 7.22, 9.37, 11.52, 12.23-24, 12.34, 12.41, 12.57, 12.70, 13.29, 36.16, 37.30, 37.38: Literally: "Great Biter". The name Hunac Ah Chibal appears 13 times in the Bacabs, but with no apparent connection with birds of prey which are mentioned directly after it in Text 7, so perhaps this is some other type of entity. For example, in Text 11 it appears to be related to some sort of stinging

¹³⁷⁷ Hun Ahau. See the Mayan texts in P.C.M.L. for this spelling. See BMTV: Lucifer, príncipe de los demonios: Cum Hau, Hum Hau .I. Hum Ahau.

insect and the Text 12 it appears to be pain caused by stinging plants. In those cases perhaps the correct translation of the name is "Great Causer of Pain". See BMTV: Brauas bestias y fieras, que muerden o pican: hunac ah chibal. / Dolor, o escosor doliendo: chibal.

Hunac Ah Choch: 38.16, 38.21: "Great untier".

Hunac Ah Chuy, Hunac Ah Lapp: 7.23: Literally: "Great Lifter, Great Grasper". These two birds of prey are known. Ah Chuy is the kite and Ah Lapp is a general name for raptors. RBM: Ah chuy ("he who holds something suspended"). Defined as any bird of prey (Motul Dict.). Today it is the name of the kite (Pacheco Cruz, Diccionario de la fauna yucateca, 129). Cited in an incantation for seizure characterized by erotic behavior (MS p. 45).

Hunac Ah Itz: 31.8, 31.11, 31.15, 31.18: "great dew". On page 6r of Lizana (1633) Itzam Na supposedly said "Itzen caan, itzen muyal, que era decir 'yo soy el rozío o sustancia del cielo y nubes.'"

Hunac Ah Kinam: 5.4, 9.37, 15.11, 15.48, 29.32, 37.30, 37.38, 44.35: "Great Causer of Pulsating Pain", "Infinitely Poisonous One" or perhaps "Infinitely Respected One." See CMM: Ah kinam: cosa ponzoñosa, que tiene ponzoña. ¶ Item: bravo que causa de suyo espanto y temor: aquel a quien los otros tienen respecto. / Kinam: veneno de animales o ponçoña o dolor de la ponçoña o de la llaga, y dolor mucho y doler assi.

Hunac Ah Mac Tun: M-17.10: "Great Coverer of Rock"

Hunac Ah Mulut: 44.11, 44.16, 44.22: "great congregator".

Hunac Ah Oxou: 44.36: "Great Perspirer".

Hunac Ah Pak: 44.16, 44.22: "great bone-setter".

Hunac Ah Pec, Hunac Ah Sut: 19.13: "great mover, great returner".

Hunac Ah Ppal: 38.22: "Great unraveler".

Hunac Ah Sat: 29.25: "Really lost one".

Hunac Ah Siscunah: 6.159: "Great Cooler". Compare with CMM: Ah çizcunah than: medianero o terçero en negoçios.

Hunac Ah Tzutz: 31.8, 31.11, 44.11, 44.16, 44.22: "great stauncher".

Hunac Ah Uenel: 12.56, 12.69, 13.46, 13.52, 36.10: "Great Sleeper".

Hunuc Can Ahau: 2.3, 2.135, 4.9, 5.4, 6.162, 7.34, 8.3, 8.230, 9.2, 9.223, 11.2, 11.103, 12.74, 13.43, 13.57, 20.2, 21.2, 27.39, 30.5, 35.50, 36.20, 39.60: "Great Four Ahau". Lines 4.9, 5.4, 22.15 and 30.5 specify that Hunuc Can Ahau is a day.

Hunuc Can Ahau Akab: 39.60: "the night of Great Four Ahau".

Hunuc Can Ahau Kin: 5.4, 22.15: "Great Four Ahau Day".

Hunac ti Balam Caan: 12.54, 13.45: "Great Jaguar Sky". RBM: Balam caan (jaguar sky). It is

apparently a pun on balam can, ("jaguar snake"), also called balam chan. In this context, however an actual fauna is not implied. (Cf. Roys, Ethno Botany, 338). The balam caan is cited in an incantation for hunpeokin vien or humor (MS p. 99). RBF: Balam-caan ("jaguar-sky"). I have thought this was meant for balam-chan, the name of a reptile (Roys, The Ethno-Botany of the Maya, 338); but here and on MS p. 99 below such an interpretation would not fit the context.

Ic: 24.2, M-16.3: chili, *Capsicum annum*. RBM: Ic: Capsicum annum, L. Used for skin eruptions or blistering (Standl.) Maya manuscripts prescribe it for phthisis, delayed parturition, blood in the stools or urine, vomiting blood, and other ailments (Roys, Ethno-Botany, 247). Cited in an incantation for kanpeokin (a wasp?) at the head of a man (MS p. 134). EBM: Ic: Capsicum annum, L. Chile. (Gauger.) "Ic. The axi or chile, the pepper of the Indians." (Motul.) "There is a great quantity of chile, which in Spain they call pepper of the Indies. There are various sorts of it, both in size and in strength, because there is a kind as long as the span from the thumb to the forefinger and another wild variety like grains of wheat (maxic), and this is much stronger than the large sort." (Rel. de Yuc. I, 61). Usually mixed with other ingredients, the Maya texts prescribe the ic for phthisis (24) delayed parturition (33 & 34), diarrhea and cramps (65, 69 & 73), blood in the stools or urine (80 & 124), vomiting blood (127), and obstruction of the spleen (130). It is applied externally for giddiness (214), earache (191) and hemorrhoids (318).

Ich can: 20.39: Literally, "snake eye". A nightshade, perhaps *Solanum cornutum* Lam. RBM: Ich can ("claw shoot"?). Various Maya manuscripts and Pío Pérez (1898) state that it is a synonym for the pahalcan or very similar to it (*Solanum nigrum*, L.). The latter is employed to reduce inflammation (Standl.). The ich can is cited in an incantation for a rattlesnake in the abdomen (MS p. 124).

Ich uinic: 11.47-48, 41.67: See ych uinic. Literally: "eye / face of a person", an unidentified variety of wasp. RBM: Ich uinic, or iche uinic. The context indicates some species of wasp. Cited in an incantation for hunpeokin-seizure.

Itzam: 11.14, 11.93: "Itzam-lizard". See BMTV: Lagartos, como iguanas de tierra y agua: ytzam. RBM: Itzam. "Land or water lizards, like iguanas" (Vienna Dict., f. 134v.). Izamal (Maya, Itzmal) and a number of mythological names are derived from itzam. Cited in incantations for hunpeokin seizure and for the placenta (MS pp. 83, 89, 183).

Itzam Cab: 10.7, 27.3, 27.7, 27.9, 27.11, 27.25, 27.27, 27.29, 27.31, 37.7, 37.22, 37.31, 37.42, 37.51, 37.54: "Lizard of the land". RBM: Itzam cab ("earth lizard"). I suggest that this was the earth monster and take this to be the same name as Itzam cab ain ("earth lizard crocodile"), although Beltran (Arte de el idioma maya, 230) defines it as a "whale." The Chumayel manuscript, however, writes it Itzam kab ain ("lizard [with] crocodile legs"), and states that it was fecundated by Ah Uuc chek nal ("lord seven fertilizer of the maize") (Roys, Chilam Balam of Chumayel, 101). Itzam cab is cited in incantations for asthma (u zian coc) (MS p. 82), cooling water on the fire (u zizcunabal ha ti kak) (pp. 145, 147), and the placenta (u peoil ibin) (pp. 174, 176 79).

Itzam Kan Ta Te No: 40.2, 40.5, 40.8 40.11, 40.14, 40.17, 40.20, 40.23, 40.26, 40.29, 40.32, 40.35, 40.38, 40.41, 40.44, 40.47, 40.50: RBM: Itzam kan. Itzam means "lizard" and kan ("yellow" or "cord") is also a word for lizard in other languages of the Maya stock. Here Itzam kan would appear to be a

bad pun on Itzam caan ("sky lizard"). See the Dresden Codex, pp. 4 and 74. Other equally bad puns are not unusual in our manuscript. Itzam kan is cited in an incantation for an obstruction of the breathing passages (kal cab) (MS pp. 189-93). Another play on the name, Itzam caan, is to be found in an account of a deified ruler of Izamal. When asked who he was, he replied "Itz en caan, Itz en muyal" ("I am the dew, or essence, of the sky and the clouds") (Lizana, Historia de Yucatán, cap. 2, f. 3r.). Surely this is a play on the words, Itzam caan ("sky lizard") and Itzam muyal ("cloud lizard") much like what we find here.

Itzam Na: 9.20, 9.151, 9.160, 9.187, 11.17, 29.7, 30.24: "Lizaed House". In the BMTV Itzam Na, Colop u Uich Kin, Yax Coc Ah Mut, and Kinich Ahau (Kin Chac Ahau) are apparently alternative names for the major male deity in the Mayan pantheon. BMTV: Ydolo maior que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop v vich Kin. / Ydolos que decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut. / Ydolo, otro que adoraron, que fue hombre, por aber allado el arte de las letras desta tierra: Ytzam Na, Kinich Ahau. RBM: Itzam na ("lizard house"). See Chacal Itzamna, Ekel Itzamna, Kanal Itzamna. No Sacal ("white") Itzamna is mentioned. Thompson (Maya Hieroglyphic Writing, 11) explains the Itzamnas as four celestial monsters often represented as alligators or lizards. These celestial monsters are deities of the rain and of the crops and food.

Ix Ahau Na: 3.63, 17.36: "Lady of the Palace". See TIC: Casa real o grande: ahau na. In both instances she is mentioned in conjunction with Ix Kuk Nab. RBM: Ix Ahau na ("palace lady"). She is said to come into the heart of the sky and is associated with a "cenote lady." (x tan ñonot) Cited in an incantation for certain ulcers (x chac anal kak) (MS p. 109).

Ix bith ni coc: 9.30: "pinched-nose asthma".

Ix Bolon Can: 3.26, 3.41: Possibly "Lady Nine Sky". In both instances paired with Kin Chac Ahau. RBM: Ix Bolon can ("lady nine sky" or "lady nine snake"). Cited in an incantation for traveler seizure (ah oc tancaz) (MS pp. 17, 18).

Ix Bolon Che, Ix Bolon Chochol: 3.55, 6.18, 6.122: "Lady many trees", "Lady very salty / lady very gravelly" In lines 6.18 and 6.122 Ix Bolon Chochol is accompanied by Ix Bolon Che. Because of the names of personages / deities associated with this pair it would seem that they are varieties of snakes. RBM: Bolon choch ("nine " or "many releases"). Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Here the context seems to indicate a proper name. / Bolon chochol ("nine " or "many times salted"). Cited in an incantation for tarantula eruption (chiuoh kak) and tarantula seizure (chiuoh tancaz) (MS p. 41).

Ix Bolon Jacab: 43.3: See CMM: Bolon jacab: cosa perpetua. ¶ bolon jacab a pixanex:

Ix Bolon Hobon: 20.20: "she who is a consummate artisan". See CMM: Ah bolon hobon: el que sabe muchos officios, y el que es muy diestro en uno. ¶ Ah bolon hobon Juana: es muy diestra Juana en asentar labores en la tela. ¶ Ah bolon hobon ah men oib: pintor consumado. RBM: Bolon hobon ("many color"). Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124). Ah Bolon hobon is defined as "accomplished painter" (Motul Dict.).

Ix Bolon Puuc: 2.120: 9.162, 17.17, 19.61, 28.6, 29.5, 39.72: "She of the nine hills". On line 9.188 there is the male equivalent, ah bolonte uitz, "he of the nine mountains". While puuc and uitz are glossed somewhat the same in the vocabularies, the distinction lays mainly in the size, with uitz being the larger of the two. It should be noted that uitz is a natural hill or mountain whereas muul is man-made, a distinction which some epigraphers fail to make. RBM: Ix Bolon puc, Ix Bolon pucil ("lady nine " or "many hills"). Associated with the names of known deities. Cited in incantations for a pathology of the breathing passages (u ziyán coc), for ulcers (x chac anal kak), to cool a drill (zizcunah haxan), and to chip a flint point (u zihil tok) (MS pp. 77, 107, 149, 198).

Ix Bolon Sut Ni Cal: 20.22: RBM: Ix Bolon sut ni cal ("lady many neck turns"). Possibly a plant name. Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124).

Ix Ca Coyol Cab :17.20: "she who is very chaste" / "our chaste woman". See CMM: Ah coy cab: casto, abstinente, o continente; penitente o hermitaño. RBM: Ix cocoyol cab ("lady abstinence"). Cited in an incantation for certain ulcers (x chac anal kak) (MS p. 108).

Ix cacal tun: M-12.4: wild basil, *Ocimum micranthum*, Willd. EBM: X-cacal tun: Ocimum micranthum, Willd. Albahaca. (Mills p. I, 316 & Standl.) Described as an herb 6 to 18 inches high. "There grows so much basil (albahaca) that the woods and roads are full of it in some parts. Growing in the rocks, it is very fresh, beautiful and fragrant." (Landa, 1900, p. 386). Compare Standl. 1928, pl. 61.

Ix Can U Hol Cab: 3.98: "She who Guards of the Entrance to the Beehive" / "She who Guards of the Entrance to the Earth". Compare with Ix Mac U Hol Cab.

Ix Canlahun Tzuc Nichte: I-2.25: "Lady fourteen clumps of the plumeria flower trees". For the word tzuc in this context see CMM: Tzuc: montecillo de arboles pequeños. ¶ tzuc abal: , ettz.

Ix Catil Ahau: 20.16: "The Basin Queen". RBM: Ix Catil ahau ("lady mistress of the water jars"?). Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124).

Ix cax: 30.4: chicken. RBM: Ix cax. The name of the European hen. Its egg is prescribed for a burn (MS p. 153).

Ix Co Pauah Ek: 9.82: "Demented Pauah Star". The word pauah may be in some way related to the word pauo = "carrying bag". RBM: Ix Co pauah ek. The prefix is feminine. Co could mean "tooth" or "beak," but in this manuscript it usually signifies "mad," "fierce," or "lewd." Pauah is an untranslated element in the name of the important Pauahtuns. Ek can mean "star," "black," or "tumor." It is also the name of the logwood tree. Ix Co pauah ek is cited in an incantation for asthma (u ziyán coc) (MS p. 69).

Ix Co Tancas Ek: 2.55-56: "Demented Seizure Star" RBM: Ix Co tancaz ek ("lady mad seizure star" or "tumor"). Cited in an incantation for a certain seizure (balam mo tancaz) (MS p. 8).

Ix Co ti Pam: 3.84, 17.51: "lady toucan bill"? For other possible meanings see RBM: Ix Co ti pan. If it were Ix Co ti pam, it could mean "indecent young woman." Cited in an incantation for a seizure (ah oc tancaz) and associated with an arbor (culbal) (MS p. 24).

Ix Cucul Patz Kin: 6.123: "Lady rolled-up in the shade of the parasol". From the context cucul patz kin is a variety of snake. See CMM: Cucul ba: robolcarse. / Patz kin: tirasol. RBM: Ix Cucul patz kin ("lady sun stroke"). Cited in an incantation for tarantula eruption (chiuoh kak) and tarantula seizure (chiuoh tancaz) (MS p. 41).

Ix Culum Caan: 9.81: "Lady Thunder Sky". On line h002 of the P.C.M.L. culun chacah is mentioned as used as the tree to make a hut for the Ah Canul lineage. In modern chants the words cilin culun are associated with the sky and I believe are used to represent the noise of thunder. See CMM: Culun: la grita, ruido, y sonido de bailes y cantos. / Culunac: vn instrumento para tañer o tocar a los bailes. RBM: Ix Culum can ("culum snake," "culum shoot," or "culum of the sky"). I can find no meaning for culum. The name is associated with several terms that might indicate celestial phenomena. Ix Culum can is cited in an incantation for asthma (u ziyān coc) (MS p. 69).

Ix Culum Chacah: 17.12, 17.33: "Lady of the drum gumbolimbo". RBM: Ix Culum chacah. Chacah is the common gumbolimbo tree. Here, too, there is an association with celestial phenomena. Cited in an incantation for certain ulcers (x chac anal kak) (MS pp. 107, 109). One of the terms for ulcer or tumor is ek, which can also mean "star."

Ix chac anal kak: See chac anal kak.

Ix chac ek: 19.45: an unknown bird of flying insect. See CMM: Chac ek: luzero del día. RBF: Here the name of the chac-ec-wasp has been turned into chac-ek ("red-" or "great-star"), the name of the planet Venus (Motut Dictionary; Dresden Codex, pp. 24, 46-50; Thompson, Maya Hieroglyphic Writing: an Introduction, 220-21).

Ix Chac Oo: 3.18, 3.33, 3.53, 3.67, 3.94: Apparently some variety of tree. However in line 3.53 it is stated to be a bird of omen. This may be an error on the part of the scribe because typically the unknown bird of omen ix sac tan oo ("white-breasted oo") is paired with ix chac oo. Perhaps the scribe left out the bird in his transcription.

Ix Chac lah Yeeb U: 17.66: "she of the red dew moon". RBM: Ix Chac lah yeeb ("lady rain face dew"). Associated with a savanna. Cited in an incantation for ulcers (x chac anal kak) (MS p. 111).

Ix Chanchan Kin, Ix Chanchan Munyal: 3.46: This appears to be some sort of deity pair. Ix Chanchan Kin, Ix Chanchan Munyal could mean "She of the little sun, she of the little cloud". Alternatively, perhaps the word chanchan is based on the root word chaan / chan meaning "to view, to admire, to look at", in which case the meaning is "She who looks at the sun, she who looks at the clouds". However, in the vocabularies the only entries for the word chanchan are those which are related to smallness of size. This is the only example of this deity pair, whatever they may truly be or mean.

Ix Chante Kak, Ix Chante Oyoch: 17.8, 17.31: "she who observes the pox, she who observes the sustenance". See BMTV: Admirar o ver cosas vistosas, como misa, juegos o bailes: chaan.t. RBM: Ix Chante kak ("lady notable eruption" or " fire"). Associated with Tzab, the snake rattles constellation, and possibly with other celestial phenomena. Cited in an incantation for ulcers (x chac anal kak) (MS p. 107). / Ix Chante oyoch ("lady notable pauper"?). (x chac anal kak) MS pp. 107, 109.

Ix Chel: 2.11, 2.116-119, 9.18-19, 9.150, 9.159, 9.186, 9.208-209, 32.7-8, 32.11, 32.14: the goddess Ix

Chel, the primary female goddess who had her sanctuary on the island of Cozumel. RBM: Ix Chel. Chel is the word for "rainbow," but I do not know whether or not there was any association in Maya mythology. She was a goddess of medicine, childbirth, weaving, and probably erotic love. Strangely enough, in this manuscript she is on one occasion called "virgin Ix Chel." As a patroness of medicine, her shrine on Cozumel Island was one of the three most important centers of pilgrimage for both the Mayas and the Tabasco Chontals, although many people went there to obtain forgiveness for sin (Roys, Scholes, and Adams, "Report and Census of the Indians of Cozumel, 1570"; Scholes and Roys, The Maya Chontal Indians of Acalan Tixchel, 57, 395; Roys, The Indian Background of Colonial Yucatán, 25, 77 78, 94 95, 109; Roys, Political Geography of the Yucatán Maya, 54). The worship of Ix Chel and the related cults in Mexico have been covered in the past by Thompson ("Sky Bearers," "The Moon Goddess in Central America," and Maya Hieroglyphic Writing, 47 48, 83), and he has more recently identifies her glyph and pictures and noted her activities as portrayed in two of the hieroglyphic codices (Thompson, "Symbols, Glyphs, and Divinatory Almanacs," 349 64). See also Chacal Ix Chel, Ekel Ix Chel, Kanal Ix Chel, and Sacal Ix Chel.

Ix Chiticil Uaclahun: 17.44: "she who goes from house to house sixteen times". For chiticil see CMM: Chiticil na: de casa en casa o en cada casa. RBM: Ix Chiticil Uaclahun. Chiticil might possibly refer to the ravelled edge of a fabric; and Uaclahun is the numeral 16. Cited in an incantation for ulcers (x chac anal kak) (MS p. 110).

Ix Chich Cit: 17.21: "lady bird father". RBM: Ix Chich cit ("lady bird father"). Cited in an incantation for ulcers (x-chac anal kak) (MS p. 108).

Ix chuch: M-4.8: Perhaps an alternative name for x-chu. See EBM: X-chu: Tillandsia fasciculata, Sw. Gallito. T. brachycaulos, Schl. (Standl.) "A parasitic plant resembling the clavel (pink), which grows on trees. They also call it canazihil." (p.p. 1866-77).

Ix chuch: M-4.8: EBM: Chuch, or X-chuch. Diphysa robinoides, Benth. (Millsp. I, 367; Gaumer.) D. carthaginensis, Jacq. (Standl.) Lit. soft or delicate. Described as an abundant tree, 60 feet high, growing in brush and forest lands and bearing bright golden-yellow flowers. The Maya texts prescribe an infusion of the young leaves for asthma (19), and dysentery (80 & 156). A decoction of the leaves is employed as a bath to cure asthma, aching bones, chills and convulsions (179). The crushed leaves are applied externally for ruptures and dislocations (181) abscess of the breast (241), certain skin-diseases (295), inflamed eyes (325) and quinsy (406).

Ix Oul Cacau: 3.80: "Lady Owner of Cacau". Oul normally means "owner, master", but has also been interpreted by some to mean "foreigner".

Ix oum ya che: M-3.2: EBM: Oum ya, or Oum yail. Probably *Pereskia aculeata*, Mill. (Standl.) Lit. that which reduces a swelling. Cuevas prescribes the crushed leaves for this purpose. (Cuevas, 1913, p. 125). Described as a shrub the branches of which form vines. The flowers are white, pale yellow or pinkish, and the small yellow fruit is said to be edible. "The cumia is a plant (growing) into a lithe vine, with a large leaf like that of purslane, but very large; and this, when crushed, will open tumefactions." (Rel. de Yuc. I, 35).

Ix haban can: I-5.9: *Isocarpha oppositifolia*. EBM: Haban can: The Maya texts indicate that this plant is

red beneath the leaf and has a succulent root. It is a synonym for ibin can (203 & 290). The crushed root is taken internally for snake-bites (48 & 60), poulticed on swollen testicles (246) and pustules on the groin (290). The crushed leaf is applied to a sore eye (203) and rubbed on smallpox pustules (347). The plant is also poulticed on a wound (426).

Ix hal bac coc: 9.35: "sciatic asthma".

Ix Ho Chan Ek: 30.8: "Lady Five Snake Stars". Alternatively: "Lady five little stars". However, since the next two lines talk about tzab ("rattles"), by which I presume the Pleiades is meant, it is more probable that chan in this instance means "snake". Compare with the deity Ix Ho ti Tzab. For the use of the word chan = "snake" see TIC: Vřboras de otras especies: taxin chan; kol; calam. / BELSM: Otras ponzořozas: Balam chan. RBM: Tix Hochan ek ("lady scraped star"). Apparently associated with the snake rattles constellation and Yax hal Chac, a rain god. Cited in an incantation for a fire (u peřil kak) (MS p. 154).

Ix Ho ti Tzab: 20.14: Literally: "Lady five rattles". This name apparently refers specifically to a variety of rattlesnake.

Ix Ho ti Tzab, Ix Ho ti Munyal: 3.10-11, 3.65, 3.91, 9.86, 17.9, 20.14: "Lady five rattles, Lady five clouds". The deity pair, Ix Ho ti Tzab and Ix Ho ti Munyal, appear four times in the Bacabs, and Ix Ho ti Tzab alone two times. The meaning of these deity names is uncertain. However, the word tzab meaning "rattle" is also the name of the Pleiades. On line 30.8 there is this phrase: Ix Ho Chan Ek a na te ti cane ("The five snake stars is your mother there in the sky."), so perhaps there is some relationship of these names with the star cluster Pleiades. RBM: Ix Hom ti muyal ("she who sinks into the cloud"). (x chac anal kak) MS p. 109. / Ix Hom ti tzab ("she who sinks into the rattles constellation"). Cited in an incantation for certain ulcers (x chac anal kak) (MS pp. 107, 109). / Ix Ti ho tzab ("lady at the five rattles" or "fifth rattle"). Said to be at the fifth layer of the sky and evidently associated with the snake rattles constellation (Tzab). Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 22). This association with a traveler suggests that the constellation may have served as a guide at night.

Ix Hol Can Be, Cit Hol Can lub: 3.48, 3.50: "Lady of the Cross-roads, Lord of the Four Resting-places". RBM: Ix Hol can be ("lady opening at the four roads" or "crossroads"). Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Cf. Roys, Chilam balam of Chumayel, 103 and note; also Yum Hol can lub below. RBM: Yum Ho can lub (Yum Hol can lub) ("father four resting places"). The lub is the place. or the erect flat stone, where the traveler rests his pack at the crossroads. Cf. Ix Hol can be. Yum Ho can lub is cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Cf. Ix Hol can be, which has the feminine prefix.

Ix Hol Can Be, Ix Hol Can lub: 3.48, 3.50: "Lady of the Cross-roads, Lady of the Four Resting-places". RBM: Ix Hol can be ("lady opening at the four roads" or "crossroads"). Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Cf. Roys, Chilam balam of Chumayel, 103 and note; also Yum Hol can lub below.

Ix hol coc: 9.29: "hollow asthma".

Ix Hom ti Tzab, Ix Hom ti Munyal: 17.11: Related in some way to Ix Ho ti Tzab, Ix Ho ti Munyal?

RBM: Ix Hom ti tzab ("she-who-sinks-into-the-rattles-constellation"). Cited in an incantation for certain ulcers (x- chac anal kak) (MS pp. 107, 109). / Ix Hom ti muyal ("she-who-sinks-into-the-cloud"). (x- chac anal kak) MS p. 109. (rbm)

Ix Hub Tun Ahau: 35.36: "Lady Conch Shell". RBM: Hub tun Ahau ("lord stone conch"). Cited in an incantation for a "worm in the tooth" (x nok ti co) (MS p. 170). Cf. Thompson, Maya Hieroglyphic Writing, 12, 133 34.

Ix Hun Acay Kik, Ix Hun Acay Olom: 24.12: Possibly "Lady Singularly Pooled Blood, Lady Singularly Pooled Clotted Blood". Compare with Ix Hun Tah Acay Olom given in lines 2.52-53. For possible meaning acay see CMM: Acaan: agua encharcada. RBM: Ix Hun acay kik (Ix Hun hacay kik) ("lady unique slippery blood"). Said to be in the heart of the sky. Cited in an incantation for a kanpeřkin (wasp) at the head of a man (kanpeřkin tu pol uinic) (MS p. 134). / Ix Hun acay olom ("lady unique slippery clotted blood"). (kanpeřkin tu pol uinic) (MS p. 134). / Ix Hun-tah-acay-olom ("lady unique-splotch-of-clotted-blood"). Cf. Ix Hun-acay-kik. Cited in an incantation for a seizure (u coil tancaz) (MS p. 8). Here tah has been translated only from its contexts, such as blood and coloring matter. Tah is defined as "splinter," but I do not know that a splinter was used in connection with a blood sacrifice.

Ix Hun Ahau: 3.99, 4.70, 17.24, 20.28, I-1.4-36, I-2.28: RBM: Ix Hun Ahau ("lady One Ahau"). Here obviously the wife and consort of Hun Ahau, the lord of Metnal. She would correspond to the Mexican Micteca cihuatl, the consort of Mictlan tecutli. Cited in an incantation for traveler seizure (ah oc tancaz), where she is associated with "the opening in the earth"; also in others for seizures (tancaz), ulcers (x chac anal kak), and a rattlesnake in the abdomen (ahaucan to nak uinic) (MS pp. 25, 30, 108, 125). Cf. Appendix A. RB13: These appellations, Can yah ual kak, Ix Ma uay, and Ix Mac u hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the earth leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. "[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal" (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uay ("detrimental lady") is to be associated with Ix Hun Ahau, the consort of Hun Ahau, lord of Metnal.

Ix Hun Cumlah Luk: 17.39: "lady singularly seated in the mud".

Ix Hun řalab Caan, Ix Hun řalab Muyal: 11.10: RBM: Ix Hun řalab caan ("lady unique seal [in the] sky"). We read of "three" or "many seals on the trunk of the ceiba," a sacred tree (Tizimin MS p. 19). Cited in an incantation for hunpeřkin seizure (hunpeřkin tancaz) (MS p. 83). / Ix Hun řalab muyal ("lady unique seal [in the] cloud"). MS p. 83.

Ix Hun řit Balche: 37.4: "Lady One Slender Piece of the Balche tree". For the meaning of hun řit see DMSF: řit: cuenta para hebras o cosas largas. řř hun řit kuch: una hebra de hilo. řř hun řit cib: una candelá. řř hun řit che: un palo. RBM: Ix Hun řit balche ("lady unique slender balche tree"). MS p. 174.

Ix Hun Holte: 3.77, 3.81-82: "Lady Supreme Driller / Perforator". Holte can be a verbal form of the verb root hol, "to drill". However, holte is also some variety of plant used in making dye according to the BMTV, CMM and the CAM. BMTV: Corteęas que traen de Tichel para teřir colorado: hol te.

CMM: Tanpahal mukay .l. hobon: mezclarse la grana y cualquier otro color echando en ella la corteza del holte, y otras con que se perfecciona.

Ix Hun Itzam Na: 29.7: "Lady Supreme Itzam Na". On line 29.7 the prefix Ix is given, making this deity a female. On line 30.24 is given the male counterpart. See BMTV: Ydolo maior que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop v vich Kin. Ydolos que decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut. RBM: Ix Hun itzamna ("lady unique-lizard-house"). Cited in an incantation for a fire (u thanil kak) (MS p. 150).

Ix Hun Meklah: 9.83: “Lady Total Embracer”. Compare with Ix Meklah, line 17.13. RBM: Ix Hun meklah ("lady all embracer"). Apparently associated with celestial phenomena. Cited in an incantation for asthma (u ziyen coc) (MS p. 69).

Ix Hun Peo Kin: 9.42, 9.44, 11.1, 11.18, 11.33, 11.39, 11.42, 11.55, 11.65, 12.10, 12.44, 13.35, 13.37, 13.40, 13.42, 25.28, 35.5: This name is generally applied to a small reptile, but as noted in the CMM it is also applied to an infirmity called "gota". While the colonial vocabularies use such terms as snake, lizard, salamander and even scorpion to describe this animal, the hun peo kin of today, now called peo kinil, is a small lizard of about 6” long which is often seen crawling about on the walls of houses. The colonial vocabularies are unanimous in claiming that the hun peo kin is poisonous, usually deadly, but this is not said of the lizard of today, so perhaps it was some different reptile being described in the older documents. See CMM: Ix hun peo kin: es vna viuora que si toca con la grasa que tiene mata dentro de vn dia. ¶ Item: especie de gota que da en los muslos y en la cabeça y en otras partes del cuerpo y pocas vezes se quita. RBM: Hunpeokin. "Among the many poisonous insects, reptiles and serpents there is especially one, which the Indians call ix hunpeokin. It is of the size and form of a small lizard, with white and black spots and a shining body. It breeds in the forests and in old houses among the stones and is so poisonous that, when it touches a person, even on the garment, without biting or stinging, it kills completely and in so short a time that [the victim] does not last an hour. Nor is there time for any remedy. Its name in the language of the natives sounds like `brief time,' because it kills quickly" (RY, I, 65 66). A modern writer describes it as a small lizard three or four inches long with blackish and reddish strips on its belly. It is believed that it can, by biting only the shadow of a person's head, cause a headache that can be fatal if not properly treated (Pacheco Cruz, Diccionario de la fauna yucateca, 289 90). The seventeenth century San Francisco Dictionary, however, describes it as a snake, and such a belief is confirmed by Eugenio May, a well known archaeological worker (letter, E. W. Andrews). It is cited in incantations for seizures, sore leg, and hunpeokin vein or humor (MS pp. 83, 85, 90, 93, 98). (rbm)

Ix Hun Peo Kin / ix hun peo kin che, ix hun peo kin yaban: 11.62, 11.65: *Tillandsia sp.* The latter two names may be in reference to a different species: che implies a tree-like species and yaban a bush-like species. RBM: The name of an apparently mythical reptile. A tree or bush of this name, however, is cited in an incantation for a seizure of the same name (MS p. 87). A medicinal plant of this name is employed to relieve headache and neuralgia, which might be *Tillandsia sp.* (Standl.). It is prescribed for gas in the bowels, headache, and fainting spells (Roys, Ethno Botany, 246).

Ix Hun Peo Kin Can: 11.33, 13.35: "Ix hun peo kin snake". An unregistered variety of snake.

Ix Hun Peo Kin Can, Ix Hun Peo Kin Calam, Ix Hun Peo Kin Kokob, Ix Hun Peo Kin Taxin Chan: 11.33-34: Varieties of unregistered snake. However, calam, kokob and taxin chan are all registered as poisonous snakes. EBM: Calam. Described as a snake a meter or more in length, colored black and yellow, with redish and dark rings. Its bite is dangerous. RBM: Kokob. "There are other kinds of snakes called kokob, three or four yards long and as thick as a lance. They are very poisonous. Anyone who is bitten exudes blood from the whole body and from the eyes.” BMTV: Bíuora, otra que mata tambien: taxin chan.

Ix Hun Peo Kin Nohol: 13.1: "embolism in the vein". From the secondary meaning of ix hun peo kin given in the CMM it would seem that the "gota" described there is not gout which is the normal meaning of "gota" but some other condition causing pain. Because it talks about pain in the muscles and the head, as a guess what is being described is an embolism. See CMM: Ix hun peo kin: es vna viuora que si toca con la grasa que tiene mata dentro de vn dia. ¶ Item: especie de gota que da en los muslos y en la cabeça y en otras partes del cuerpo y pocas vezes se quita.

Ix Hun Peo Kin Nok: 25.21, 35.5: Literally, "ix hun peo kin worm". An unregistered insect larva..

Ix hun peo kin tancas: 11.1: "ix hun peo kin seizure".

Ix Hun Petah Kin, Ix Hun Petah Akab: 24.37, 24.67: "lady unique circular day, lady unique circular night". RBM: Ix Hun petah akab ("lady unique circular darkness"). Possibly an improvised term for a rhetorical contrast to the preseding name. (MS p. 136). / Ix Hun petah kin ("lady unique circular sun"). Apparently a play on the syllables of the word hunpeokin (a certain wasp). Cited in an incantation for hunpeokin at a man's head (hunpeokin tu pol uinic) (MS p. 136).

Ix Hun Puoob Kik, Ix Hun Puoob Olom: 2.40-41, 2.43-44, 20.17: “Lady Supreme Squeeze Out Blood, Lady Supreme Squeeze Out Clotted Blood”. Roys translates this pair of deities as "lady unique-needle-remover-of-blood, lady unique-needle-remover-of-clotted-blood". However, the vocabularies give a seemly different meaning to the words hun puoob. See BMTV: Medida asta la boca: hun chij .l. hun puoob chij. For the probable meaning of puoob see BMTV: Sacar podre, esprimiéndola: poob .l. puo.ah,ub. ¶ Sacada podre así: poobaan .l. puobil. RBM: Ix Hun puoob kik ("lady unique needle remover of blood"). Cited in incantations for seizure (u coil tancaz) and a rattlesnake in the abdomen (ahaucan tu nak uinic) (MS pp. 7, 124). / Ix Hun puoob olom ("lady unique needle remover of clotted blood"). Cited for a seizure (u coil tancaz) (MS p. 7).

Ix Hun Sipit Munyal: 9.13, 9.84, 19.32: "she who lets something loose in the cloud”. For lines 9.13, 19.32 she is paired with Hun Sipit Caan. See Hun Sipit Caan, Ix Hun Sipit Munyal.

Ix Hun Tah Acay Olom: 2.52-53: Possibly "Lady Supremely Really Pooled Clotted Blood". For possible meanings of tah and acay see CMM: Tah: en composicion; con fuerça o fuertemente. / Acaan: agua encharcada. RBM: Ix Hun-tah-acay-olom ("lady unique-splotch-of-clotted-blood"). Cf. Ix Hun-acay-kik. Cited in an incantation for a seizure (u coil tancaz) (MS p. 8). Here tah has been translated only from its contexts, such as blood and coloring matter. Tah is defined as "splinter," but I do not know that a splinter was used in connection with a blood sacrifice.

Ix Hun Tah Oib, Ix Hun Tah Nok: 34.15: See commentary in Ix Hun Tah Oib, Ix Hun Tah Uooh.

Ix Hun Tah Oib, Ix Hun Tah Uooh: 11.8, 34.15: "Lady singularly strong writing, lady singularly strong heiroglyph". This deity pair is given again on line 34.15, but instead of uoh reads nok. However, since oib and uooh are alternative words for "writing", it would seem that the reading on line 34.15 is in error. For line 11.8 Roys transcribes these names as ix hun lah dzib, ix hun lah nok. RBM: Ix Hun lah oib ("lady all written," or "painted"). Cited in an incantation for hunpeokin seizure (hunpeokin tancaz) (MS p. 83). / Ix Hun lah uoh ("lady unique all glyph"). (MS p. 83). / Ix Hun tah oib ("lady unique splotch of paint"?). Cited in an incantation for a worm in the tooth (x nok ti co) (MS p. 163). / Ix Hun tah nok. Nok means a worm or grub, as distinguished from an earthworm (MS p. 163).

Ix Hun Tah Kik, Ix Hun Tah Olom: 24.23: "Lady singularly strong blood, lady singularly strong clotted blood". RBM: Ix Hun tah kik ("lady unique splotch of blood"?). Cited in an incantation for hunpeokin at a man's head (hunpeokin tu pol uinic) (MS p. 135). / Ix Hun tah olom ("lady unique splotch of clotted blood"). MS p. 135.

Ix Hun Tah Nok: 34.15: Probably an erroneous reading for Ix Hun Tah Uooh. See Ix Hun Tah Oib, Ix Hun Tah Uooh. RBM: Ix Hun tah nok. Nok means a worm or grub, as distinguished from an earthworm (MS p. 163).

Ix Hun Tipp Tzab: 30.10: "pulsating rattle [stars]". RBM: Ix Hun tip tzab (Ix Hun tipp tzab) ("lady unique pulsating rattles constellation"). Cited in an incantation for fire (u thanil kak) MS p. 154). Associated with other celestial phenomena.

Ix Hun Tipplah Caan, Ix Hun Tipplah Munyal: 19.11: "lady singularly pulsating sky, lady singularly pulsating clouds". RBM: Ix Hun tipplah can ("lady unique-pulsating-sky"). Cited in an incantation for snake-pulsation-of-the abdomen (can tippte) (MS p. 116).

Ix Hun Tipplah Sus: 17.38: "lady singularly pulsating sand".

Ix Hun Tzelep Kin, Ix Hun Tzelep Akab: 11.11: "Lady singular mid-afternoon, lady singular wee hours". See CMM: Tzelep: poner de lado o ladear algo., and when followed by kin and akab gives the following: Tzelep kin: como a las dos de la tarde. / Tzelep akab: como a las dos de la noche que parece se ladea. RBM: Ix Hun tzelep akab ("lady unique-inclination-of-the-night"). Meaning two hours after midnight... / Ix Hun tzelep kin ("lady unique-inclination-of-the-sun" or "-day"). Meaning two o'clock in the afternoon...

Ix Hun Tzelep Uitz, Ix Hun Tuchlah Uitz: 17.45: "lady of the singularly slanted hill, lady of the singularly flattened hill".

Ix Hun Ye Ta, Ix Hun Ye Ton: 2.12, 7.19, 11.7, 15.8: Ix Hun Ye Ta, Ix Hun Ye Ton: "Lady supremely sharp pointed flint knife, Lady supremely sharp pointed penis", from ix = female, hun = one or supremely, ye = sharp point, ta = flint knife, and ton = penis. A goddess pair mentioned in Landa. Given as Ix Hunie and Ix Hunieta in the Tozzer edition, and Ixbunic and Ixbunieta in the Porrua edition. Perhaps the one given as Ixhunie is given as such because Landa did not want to include the word ton = penis.

Landa/Rel/2v: que llego a la isla de mugeres que el le puso este nombre por los idolos que alli hallo de las diosas de aquella tierra, como Aixchel, Ixchebeliax, Ixhunie, Ixhunieta, y que estavan vestidas de la

cintura abaxo, y cubiertos los pechos como vsan las Indias, y que el edificio era de piedra de que se espantaron, y que hallaron algunas cosas de oro, y las tomaron...

RBM: Ix Hun ye ta ("lady unique point of the flint lancet"). Cited in incantations for hunpeokin seizure (ix hunpeokin tancaz) and for eruptions and fevers (u peoil kakoob, chacuil tancazoob) (MS pp. 83, 101). The mother of a personified disease. / Ix Hun ye ton ("lady unique point of the genitals"). MS pp. 83, 102. It seems inconsistent to find such an expression as a feminine name, but the context refers to it as the name of the mother of a personified disease. This and the preceding expression seem to be associated with Hun Ahau, the ruler of the katun of that name; and that katun was indeed a bad one (Roys, "The Maya Katun Prophecies," 40, 51).

Ix Huy Tok: 9.67: "She who stirs with the flint". RBF: I can make nothing out of xhuy-tok. Tok means "flint." One of the Xiu rulers was named Ah Zuy-tok, but I cannot translate the name.

Ix Kak Tan Chel: 3.21, 3.36, 4.31, 17.33: "Fiery-breasted Chel".

Ix Kak Tan Chel, Ix Kak Te Caan, Ix Kak Te Munyal: 3.21-23, 3.36-38: These three deities appear together twice in three consecutive lines in Text 3. A translation of their names in "Fiery-breasted Chel", "Fiery Sky Lady" and "Fiery Cloud Lady". While Roys make no mention of them in his glossary, he translates these lines as "He would be the offspring of the fire-colored rainbow (chel), the offspring of the fire in the sky, the offspring of the fire in the clouds."

Ix Kak Te Caan: 3.22, 3.37: See Ix Kak Tan Chel, Ix Kak Te Caan, Ix Kak Te Munyal.

Ix Kak Te Munyal: 3.23, 3.38: See Ix Kak Tan Chel, Ix Kak Te Caan, Ix Kak Te Munyal.

Ix Kak Yol Mat :19.53: literally, "lady fiery spirit amber". See BMTV: Ámbar pura de que se hacen qüentas: maat .l. çuli mat. There is no vocabulary entry for the term **kak yol** which appears in the colonial manuscripts, but I am assuming it is the antonym for either **ziz ol** or **tup ol**. See DMM: Zizhal ol:: Aplacarse el ayrado: temel ol; temhal ol; çijçhal ol; chalhal ol. / CMM: Tup ol: desengañarse y satisfacerse de la duda o sospecha que se tiene. BMTV: Harto estar de comer y beuer: tup ol .l. tupçah ol ti hanal, ti vkul. RBM: Ix Kak yol mat ("lady fire heart mat"). Cited in an incantation for snake pulsation of the abdomen (can tippte) (MS p. 120).

Ix Kan Chaah Kik, Ix Kan Chaah Olom: 2.50-51, 4.50: "Kan Chaah blood, Kan Chaah clotted blood". From Text 2, lines 50-51 it would appear that this deity pair is female. See the entry Kan chaah for a description of the snake so named.

Ix Kan Oul Moo: 8.18, 8.50, 8.52, 8.70, 8.87, 8.97, 8.110, 8.135, 8.158, 8.196: Probably related to the kan oul op reported as a parrot in the vocabularies. See for example BMTV: Papagallo de Honduras: op. ¶ De los que traen de Tabasco: ix kan oul op. RBM: Kan oul mo ("yellow foreign macaw"). Not found elsewhere, but apparently a synonym of the kan oul oop. The latter is a short tailed macaw abounding in Tabasco (Beltrán de Santa Rosa, Arte de el idioma maya, 229; Seler, Gesammelte Abhandlungen, IV, 552). The kan oul mo is cited in an incantation for kanpetkin wasp seizure (MS pp. 47, 50 54, 59).

Ix Kan kilis che: 34.47: *Acacia Farnesiana* (l.). See Ix kan kilis che. RBM: Kan kilis che ("cord " or "yellow kilis tree"). *Acacia Farnesiana* (l.), Willd. A spiny shrub or small tree; its wood is hard and heavy

(Standl.). Certain parts are prescribed for jaundice, bile, dysentery, toothache, and abdominal pains caused by sorcery (Roys, *Ethno Botany*, 251). Like other trees with a hard wood, it is cited in an incantation for a worm in the tooth (MS p. 167).

Ix Kan Kinib Te, Ix Kan Kinib Tun: 19.49: "yellow kinib tree, yellow kinib stone" where kinib is probably a variety of the native plumb tree, *Spondias sp.* and tun is the pit or seed. See CMM: Tun: cuesco o huesso duro de çiruela y otras frutas. RBM: Ix Kan kinib te ("lady yellow wooden heater"). Kin can mean "to heat"; ib implies the instrument of an action; and te is a common suffix indicating that an object is of wood. Cited in an incantation for snake pulsation of the abdomen (can tippte) (MS p. 120). / Ix Kan kinib tun ("lady yellow stone heater"). MS p. 120.

Ix Kan Kinim Tun, Ix Kan Kinim Te: 9.172-173: "yellow kinim stone, yellow kinim tree" where kinim is probably a variety of the native plumb tree, *Spondias sp.* and tun is the pit or seed. See CMM: Tun: cuesco o huesso duro de çiruela y otras frutas. RBM: Ix Kan kinim tun ("lady yellow ciruela pit" or "stone"). MS p. 78. / Ix Kan kinim te ("lady yellow ciruela wood"). Cited in an incantation for a pathology of the breathing passages (u ziyancoc) (MS p. 78). It is associated with the chi plum, or nance.

Ix kan mucuy coc: 9.31: "yellow turtledove asthma".

Ix kan mukay che: 5.23: "yellow cochineal tree": scientific name unknown. RBM: Kan mukay che ("yellow cochineal tree"). This name is not found elsewhere. The mukay che, mucuy che ("dove tree") and the kan mucuy che are cited by Standley and Pío Pérez (1898), but none of these are identified. The kan mukay che is cited in an incantation for erotic seizure (MS p. 31). The association of coccus cacti with eroticism among the Maya is of interest.

Ix kan pocol che: 34.6: *Duranta repens* L RBM: Kan pocol che (or kan pokol che). *Duranta repens*, L., a spiny shrub. The wood is said to be medium hard, and the leaves were used in making ink (Vienna Dict., f. 18r.). Here the kan pocol che is cited in an incantation for a worm in the tooth (MS p. 163). EBM: Kan pokol che: *Duranta plumieri*, Jacq. (Millsp. I, 386; Standl. 1920-26, p. 1241). *Machaonia Lindeniana*, Baill.? (Gauger.) Described as a shrub or tree 20 feet high, often armed with spines and bearing white or lilac flowers in long loose racemes. A decoction is drunk for jaundice and biliousness (260).

Ix Kan Tacay: 8.17, 8.52, 8.96, 8.158, 8.195: "Yellow tyrant". See the entry Tacay.

Ix Kan Tanen Kin, Ix Kan Tanen U: 8.19, 8.28, 8.49, 8.66, 8.114, 8.136, 8.152-153, 8.197, 17.10: (line 8.153 includes the name Ix Kan Tanen Caan): Roys believes that the kan tanen kin is an insect. In the *Cronica de Na Kuk Pech* there is a place named Kantanen Kin (today Kantunil Kin?), apparently somewhere in the Ecab or Chauac Ha provinces, but the place name most probably is related to this name, be it an insect or some other item. RBM: Ix kantanen kin ("yellow colored kin insect"). Probably the same as the ix kantanen described by Jacinto Cunil, who states that it is a caterpillar covered by "como plumas de gallina," not spines. It is round and about two inches long (letter, J. E. S. Thompson). Cited in an incantation for kanpetkin seizure (MS pp. 47, 48, 50, 51, 54, 56, 60). / Ix kantanen u ("yellow colored moon"). Since kin can also mean "sun," this might be a poetic fiction to contrast with Ix kantanen kin. Nevertheless, such a contrast does actually exist in the plant names, like pet kin ("round sun") and pet u ("round moon") (Roys, *Ethno Botany*, 275; Motul Dict., Span. Maya). The

latter item is "yerba trepidora para dolor de muelas." The kantanen u is cited in incantations for kanpetkin seizure and ulcers (MS pp. 47, 48, 50, 51, 54, 56, 60, 107). / Ix Kantanen u. See Glossary of Fauna Names. Here the context seems to call for a proper name. Cited in an incantation for ulcers (x chac anal kak) (MS p. 107).

Ix kanan: 29.28: "firebush", *Hamelia patens* Jacq. NAM: X-kanan: *Hamelia patens* Jacq. (PMEY:168). Seler (1960:565) found them numerous in Papantla, but in Yucatan only on the walls along the streets of Mani. (113)

Ix Kin Sutnal: 17.63: "priestess returner". Roys translates this name as "lady sun-turns-back". RBM: Ix Kin sutnal. Cited in an incantation for ulcers (x chac anal kak) (MS p. 111).

Ix Ko Caan, Ix Ko Munyal / Ix Koko Caan, Ix Koko Munyal / Ix Ko ti Caan, Ix Ko ti Munyal: 2.77, 2.133, 4.29, 7.25, 8.29, 8.53, 8.67, 8.98, 8.109, 8.155: The pair of entities, Ix Ko Caan and Ix Ko Munyal, appears 9 times in the Bacabs. There are a couple of variations, once as Ix Koko Caan, Ix Koko Munyal, and once as Ix Ko ti Caan, Ix Ko ti Munyal. The pair appears to be some sort of bird-like deities, perhaps related to omens. Aside from the generally accepted meanings for ko, the crop of a bird or the stomach of an animal, the CMM registers the word ko in the following: "Ah ko ta: papagayos de grandes picos, que tambien se dize: guacamayab." It is not clear that the word ko as employed in this entry has the same function as that employed in the above pair of names. Roys does not attempt to translate the word koko, giving "offspring of the sky-koko, the cloud koko". A search for the word koko, both in the vocabularies and in the texts has yielded nothing. RBM: Ix ko. Ko means "the belly of an animal," "the crop of a bird," or it can be a plant name, *Sonchus oleraceus*, L. (?). We read of ix ko in the Rattle constellation. Sometimes the context seems to call for a bird, as when it is associated with the kite. It is also associated with the sky and clouds. Cited in incantations for seizures, ulcers, and a snake in the abdomen (MS pp. 10, 45, 50, 53, 54, 107).

Ix Kuk Nab: 3.63, 17.36: "lady water-lily sprout". For further mention of this deity see P.C.M.L., line f307. RBM: Ix Kuk nab ("lady water lily bud" or "sprout"). For the water lily in Maya symbolism, see Thompson, *Maya Hieroglyphic Writing*, 89, 115, 134, 136. Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 22).

Ix kulim che: M-5.10: NAM: Ix kulim che: *Exothea diphylla* (Standley) Lundell (*Talisia diphylla* Standley) (EY:170). (1a, 23, 62) RBM: Kulim che: ("Kulim-tree"). Kulim is the name of a certain eruption and also of a small garrapata. The kulim-che is *Astronomium graveolens*, Jacq., an important timber tree. Parts of it are prescribed for abscesses and pustules (Roys, *Ethno-Botany*, 258). It is cited in an incantation for a worm in the tooth (MS p. 167).

Ix Lahca Yobal Nichte: I-2.22: "Lady twelve-colored plumeria flower", from ix = female, lahca = twelve, yobal = color and nichte = plumeria flower. While the word yobal in itself is not to be found in the vocabularies, it is similar to yobonal = color, painting. This is perhaps in reference to plumeria flowers which are variegated starting out whitish at the outer petal and changing to a deeper color, usually red, towards the center of the flower.

Ix loth coc: 9.29: "shriveling asthma".

Ix Ma Uay Ec: 1.27, 2.65, 2.74, 2.90, 9.218, 17.20: Possibly "She who is not a Nagual Mud Wasp". See DMSF: Uay: trasfigurarse por encantamiento, ver visiones como entre sueño. / Ec: una abispa muy grande. It is variously spelled ix mac ua ec, ix ma uaye and ix ma uayec. For five of its occurrences, 1.27, 2.65, 2.74, 2.90, 9.218, it is paired with Ix Mac U Hol Cab. Roys has the following comment about this deity: RBM: Ix Ma-uay ("lady detrimental-one"). Characterized as "she who keeps closed the opening in the earth." Cited in an incantation for jaguar-macaw-seizure (balam mo tancaz) and a pathology of the breathing passages (u ziyān coc) (MS pp. 9, 10, 81). / RBM: Uaxac-yol-kauil ("eight-heart-of-food"). Cf. Kauil. This may be one of the appellations of the maize god (Thompson, Maya Hieroglyphic Writing, 269, 286). In an incantation for traveler-seizure (ah oc tancaz) (MS p. 25) this name is associated with the opening in the earth and with Ix Hun Ahau, the mistress of Metnal, the underworld. Ix Ma-uay ("lady detrimental-one"), who is elsewhere cited in a very similar context, is not mentioned here. Could they be the same?

Ix Ma Ul: 17.50: "she who does not arrive". RBM: Ixma ul. Ma is the Maya negative; and ul could mean "to arrive," "a certain small snail," "atile," and "gullet." Cited in an incantation for ulcers (x- chac anal kak) (MS p. 110).

Ix maax ak: M-11.4: Perhaps the same as (ix) ne maax ak: *Tournefortia volubilis* L.

Ix Mac U Hol Cab: 1.28, 2.65, 2.74, 2.90, 9.218: "She who Guards/Covers of the Entrance to the Beehive" / "She who Guards/Covers of the Entrance to the Earth". Always paired with Ix Ma Uay Ec. Compare with Ix Can U Hol Cab on line 3.98. For the meaning of mac in this context see the footnote to line 1.29. There is some question as to what the term hol cab means. The vocabulary entries are of the following ilk: BMTV: Agujerear de cualquier manera: hol.ah.ob .l. hol cab.tah.te. However, the term hol cab appears in two other contexts, once in Roys' Ethno-Botany and once in the 1576 Manuscript. In the Ethno-Botany the term is translated as "hive" and in the 1576 Ms. it is translated as "edge of town". Both translations given the context in which the term is found have their merit. RBF13: These appellations, Can yah ual kak, Ix Ma uay, and Ix Mac u hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the earth leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. "[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal" (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uay ("detrimental lady") is to be associated with Ix Hun Ahau, the consort of Hun Ahau, lord of Metnal.

Ix Macan Xoc: 9.65: "Covered / Enclosed Shark?". Roys has the following comment: Ix Macan-xoc. Xoc means "shark" or "count." The context seems to call either for a proper name or a fauna name. Macan-xoc is known elsewhere only as a well-known site at the ruins of Cobá. Cited in an incantation for asthma. (MS p. 68).

Ix Mañil Ahau: 20.16: "the sucking queen". See CMM: Mañil.: chuparse los dedos y cosas así.

Ix Malin Cacau: 3.78: "Lady Vine-like Cacau". The word malin appears to be a Nahuatl borrowing, which at the root means "twisted, vine-like". How that can be related to the chocolate bean or tree in any way is difficult to determine. Note that on line 3.80 the word malin is replaced by ōul, which

normally means "owner, master", but has also been interpreted by some to mean "foreigner". Malinalli is both the name of the twelfth day of the Nahuatl calendar and also a leader of a rebellion against Moctecuzoma II. Perhaps there is connection then between malin and ōul.

Ix Meklah: 17.13: RBM: Ix Meklah ("lady embracer"). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Ix Meklah Oyte, Ix Meklah u Sip: 17.34: "she who embraces the defeated, she who embraces those in error / she who embraces the hunted". The word sip has various meanings and it is not clear which of them should be applied here. RBM: Ix Meklah oyte. A forced translation would be "she who embraces the dismayed one." Cited in an incantation for ulcers (x- chac anal kak) (MS p. 109). / Ix Meklah u sip. Cited, MS p. 109. Sip was a hunter's god.

Ix Moson Puuc: 17.16: "she of the whirlwind of the hills". RBM: Ix Moson cuc ("lady whirlwind," or "lady whirling squirrel"). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Ix Mukyah Kutz: 30.28: "She who consents to one being ruined by tobacco". See BMTV: Consentir que otro sea ruin y sufrirlo: muk, mukyah .l. ilmah. RBM: Ix Mukyah kutz ("she who-strengthens-the-tobacco"). Cited in an incantation for a burn and a fire (u thanil chuhul, u peñil kak) (MS p. 155).

Ix Mumuc Sohol: 8.164, 11.36: "Lady covered with dry leaves". In line 11.36 this name is spelled xmuc mucsohol. RBM: Ix mumuc sohol ("covered by dry leaves or twigs"). Associated with known snakes in an incantation for seizure (MS p. 85). This would seem to apply to the coral-snake, but no doubt equally well to others.

Ix naban che: M-16.2: *Bursera graveolens* (H. B. et K.) NAM: X naban che: *Bursera graveolens* (H. B. et K.) Triana et Planchon (NEM:115). The same as ix chemte according to the Na. (34, 100)

Ix Nap ti Caan, Ix Nap ti Munyal: 9.12: "She who carries things in her teeth in the sky, she who carries things in her teeth in the clouds". This pair of deities is given only here. The word nap appears to be mainly a verb root pertaining to something carried tightly in the teeth. See JPP: Nap: v. a asir con be dientes, morder, sorber lo espeso, llevar en la boca, dentellar. Alternatively, perhaps the root word napp is meant. See CMM: Napp: juntar vna puerta con otra como para cerrarlas. ¶ nappex puerta. ¶ Item: coger o apretar entre dos puertas o entre dos cosas.

Ix noh pol: M-6.1: Literally: "big head", described by the BMTV and CMM as a variety of pox. BMTV: Fuego, enfermedad muy mala con que se hincha la cabeza y rostro: noh pol kak. / CMM: noh pol: enfermedad muy mala de fuego con que se hincha toda la cabeza y garganta.

Ix Ocom Tun Xix, Ix Ocom Tun Munyal: 9.85: "Lady Column Of The Dregs, Lady Column Of The Sky". While for the first name the text reads yx oc tun xix it would seem that what was meant to be written is yx ocom tun xix, thus making this pair of deities contrary: "lady column of the dregs, lady column of the sky". RBM: Ix Ocom tun ("lady stone pillar"). Cited in an incantation for asthma (u ziyān coc) (MS p. 69). / Ix Octun-xix. Octun is the sinker for a fish net; xix usually means "sediment."

Ix om ak: M-8.5: *Gouinia lupuloides* (L.) Urban. EBM: Om ak, or X om ak. *Gouania domingensis*, L.

(Standl. 1920-26, p. 711; Millsp. I, 376). Chewstick. Compare Standl. 1928, Pl. 46. Vine 30 feet, infrequent in the forests about Izamal. Lit. froth-vine. The stem froths when macerated in water and has been exported to Europe for the manufacture of dentifrices. The May text prescribes the crushed root as a remedy for sore gums and other sores in the mouth (324). The plant is boiled and given for what is called blood-vomit and rotten liver (127).

Ix op: 12.18: a large parrot. See DMM: Papagayo de los grandes: op. RBM: Op, or ix op. A large macaw with red plumage, bluish wings, a long tail, a yellowish or reddish beak, and a yellowish circle around the eye (Pacheco Cruz, Diccionario de la fauna yucateca, 301). Cited in an incantation for gout (MS p. 91).

Ix ox loth: 9.120: Unidentified plant. RBM: Ox loth ("severe-cramp"?). In an incantation the context seems to call for a plant name (MS p. 74). It is cited in an incantation for asthma.

Ix Paclah Actun: 6.19, 11.35: :she who hides in caves". From line 11.35 it appears that Ix Paclah Actun is a variety of snake. The name implies that it hides itself in caves. RBM: Ix paclah actun. This name is associated with those of snakes, and it could well mean "cave-lurker." Cited in an incantation for seizure.

Ix pakunpak: I-4.57-58: Given both as *Euphorbia dioica* and *Mirabilis violacea*. See BMTV: Yerua para camaras de sangre: ix pakun pak. EBM: Ix pakunpak. Probably *Euphorbia dioica*, H.B.K. (Standley.) "Ix-pakunpak. A trailing plant called yerba de la golondrina." (P.P. 1866-77). "This plant, ah pakumpak, and in Mexican the Pepetela, is the one which they call Yerba de la golondrina or Celidonia. It spreads on the ground and is usually found on the town squares. It has a leaf like the purslane and small white flowers. There is hardly a disease, particularly a heating one, to which it is not applied. It has been widely tried. It serves as a balm and cures a fresh wound and stanches blood with much neatness." (Y. y H. del Yuc. f. 295r.) Celidonia is *Euphorbia maculate*, L. Seler identifies pakunpak as *Nama jamaicense*, L. (1902-08, III, 365) and Millspaugh (I, 16) as *Mirabilis longifolia*, L. But the above description hardly indicates either of these. Dr. Standley notes that this might possibly be *Alternanthera repens*, L. which grows among paving stones and has white flowers, but golondrina is everywhere a *Euphorbia* of the *Chamaesyce* group. The Maya texts seem to assume that everybody knows the plant and prescribes a decoction for asthma (3), dysentery (128) and as an aid to parturition (29). A hot infusion of the crushed plant is given for diarrhea (87 & 94), dysentery (80, 95, 97 & 100) and convulsions (162). The crushed plant is also a remedy for sores in the mouth (324).

Ix Pokol Pic: 20.17: "She Of The Rip-upped Slip". See CMM: Pokol: herirse o desollarse rezió en pie, pierna, rodilla, cobdo, o rostro con alguna caída.

Ix Ppohal Mum: 30.26: "She who is bent-over mud". In the text she is the mother of Paklah Sus, "Stuck-together sand".

Ix pus coc: 9.32: "hunched-backed asthma".

Ix Sac Tan Oo: 3.17, 3.32, 3.53, 3.68, 3.95: "White-breasted Oo", an unreported bird of omen. Paired throughout Text 3 with the tree Ix Chac Oo.

Ix tacay: 8.226: "Tyrant". See Tacay. RBM: Ix tacay. *Myiozetetes similis superciliosis*, Bonaparte.

Mexican large billed tyrant, Couch's kingbird (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 133). In an incantation for a certain wasp seizure we read of "8,000 tacay birds" (MS pp. 47, 61). In another, we find it cited for the placenta (MS p. 179).

Ix Tah Kab Ses: 3.85: "Lady Strong-Arm Stammerer". See CMM: Ah çez: tartamudo. RBM: Ix Tah kab ("mistress of the broth or juice," very doubtful). Associated with Ix Co ti pan. Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 24).

Ix taman che: I-5.1: *Malvaviscus grandiflorus*. EBM: Taman che: *Malvaviscus grandiflorus*, H.B.K. Manzanita. (Standl.) Lit. cottontree. Described as a shrub 10 feet high with red flowers, growing on scrub lands near Izamal. (Millsp. I, 307). Its leaves are said to resemble those of the cottonplant, and it bears an edible globular yellow fruit. (Cuevas, 1913, p. 94). A decoction of the leaves is prescribed by the Maya text for scalled head and scabs (374).

Ix Tan Oonot: 17.38: ""lady in the middle of the cenote".

Ix Tan Yobal Nichte: I-2.11, I-2.14: "Lady center-colored plumeria flower", from ix = female, tan = middle, yobal = color and nichte = plumeria flower. While the word yobal in itself is not to be found in the vocabularies, it is similar to yobonal = color, painting. This is perhaps in reference to plumeria flowers which are variegated starting out whitish at the outer petal and changing to a deeper color, usually red, towards the center of the flower.

Ix Ticin Te, Ix Ticin Tun: 31.12, 31.19: "Lady dry wood, lady dry stone".

Ix Titi Caan, Ix Titi Akab, Ix Titi Munyal: 7.4: "She of the shaking sky, of the shaking night, of the shaking cloud". Perhaps the word titi is related to the root word tit and titici which mean "to shake". In the P.C.M.L. there is the entity Ix Titi Be (c378, d154, d246, e583), but there the word titi appears to be derived from another root word. See DMM: Mediano: tuntun; tij tij; chun chumuc.

Ix tuch: M-24.2: *Lagenaria siceraria*. See CMM: Tuch: especie de calabazas siluestre; no se come; son juguetes de muchachos. EBM: Tuch:: Tuch, or X-tuch. Probably *Lagenaria siceraria* (Molina) Standl. Lit. a rattle. "Tuch. Certain wild gourds. They do not eat them; they serve as playthings for children." (Motul.) Pio Perez adds that it is a small gourd with a long narrow neck. (P.P. 1866-77).

Ix tuta: I-4.13: As a guess perhaps this is an aquatic version of **x-tut**: white-crowned parrot.

Ix tzuntzun tzay: I-4.60: Unknown item, although perhaps a plant name. See DMSF: Tzutsum: calabaza de redrojo (que son chicas). ¶ u tzutzumil a mehen: el más pequeño de tus hijos.

Ix U Sihnal: 17.17: "she who gives birth". RBM: Ix U sihnal ("lady moon birth"). Associated with various celestial phenomena. Cited in an incantation for ulcers (x chac anal kak) (MS p. 107).

Ix uixum, chac tan ix uixum: 19.45: "ix uixum, red-breasted ix uixum". The uixum is an undefined bird. The name means "pissing bird", from uix meaning urine and -um denoting a bird. See also P.C.L.M., line c241. RBM: Uixum. Although it is called a "bird," the context suggests a flying insect. Cited in an incantation for snake-pulsation in the abdomen (MS p. 119). Ix Uooh ti Caan: 9.80: "Lady Hieroglyph in the Sky". See the entry Ix Uooh ti Caan, Ix Uooh ti Munyal.

Ix Uooh ti Caan, Ix Uooh ti Munyal: 6.26, 6.139, 8.27, 8.48, 8.65, 8.85, 8.129, 8.151, 8.175, 9.11: "Lady Hieroglyph in the Sky, Lady Hieroglyph in the Cloud". RBM: Ix Uoh, or Uoh. A proper name associated with chiuoh ("tarantula"). Uoh is also associated with the sky and clouds and with Sac Pauahtun. Sometimes Uoh is invoked. Cited in an incantation for tarantula seizure (chiuoh tancaz) (MS pp. 34, 35, 38, 42). RB30: Ix Uoh is discussed in The Glossary of Proper Names. It might be a supernatural tarantula, since the latter is variously named chi-uoh and co-uoh, although only the former name appears in this manuscript.

Ix Uuc Methlah Ahau: 8.187, 8.190: "Tightly curled-up Queen". For methlah see CMM: Methlah ba; methcunah ba; methcab.t.; methpul.t.:} recogerse o encogerse o recatarse. ¶ metcabte aba: recogete .l. methpulte aba. RBM: Uuc metlah Ahau ("seven timid," or "refused lord"?). In this manuscript the Maya th is often written t. Associated with a needle and a sieve. Uuc metlah ahau (Uuc methlah Ahau) is cited in an incantation for kanpeokin wasp seizure (kanpeokin tancaz) (MS p. 59).

Ix Uuc Satay Ik: 14.4, 14.10: "the wind/spirit of lady seven mortal one", from uuc = 7 and zatay = "mortal, finite". See for example BMTV: Mortal cosa, que muere o a de morir: ah cimil, çabyom, çaatay .l. hauay. / CMM: Çaatay: percedera que se ha de perder y acabar. In the colonial manuscripts Uuc Satay appears as both male and female. See P.C.M.L.: f361, j260, j441, j443. On lines j441 and j443-444 Ah Uuc Zatay is also called a cizin, and is said to reside in the pyramid Ah Chun Caan ("the base of the heaven"), which was located just east of the market place in Mérida, in the area now occupied by La Casa del Pueblo. See BMTV: Ydolo, otro de los indios de Mérida, y por él llamóse ansí el ku o çerro grande que está detrás de San Francisco, al oriente: Ah Chun Caan.

Ix Uuc Yobal Nichte: I-2.16: "Lady seven-colored plumeria flower", from ix = female, uuc = seven, yobal = color and nichte = plumeria flower. While the word yobal in itself is not to be found in the vocabularies, it is similar to yobonal = color, painting. This is perhaps in reference to plumeria flowers which are variegated starting out whitish at the outer petal and changing to a deeper color, usually red, towards the center of the flower.

Ix xichil ac: 9.121, 9.125, I-4.5: *Galactia striate* (Jacq.) / *Tribulus maximus*, L. RBF: Xihil ac, probably intended for xichil ac ("tendon grass"?), but not mentioned elsewhere. We find reported a "xichil ax," *Galactia striata* (Jacq.), Urban, and a xichil ak [xichil ak], *Kallstroemia maxima* (L.), Torr. & Gray. The xihil ac is cited with the bacal ac in an incantation for asthma (MS p. 74). EBM: Xichil ak. *Galactia striate* (Jacq.) Urban. (Standl. 1920-26, p. 502). A slender climbing plant, sometimes 10 feet high, with small purple flowers. *Tribulus maximus*, L. (Millsp. I, 301; Gaumer). Prostrate, 3 feet, common in waste places near Izamal. Xichil ak means tendon-vine.

Ix Yal Hopoch: 6.20, 6.123: "Child of Hopoch". Hopoch is perhaps an alternative spelling for a variety of snake named uol poch. (*Agkistrodon bilineatus russeolus*) See DMM: Biuora que salta para picar: pol poch; uol poch. RBM: Ix Yal hopoch ("lady offspring of the hopoch"). I can find no meaning for hopoch, but the context suggests a fauna name. Cited in an incantation for tarantula seizure (chiuoh tancaz) (MS pp. 33, 41).

Ix Yal Kuk: 8.164: "Lady child of the quetzal bird". Since this name comes in between two names which appear to be varieties of snakes perhaps this is also a variety of snake.

Ix Yal Sik Che: 6.21, 8.164, : "Child of sik che". By association sik che is yet another variety of snake.

Ix Yan Coil: I-2.27, I-2.29, I-2.32: "Lady who is demented".

Ix Yaxal Chuen: 11.22: "lady first maker / lady first artisan". (See P.C.M.L., lines d015, d274, e252). RRC (p. 158, ftnt 11): Yaxal Chuen appears to be an important deity and probably a constellation as well. The name might be translated as the green or first artisan. We find on pp. 23, 24 of the Codex Peresianus a glyph composed of the elements, yax and chuen, which may refer to this deity (Gates 1910, p. 30). These are the pages containing the figures which represent the thirteen divisions of the Maya zodiac. (p. 110)

Ixim ha: 18.12: Literally "maize-water". Given both as *Lemna minor* L. or as *Wolffia brasiliensis* Wedd., both called duckweed. RBM: Ixim ha ("maize water"). Various reported as the name of Lamna minor, L., or duck weed, and *Wolffia brasiliensis*, Wedd.; both are small aquatic plants (Standl.). Cited in an incantation for an eruption accompanied by fever, but apparently only as a symbol of cooling, as with water (MS p. 114).

Kah ik: 45.5: "motivating spirit" / "bitter spirit". See CMM: Kah ik: lo mismo que kahcunah ik, y tambien por traer a la memoria y inspirar. For the alternative meaning see JPP: Kaah: amargo.

Kak: The word kak means both "fire" and "pox". On several occasions it is not certain whether "fire" or "pox" is meant. It seems most probable that the word kak has this dual meaning because of the burning sensation caused by pox. See CMM: Kak: fuego, alumbre. / Kak; kak cimil:} fuego, enfermedad. tomase por viruelas en general. Often the word kak meaning "pox" is preceded by a modifier which gives more specificity to the type of pox. Examples: chiuoh kak, çon kak, ek peo kak, pom kak, thuch kak, thuchlum kak, uzan kak.

Kak Ne Chapat: 17.6, 17.30: "fire tailed centipede". RBM: Kak ne chapat ("fire tailed centipede"). One description of the chapat is that it is only a certain worm or caterpillar found in wet places (Pacheco Cruz, *Léxico de la fauna yucateca*, 52). It is, however, also defined as a centipede (Pérez Dict.). Beltrán (Arte de el idioma maya, 227) explains "ah uac chapat" (apparently a misprint for ah uuc chapat) as a "serpent with seven heads." Seler (Gesammelte Abhandlung, IV, 742 43, 747) illustrates the centipede in Mexican art but states that he has not found it in the Maya codices. Kak ne chapat is cited in an incantation for ulcers (x chac alan kak) (MS pp. 106, 109). Ulcers, although they have a special name, could be considered to be an eruption (Maya, kak), and kak is a homonym meaning "fire" also.

Kak Tamay: 17.6, 17.30: Antrax. See DMM: Carhunco animal: kak tamay ek. / BELSM: Carhunco, que tiene la piedra luciente en la frente: Kak tamay, kak tamay ék. RBM: Kak tamay. Since it is cited in an incantation for ulcers (x chac anal kak) (MS pp. 106, 109), this appears to be a reference to the term kak tamay ek, which could mean literally "fire ill omened star" or "ulcer". Both terms, however, are defined as meaning "carbuncle" and "a fabulous monster." (See Béltran, Arte de el idioma maya, 228; Pérez Dict.). Tamay is also the name of a large tree, which is a remedy for ulcers (Roys, *Ethno Botany*, 283). We are reminded of the word carbuncle, which can mean either a boil or a semiprecious stone.

Kak Tan Chel: 4.31: “Fiery-breasted Chel” See Ix Kak Tan Chel.

Kakal Moson Caan Chac: I-2.16: “Fiery Whirlwind Sky Rain-god”.

Kakal nok: 34.1, 34.13, 35.5: Literally: "firefly larva". An unregistered worm or larva. Compare with BMTV: Gusanos que relumbran de noche como luciérnagas: kak cab .l. kakal cab.

Kan: 9.129: "coral bead". See CMM: Kan: cuzcas o picchas que seruian a los indios de moneda y de adorno al cuello. The word kan has a number of other meanings: yellow, cord, hammock, a measurement, both linial and surface area called mecate in Spanish, a variety of macaw. RBF: In this context the pepen-kan ("butterfly-red-bead") might be a figurative name for the uvula.

Kan chikin: M-24.1: jaundice. See CMM: Kan chikin: enfermedad de itericia o de lumbrices que haze echar la orina amarilla. ¶ kan chikin yan ti: tiene esta enfermedad.

Kan chikin che: M-24.3: *Picramnia antidesma* Swartz. EBM: Kan chikin che. Conocarpus erecta, L. (?) Lit. jaundice-tree, or bile-tree. This identification is based on the reference giving kan chikin-che and kan-che as synonyms. The Maya medical texts indicate the same thing. Under the name kanchikin-che it is prescribed for foul stools (92, 93 & 94) and the leaves and root are boiled and taken for jaundice and biliousness (260).

Kan chaah: 2.17, 2.18, 21.1, 21.3-4, 21.23, 23.20: Literally: "yellow drop", a large non-venomous snake. See BMTV: Culebra grande, sin poncoña: ah peo can. ¶ Otra: kan chah. RB11 The kan chah is described as a large nonpoisonous snake, and its name, "orange red drop," suggests strongly that it was red spotted. Here, apparently, it is cited as a symbol of the blood sacrifice mentioned in the following lines. RBM: Kanchah ("yellow or orange drop"). A large nonpoisonous snake (Vienna Dict., f. 54r.). Cited in incantations for seizures and a snake in the abdomen (MS pp. 28, 117, 126, 131).

Kan chaah can: 21.1: "Kan chaah-snake". See the entry Kan chaah.

Kan Chaah Kik, Kan Chaah Olom: 2.50-51, 4.50, 19.25: "Kan Chaah blood, Kan Chaah clotted blood". From Text 2, lines 50-51 it would appear that this deity pair is female. See the entry Kan chaah for a description of the snake so named.

Kan Oul Moo: See Ix Kan Oul Moo. RBM: Kan oul mo ("yellow foreign macaw"). Not found elsewhere, but apparently a synonym of the kan oul oop. The latter is a short tailed macaw abounding in Tabasco (Beltrán de Santa Rosa, Arte de el idioma maya, 229; Seler, Gesammelte Abhandlungen, IV, 552). The kan oul mo is cited in an incantation for kanpetkin wasp seizure (MS pp. 47, 50 54, 59).

Kan outob, kan oocob: 8.36, 8.90, 8.100, 8.160, 8.210: Roys notes in the “Ethno-Botany” that outo maybe be an alternative name for oulub tok, and in the “Bacabs” for this plant he gives the following: “Bauhinia divaricata, L. The inner bark is used for cordage (Standl.) ...” Apparently the ooc palm must also yield cordage. See the following note about the use to which this cordage is put. See BMTV: Cogollo del xan, vano o palma: ooc. / Palma de cocos o de cocoyoles: tuk, map .l. mop. ¶ Otra: oocob. RBM: Kan oocob ("yellow " or "cord finisher"). The oocob is a "palma de cocos ó de cocoyoles" (Vienna Dict., f. 155r.). In an incantation for wasp seizure the kan oocob is cited as one of the binders of an arbor (MS pp. 52, 53, 57, 60). / Kan outob ("yellow " or "cord outob"). Possibly referable to the

unidentified outo (P.P., 1898, p. 112). The latter is prescribed for the bite of a snake or hunpeokin reptile (Roys, Ethno Botany, 25). In an incantation the kan outob is called the binder of an arbor (MS pp. 52, 53, 57, 60). I suspect that outob is a bad pun on zut, "to make a turn around something.

Kan kilis che: 34.47: *Acacia Farnesiana* (L.). See Ix kan kilis che. RBM: Kan kilis che ("cord " or "yellow kilis tree"). *Acacia Farnesiana* (L.), Willd. A spiny shrub or small tree; its wood is hard and heavy (Standl.). Certain parts are prescribed for jaundice, bile, dysentery, toothache, and abdominal pains caused by sorcery (Roys, Ethno Botany, 251). Like other trees with a hard wood, it is cited in an incantation for a worm in the tooth (MS p. 167).

Kan mukay che: 5.23: "yellow cochineal tree": scientific name unknown. See Ix kan mukay che.

Kan Pauhtun: 6.42: See Pauhtun.

Kan Pet Kin: 11.47, 24.1, 24.56, 24.68: “yellow haloed sun”. The kan pet kin is described as a large yellow wasp with a painful sting. See Roys’ note for his interpretation of kan pet kin: “Since kan-pet-kin means literally “yellow circular sun,” many things cited here are yellow (kan), although the Maya word also covers things which we would consider to be red or orange.” RBM: Kanpetkin ("yellow round sun" or "yellow round kin insect"). A large yellow wasp with a painful sting. It produces a round, flat comb (Pacheco Cruz, Diccionario de la fauna yucateca, 156). Cited in incantations for kanpetkin seizure and other seizures (MS pp. 46, 48, 55, 57, 86); also for kanpetkin poisoning (MS pp. 138-40, 143).

Kan Pet Kin Tancas: 8.1, 8.30, 8.105, 8.113, 8.130, 8.154, 8.162: "Kan Pet Kin seizure". The kan pet kin is described as a large yellow wasp with a painful sting. See Roys’ note for his interpretation of kan pet kin: “Since kan-pet-kin means literally “yellow circular sun,” many things cited here are yellow (kan), although the Maya word also covers things which we would consider to be red or orange.” However, an alternative translation might be “yellow haloed sun”.

Kan Pet Kin Yah: 25.1, 25.9: "Kan Pet Kin Pain".

Kan pocol che: 34.6: *Duranta repens* L RBM: Kan pocol che (or kan pokol che). *Duranta repens*, L., a spiny shrub. The wood is said to be medium hard, and the leaves were used in making ink (Vienna Dict., f. 18r.). Here the kan pocol che is cited in an incantation for a worm in the tooth (MS p. 163). EBM: Kan pokol che: *Duranta plumieri*, Jacq. (Millsp. I, 386; Standl. 1920-26, p. 1241). *Machaonia Lindeniana*, Baill.? (Gaumer.) Described as a shrub or tree 20 feet high, often armed with spines and bearing white or lilac flowers in long loose racemes. A decoction is drunk for jaundice and biliousness (260).

Kan tan coc ye / chac tan coci ye: 9.77: 9.157: An unidentified fauna name, most probably of a bird. See the entry Coc ye, coci ye.

Kan tan coco can, Kan tan coco chan: 9.75, 9.155: "Yellow-breasted trogon". See the entry Coco can, coco chan.

Kan tan chiuh: 6.97: "Yellow-breasted tarantula".

Kan toppol che: 35.9: RBM: Kan toppol can ("yellow-budding-shoot"). I do not find this name elsewhere; but here it is associated with a number of known trees. It is cited in an incantation for a worm in the tooth (MS p. 168).

Kan tukbil acan: 9.179: "Yellow tuk-palm wine". See tukbil acan.

Kan tun bub: M-12.4: *Sanvitalia procumbens*. See CMM: Ix kan tun bub: yerua medicinal y contra ponçoña; comese cruda a solas en ensalada o cosida. ¶ forte: es yerua del podador porque su çumo aplicado a heridas frescas con sangre es tan efficaz como el balsamo. ¶ la hoja aplicada sobre hinchaçones y desconcertaduras de huesos los cura. ¶ comida la oja estanca las camaras de sangre. ¶ y la raiz es marauilloda purga. EBM: X-kan tun bub: *Sanvitalia procumbens*, Lam. Sanguinaria de flores negras. (Millap. III, 111; Standl.; Gaumer.) Lit. yellow canopy. This is probably the most widely known domestic remedy of Yucatan. "Ix kantun bub. A medicinal plant and antidote for poison. It is eaten raw by itself in salad or boiled. Chiefly it is the pruner's plant (yerva del podador), because its juice, applied to fresh bleeding wounds, is as efficacious as balsam. Applied to swellings and dislocations of the bones, it cures them. The leaf, when eaten, arrests bloody flux and the root is a marvellous purge." (Motul.) "Ix kantun bub. A plant that is admirable for wounds and poison." (Diccionario de San Francisco.) "In the said town of Motul there are many medicinal plants of great virtue, especially one which they call cantunbus (kantun bub); the Spaniards call it corconela (escorzonera). It is every where in this land. It produces a flower like that of the manzanilla (chamomile) of Spain. The juice of this plant stanches the blood of any wound and cures it in a very brief time. The liquor from it, produced by distilling or boiling, refreshes the liver, purges the stomach and has other effects of great virtue." (Rel. de Yuc. I, 86). "Kantun bub. This plant has the same virtues as the Yerba de la golondrina, ah pakunpak. It has a yellow flower and is a common plant on the squares and in the yards." (Y. y H. del Yuc. f. 296r.) The Maya texts prescribe the boiled plant for constipation and foul stools (91 & 92), spitting blood (121), dysentery (95 & 100). The leaves are boiled and poulticed on dislocations (184) and crushed raw and applied to swollen testicles (245), and a splinter in the foot (425). The plant is boiled and the decoction drunk for blood in the urine (423).

Kan Uayab Cat: 9.207: "Yellow Nagual Jar". See Roys' note for a comment on this group of deities: "I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee")."

Kanal: 8.31, 8.106, 8.131 11.45-46, 24.36, 24.55, 24.67, 37.33, M-19.4: Kanal is describe as a variety of wasp. It should be noted that in a medical recipe kanal is said to be an alternative name for kan pet kin. See NAM: Kan pet kin / kanal: "An insect resembling the Holon (another variety of wasp), yellow and larger. Their nests are constructed in a round flat shape. They produce an inedible honey and have a visible sting." RMB: Kanal. Described by E. May as a large red wasp, living a few to a small nest (letter, E. W. Andrews). Cited in an incantation for kanpetkin wasp seizure (MS pp. 48, 54, 55).

Kanal Ahau: 40.61: "yellow lord". RBM: Kanal Ahau ("yellow lord"). Cited in an incantation for an obstruction of the breathing passages (kal cab) (MS p. 194).

Kanal anicab: 38.17: "yellow anicab", an unlisted plant name. There are, however, listings for anicab and chac anicab. See for example RBM: Chac anicab ("great" or "red" anicab). *Cydista aequinoctialis* (L.), Miers (Standl.). A woody vine used in construction. Cited in an incantation for obstruction of the breathing passages (MS p. 195). EBM: Chac anicab. *Cydista aequinoctialis* (L.) Miers. (Standl. 1920-26, p. 1314; Millsp. I, 390; Gaumer.) Vine, 40 feet, frequent in forests near Buena Vista Xbac, universally used as binding in construction of thatched roofs.

Kanal boken ha: 9.147, 9.185: "yellow stirred-up water". See boken ha.

Kanal uto: 24.2: "yellow uto". See uto / utoob.

Kanal Itzam Na: 9.187: "Yellow Itzam Na". See Itzam Na. RBM: Kanal Itzam na ("yellow Itzamna"). Associated with Kanal Ix Chel. Cited in an incantation for a pathology of the breathing passages (u ziyán coc) (MS p. 79). See Itzam na.

Kanal Ix Chel: 2.119, 9.19, 9.186, 9.209: "yellow Ix Chel: See Ix Chel. RBM: Kanal Ix Chel ("yellow Ix Chel"). Only in this manuscript have I found a yellow aspect of this goddess. Sacal ("white") Ix Chel and Chacal ("red") Ix Chel are more familiar figures, both in colonial Maya literature and in the codices. Kanal Ix Chel is cited in an incantation for a pathology of the breathing passages (u ziyán coc) (MS pp. 65, 79, 81). Associated with Itzamna, a rain god.

Kanal koch: 6.50: Castor-oil bean plant. *Ricinus communis*, L. See CMM: Koch .l. ix koch: higuierilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojos son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada dia y limpiando la llaga. / Koch: yerua o mata marauillosa para heridas y es mejor que el maguey y parece a la pitaaya.

Kanche: 4.57: "office holder". While kanche can mean simply stool or seat, the additioin of **ah** would imply the extended meaning, "office". See CMM: Kanche: vanquillo, escabello, o silla. ¶ Item: el officio o cargo o mando de alguno. ¶ lukan Juan tu kanche: quitadole an a Juan el officio, cargo, o mando.

Kante: in the names kante cech and kante moo. RBM: Kante. In the Petén this has been described as a tree with yellow flowers. In Yucatán the roots are used to make a yellow dye (Standl.). It is prescribed for coughs, asthma, and certain spasms (Roys, *Ethno Botany*, 252). In the incantations it is cited in connection with a certain wasp seizure and is said to be one of the binders of an arbor (MS p. 57).

Kante cech: 8.35, 8.89, 8.100, 8.159, 8.209: In text 8 kante cech is often linked with kante moo. Given that kante moo is a tree, it seems likely that kante cech is also a tree, or at least a bush. In a medical recipe given in the Libro de Judio, the Chilam Balam of Na, and the Sotuta there is a plant listed as kante ceh. (Recipe 278 in Roys' *Ethno-Botany*) It is unclear if there is any relationship between kante cech and kante ceh. RBM: Kante cech. Probably the kante cech is intended. The latter is cited by Standley, but it is unidentified. The kante cech is cited as a binder in an incantaion for wasp seizure (MS pp. 48, 52, 53, 60).

Kante moo: 2.28-29, 4.40, 8.35, 8.89, 8.159, 8.209: *Acacia angustissima* (Miller) Kuntze. RBM: Kante mo ("macaw kante"). *Acacia angustissima* (Mill.), Kuntze, reported as a remedy for an enlarged spleen (Roys, *Ethno Botany*, 208 10). Here it is cited as a binder for an arbor in an incantation for wasp seizure (MS pp. 52, 53, 57, 60).

Kantun: 9.112: There is a tree and its fruit called kantunil, a variety of the native plum generally called abal (*Spondias spp.*), and since the two foregoing plants mentioned are fruiting plants it seems that this would be the correct identification of this plant. However, perhaps what is meant is the medicinal plant kan tun bub: *Sanvitalia procumbens* Lam.

Kanthul / kan thul: I-4.7: Literally "yellow rabbit". *Nissolia fruticosa* Jacq.

Kas tun: 9.130: "imitation jade". See tun.

Kasil chab / kasul chab: 6.103, 8.13, 8.23, 8.118, 8.125, 8.140, 8.159, 8.193, 8.206, 8.208: "malignant creation". Often pair with akab as in u kasul chab, u kasul akab / u kasil chab, u kasil akab, "malignant creation, malignant darkness" and occasionally with sihil, "birth".

Kauil: 1.12, 3.97: in the names Uaxac Yol Kauil and Chan Kauil. RBM: Kauil. The name of a god representing some aspect of food or corps. Kauil yah means "to beg for alms." Kauil is a title of Itzamna, and we frequently find it in colonial Maya literature. (Cf. Thompson, Maya Hieroglyphic Writing, 82, 169, 286; Roys, Chilam Balam of Chumayel, 152, 165, 168; "The Prophecies for the Maya Tuns," 170; The Maya Katun Prophecies," 38, 48). Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 25). Cf. Uaxac yol kauil.

Kax che coc: 9.31: "Tied-brush fence asthma". The term kax che usually refers to the fence made of large branches and brush around a milpa to keep out grazing animals.

Kax ek: 15.53, 29.20-21: "forest pond". RBF: I have found the term kax-ek ("forest-pond") elsewhere only in Avendaño's account of his journey to Tayasal (P.A. Means, "History of the Spanish Conquest of Yucatan and of the Itzas," Papers of the Peabody Museum, VII, 159).

Kax ix chel / kaxi ix chel / kaxil ix chel: 44.32, I-4.67: Literally, "braids of Ix Chel", an unidentified plant name. See CMM: Kax ix chel: vna yerua que haze bexuco; su raiz mondada y lauada y machacada muy bien y puesta algo caliente es bisma. marauillosa para sacar frio de alguna pierna o brazo o mano y hazese babaças blancas. EBM: Kaxil ix chel. Lit. wild ix-chel. Ix-chel means rainbow and was the Maya goddess of medicine and child-birth. Chel is also the name of a bird called urraca (magpie?). "Kaxixchel. A plant which grows like a vine. Its root, cleansed and washed and applied somewhat hot, is a marvelous poultice for drawing the cold out of a leg or arm or hand." (Motul.) The Maya text prescribes the crushed plant as a poultice on the heart for fainting spells (210). Compare Kaxil-ix-ku.

Kax ix ku: 44.33: unidentified plant name: See CMM: Kaxi ix ku: otra yerua medicinal para soldar cualquier quebradura de huesos. RBF: Here apparently we have a pun on the word kax, which can mean either "to bind" or "forest" and "wild," referring to a plant.

Kaxab yuc: 41.15, 43.14: *Galactia striata* (Jacq.) Urban. CMM: Kaxab yuc: yerua o bexuquillo que comen bien los cauallos. RBM: Kaxab yuc: ("brocket-binder," better known as the name of snake of the constrictor type). "A plant or small vine, which is good fodder for horses" (Motul Dict.). It produces a handsome blue flower, has a round leaf, and climbs on trees. It is prescribed for dysentery (Roys, Ethno-Botany, 253-54). It is cited in an incantation for obstruction of the breathing passages (MS p. 195). EBM: Kaxab yuc: Lit. bind the brockett. This is also the name of a snake of the constrictor type. "Kaxabyuc. A plant or small vine which is good fodder for horses." (Motul.) "This green plant called kaxab yuc is a vine that is moderately cooling. There is another which is almost red, which is sketched along with this one called kaxab yuc, and which is of the same quality. They (both) produce a handsome blue flower and are the best sort of fodder for animals." (Y. y H. del Yuc. f. 309r.)

The Maya text states that this vine has a round leaf and climbs on trees. A decoction of the leaves is taken for dysentery (100) and employed as a bath for another disease (430).

Kaxil ix chel: I-4.67: See kax ix chel.

Kayum: 45.8, 45.21: chanter. See CMM: Kayom: cantor o musico de canto. ¶ De aqui: kayom chich: qualquier paxaro cantor.

Kayum ik: 45.3-6: "chanter spirit". Found in the following names: chac tah kayum ik, tah popol kayum ik, zac lahun kayum ik, zac tah kayum ik.

Kich bac: I-4.62: Unknown entity. Literally: "warmed-up bone". See DMM: Calentarse asentado al fuego: kich.

Kik aban: M-12.2: "rubber bush". Castilla elastica Cerv. EBM: Kik aban. Probably Castilla elastica, Cerv. Lit. rubber-bush. "This tree, kik haban, is of the same quality as the kik, or uli, and they say it is the same. It has the same virtues if it is not the same." (Y. y H. del Yuc. f. 207r.) The plant is crushed and given as a remedy for what appears to be a hemorrhage of the stomach (81), and a decoction is given for dysentery (101 & 103). The toasted leaves are powdered and applied to hemorrhoids (319) and the crushed plant applied to a sliver in the foot (427).

Kik che: 39.86, M-12.2, I-4.19: rubber tree: *Castilla elastica*, Cerv. EBM: Kik che: Castilla elastica, Cerv. Hule. (Standley; Gaumer.) Lit. rubber-tree. "Kiikche. The tree which produces rubber, and also another species of tree." (P.P. 1866-77). "This tree, kikche, is cooling and somewhat different to the uli, or kik. Its gum is an admirable remedy for burns from fire." (Y. y H. del Yuc. f. 211r.) Dr. Standley suggests that this may be merely a form of Castilla, perhaps the young plants. The sap, raw or boiled, or the boiled wood is prescribed in our Maya texts for dysentery (80, 95, 100, 103, 124 & 128). The gum is applied to burns (137), and the crushed leaves are poulticed on swollen knees (244). RBF: I can only surmise that the kik che (rubber tree) is cited because its sap was employed in attaching the flint point to the arrow shaft, although I do not know that it was so used.

Kin Chac Ahau: 2.7, 3.25, 3.40, 7.14, 8.92, 11.17, 17.5, 17.28, 24.7, 24.38, 24.78: It seems that the reverential title Kin Chac is an alternative to kinich meaning "powerful, respected". There is some question as to how to interpret the word kinich. While there is no vocabulary entry which resolves this question it appears that the suffix -ich in this case has nothing to do with "eye", but rather converts a word root to an adjective. Thus: bekech, cilich, nohoch, nucuch, etc. It appears that the most appropriate translation for kinich is something along the lines of "powerful, respected". Thus, Kin Chac Ahau = "powerful lord", often used in conjunction with the deity Colop u uich Kin. See BMTV: Ydolo maior que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop v vich Kin. / Ydolos que decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut. / Ydolo, otro que adoraron, que fue hombre, por aber allado el arte de las letras desta tierra: Ytzam Na, Kinch Ahau.

Kin Patax Uinic: 20.18: "Chocolate Man Priest". See NEM: Pataxe': Theobroma bicolor Humb. et Bonpi. RBM: Kin patax uinic. Cited in an incantation for a rattlesnake in a man's abdomen (ahaucan tu nak uinic) (MS p. 124).

Kin Popol Ah Tun: 3.62: Perhaps "Priest of the community house named Tun". See CMM: Popol na: casa de comunidad donde se juntan a tratar cosas de republica, y a enseñarse a bailar para alguna fiesta del pueblo.

Kinam: 2.43, 2.45, 3.24, 3.39, 3.76, 4.59-60, 5.4, 6.56, 6.115, 6.158, 6.160, 7.20, 8.162, 8.221, 8.223-224, 8.228, 9.37, 9.45, 9.48, 9.113, 9.177, 12.31, 13.7, 13.10, 13.34, 15.11, 15.48, 15.50-56, 17.53, 17.72, 17.87, 18.10-15, 19.50, 21.3, 21.13, 21.16-18, 24.31, 24.50, 24.59, 24.80, 27.23-25, 29.31-32, 30.12-14, 30.28, 31.10, 31.17, 32.25, 33.14, 37.13, 37.30, 37.38, 39.23, 39.33, 39.37-46, 39.58, 41.54, 41.60-65, 44.35: It is difficult to know how to translate the word kinam in any given context. The range of meanings, according to the colonial vocabularies, is significant. Before looking at these meanings, it is most probable that the underlying source of meanings comes from the root word kin as applied to "sun" and the heat and power which emanates from the sun. Some of the meanings attributed to kinam are as follows: heat, force, strength, power, virtue, venerable, respected, pain, poison, ferocity, fear. See the Combined Vocabularies for a listing of the various meanings attributed to kinam. To make interpretation of kinam even more difficult, at times the verb which is used in conjunction with kinam adds another layer of interpretation. In cases where the verb roots kax and cha are used with kinam as for example on lines 2.43 and 2.45, the following meaning from BMTV seems to apply: Temer con reverencia y respecto: cha tibib, cha kinam .l. kaxal kinam ti pucçikal.

Kinib: 37.12: See kinim.

Kinich Kak Moo: 4.30: There is some question as to how to interpret the word kinich. While there is no vocabulary entry which resolves this question it appears that the suffix -ich in this case has nothing to do with "eye", but rather converts a word root to an adjective. Thus: bekech, cilich, nohoch, nucuch, etc. It appears that the most appropriate translation for kinich is something along the lines of "powerful, respected". Thus Kinich Kak Moo would be "Respected Fiery Macaw". RBM: Kinich kak mo ("sun eye fire macaw"). Cited in an incantation for macaw seizure (u peçil mo tancaz) (MS p. 27). Cf. Mo in Glossary of Fauna Names.

Kinim: 37.11-12: Some of the suggested identifications: *Spondias mombin* L./ *Ceiba schottii* Britten / an unspecified palm tree. See also Ix Kan Kinim Tun, Ix Kan Kinim Te. RBM: Kinim. A tree, probably *Spondias* (Standl.). It is cited in an incantation for the placentas (MS p. 175).

Koba: 9.17: "lake". See BMTV: Lago o laguna de agua: koba .l. hoc akal.

Koch: 6.14, 6.40, 6.50, 6.65, 6.75, 6.99, 6.111, 6.120, 6.125, 10.3: Castor-oil bean plant. *Ricinus communis*, L. See CMM: Koch .l. ix koch: higuerrilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojos son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada dia y limpiando la llaga. / Koch: yerua o mata marauillosa para heridas y es mejor que el maguey y parece a la pitaaya. RBM: Koch, or ix koch. This is now the name of the castor bean, an African plant; but apparently a native plant of that name is the one now called kaxil ix koch ("wild ix koch") (Roys, Ethno Botany, 255-56). Here it is cited in incantation for asthma (MS p. 82).

Kokob: 11.34, 12.38, 13.25, 19.26: RBM: Kokob. "There are other kinds of snakes called kokob, three or four yards long and as thick as a lance. They are very poisonous. Anyone who is bitten exudes blood

from the whole body and from the eyes" (RY, I, 66). The description by colonial and modern writers generally describe it as "venomous in the hemotoxic manner, i.e. a pit viper" (letter, E. W. Andrews). One modern writer, however, describes the kokob as a poisonous but inoffensive tree snake (Pacheco Cruz, Diccionario de la fauna yucateca, 163). It is cited in incantations for seizure and snake pulsation of the abdomen (MS pp. 85, 117).

Kokob max: 2.33, 2.34: an unidentified plant name. Other plants with the name Kokob in them: Kokob ak: *Aristolochia odoratissima* L. (Mendieta y del Amo 1981: 35, Kokob xiu: *Asclepias curassavica* L. (ibidem 39). Kokob is also a poisonous snake mentioned in Yervas y hechicerías del Yucatan. NAM: Ix kokob maax: The plant name ix kokob maax is unregistered. However, Roys shows the parallel text from Sotuta as giving this plant name as kolok maax (*Crataeva tapia*, L.). (75)

Kolok maax: M-11.4: *Crataeva tapia* L. / *Capparis oxysepala*. EBM: Kolok max. *Crataeva tapia*, L. Tres Marias. (Standl. 1920-26, p. 305). *C. gynandra*, L. (Millsp. I, 297). A tree 60 feet high, common in the brush and forests. Its three leaflets are probably the reason for its Spanish name. The yellow fruit is said to resemble a small lemon. Some unspecified part, perhaps the leaf, is a remedy for infected gums (386). The Maya name might be translated as monkey-guava.

Ku Ah Tepal: 23.29: "god the ruler". RBM: Ku ah tepal ("God the ruler"). Possibly a reference to the Christian God. Cited in an incantation for snake pulsation in the abdomen (can tiptte tu nak uinic) (MS p. 132).

Ku sinic: 37.17-18: a variety of ant. See BMTV: Hormiga: çinic. ¶ Hormiga con alas: xiknal çinic. ¶ Otras, negras: ku çinic. RBM: Kul sinic, or ku sinic. "A certain black ant" (Vienna Dict., f. 125v.). Cited in an incantation for the placenta (MS p. 175).

Kubul: 12.20, 12.67, 13.50, 36.13: oriole, *Icterus auratus*. RBM: Kubul. Oriole. Cited in incantations for a sore leg, hunpeokin vein or humor, and inflamed gums (MS pp. 91, 99, 173).

Kuk / kukul: 8.164, 17.52, 41.71: Quetzal. Various species of the genus *Pharomachrus*.

Kuk: 43.17: sprout, new foliage. Given in the name Ix Kuk Nab: 3.63, 17.36: "lady water-lily sprout". RBM: Kuk ("shoot, sprout"). In the Books of Chilam Balam kuk sometimes means "quetzal." Cited in an incantation for ulcers (MS p. 110).

Kulim che: 35.8, M-5.10: Literally, "tick tree". Reported as the following: *Astronium graveolens* Jacq., *Exothea diphylla* (Standley) Lundell, *Talisia diphylla* Standley. RBM: Kulim che: ("Kulim-tree"). Kulim is the name of a certain eruption and also of a small garrapata. The kulim-che is *Astronomium graveolens*, Jacq., an important timber tree. Parts of it are prescribed for abscesses and pustules (Roys, Ethno-Botany, 258). It is cited in an incantation for a worm in the tooth (MS p. 167). EBM: Kulim che: *Astronomium graveolens*, Jacq. Palo mulato. (Standl.) An important timber-tree, its wood is used for furniture etc. Lit. cimex-tree. Decoctions of the leaves, roots etc. are remedies for abscesses and pustules (291, 330, 333 & 346).

Kutz: 1.15-16, 1.18, 4.8, 5.16, 9.199-200, 16.2, 23.33-34, 23.40, 30.27, 35.44, 37.24, 37.53: Tobacco, *Nicotiana tabacum*, L. RBM: Kutz. *Nicotiana tabacum*, L. (Standl.) It is prescribed for asthma, bites and stings, bowel complaints, chills and fevers, seizures, sore eyes, skin diseases, and urinary complaints

(Roys, Ethno Botany, 259). Here it is cited in incantations for eruptions, fever, a snake in the abdomen, a worm in the tooth, and for the placenta (MS pp. 80, 106, 133, 171, 176).

Kuxub: 4.53, M-15.3, M-20.3, M-21.2: achiote, *Bixa orellana*, L. EBM: Kuxub. *Bixa orellana*, L. (Standl. 1920-26, p. 834) Achiote. Arnotto. Shrub or small tree; the fruit 3/4 to 1 1/4 inches in diameter is usually covered with bristles and contains seeds surrounded by a red pulp. This is the arnotto tree which yields the Butter Color of commerce. See reprod. Standl. 1928, Pl. 54. "Kuxub. The tree from whose fruit is made the achiote which is thrown into stewed dishes." (Motul.) "There is a little tree which the Indians are accustomed to grow by their houses, which bears some prickly husks like chestnuts, although not so large nor so hard. These open when ripe and contain little seeds, which they employ, as do the Spaniards also, to color their stews. It gives a color like saffron, so fine a color that it gives it a deep stain." (Landa, 1900, p. 393). The Maya texts prescribe the crushed young leaves in a drink for dysentery (80), and the boiled root (100) and the pulp (128) for the same purpose. The boiled leaves are a remedy for vomiting blood (127). The young leaves are crushed and rubbed on the skin for what is probably erysipelas (295 & 298), and the red pulp is applied to hemorrhoids (319).

Lal: 12.14: RBM: nettle, *Urera baccifera* (L.), Gaud.; *U. carcasana* (Jacq.), Griseb. RBM: Lal, or la. *Urera baccifera* (L.), Gaud.; *U. carcasana* (Jacq.), Griseb. A shrub or small tree (Standl.). It is prescribed for aching bones, chills and fever, and dysentery (Roys, Ethno Botany, 261). Cited in an incantation for a sore leg (MS p. 91), where it is mentioned as an irritant.

Leon: 40.53: spider. See CMM: Leon: araña como quiera. ¶ v kaan leon:

Leun: 41.51: spider. See CMM: Leun: cierto genero de arañas. ¶ v kaan leun: tela de araña. RBM: Leun. "A certain species of spider" (Motul Dict.). It is today considered to be the same as the am (Pacheco Cruz, Diccionario de la fauna yucateca, 11). It is cited in an incantation for obstruction of the breathing passages (MS pp. 193, 201).

Loth coc: 9.29: "shriveling asthma". RBM: Loth coc ("cramp asthma"). Cited by Standley; probably the same as the lot coc listed by Pío Pérez (1898). It is prescribed for asthma (Roys, Ethno Botany, 262). Cited in an incantation for asthma (MS p. 74).

Luch: 25.27, I-5.4: Both the tree *Crescentia Cujete*, L. and the drinking gourd made from its fruit. RBM: Luch. *Crescentia Cujete*, L., calabash (Standl.). It is prescribed for coughs, asthma, retarded parturition, diarrhea, and skin diseases (Roys, Ethno Botany, 262). It is cited in an incantation for a certain wasp poisoning (MS p. 143).

Lucum can: 39.66, 39.68, 39.74: earthworm. RBM: Lucum can, or lucum. Anglemoth. It is roasted, ground to powder, and mixed with atole or chocolate for a drink to cure an itching rash on the mouth or head (Roys, Ethno Botany, 178). It is cited as a symbol of a bow string in an incantation for chipping a flint point (MS pp. 197-198).

Lukub: 9.110: In the vocabularies where lukub is given in conjunction with a color generally a variety of avocado is being talked about. One might imagine that it is so named because it is easily swallowed. Two lines down another fruiting plant seems to be mentioned. See BMTV: Aguacates de cáscara colorada: chac lukub te. However, since luk also means "mud", perhaps something else is meant here.

See CMM: Chac luk: atolladero, cienaga a donde ay poco agua y mucho lodo.

Lum as / luum as: 41.38: The luum as or lum as is an unlisted plant name. RBM: Macapil luum: ("earth-stopper"). Possibly not a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 200).

Ma than coc: 9.39: "speechless asthma".

Mac ni coc: 9.36: "nose-obstructing asthma".

Macapil luum as: 41.38: "pith of luum as". The luum as or lum as is an unlisted plant name. RBM: Macapil luum: ("earth-stopper"). Possibly not a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 200).

Max Tancas: 2.37: "Monkey Seizure".

Maxcal: 2.15, 2.59, 8.10, 9.6, 9.61: steam bath house, sauna. Typically, the word "maxcal" is accompanied by the word "acantun" throughout the rituals. The following are comments on "acantun" and "maxcal":

Acantun: stone hut, cave, and perhaps ceremonial hut, from ac = arch and tun = stone. From the context in the "Ritual of the Bacabs" it seems that acantun is some type of structure. A conjecture can even be made that acantun is an alternative word for actun = cave. In the "Ritual of the Bacabs" acantun is paired four times with cūbal = arbor and is also paired with maxcal = bath house several times. Landa calls the four Acantuns piedra = stone, presumably meaning a stone idol, but perhaps the name really meant the site which contained the idol.

Maxcal: steam bath house, sauna. Called temazcal in Spanish, from temazcalli = bath house in Nahuatl (tema = bath and calli = house). From the archeological evidence in Yucatan and from the present-day existence of temazcallis in the highlands of Mexico it seems that maxcals were mostly either in-ground structures with a wickiup type roof or occasionally below-ground structures. In the "Ritual of the Bacabs" Roys translates maxcal as being an unidentified plant, but maxcal is often paired with the word acantun, which might be an alternative spelling for actun = cave, and in two instances with cūbal = arbor, which Roys believes to be a ceremonial hut. Further, acantun and cūbal are often paired in the Bacab manuscript without maxcal. It would thus seem that Arzápalo is correct in his translation of maxcal as temazcal.

RBM: Max cal ("monkey throat"). A herb said to resemble the maguey (Standl.). Since the maxcal is associated with the acantun and with a mention of splashes of blood, it is suggested that its spines were employed to make blood sacrifices. The max cal is cited in incantations for a certain seizure and for asthma (MS pp. 5, 8, 47, 64, 68).

Mazuy: 20.42: an unidentified bird, although perhaps the frigatebird. While the Mayan text reads **musuyi** in the colonial texts the words **ꠔꠔ** (cloven hoof) and **mazuy** are often related. Further, **ꠔꠔ** is at times connected with the verb "to burn". See for example lines f025-f027 of P.C.M.L.

Mitnal: 2.63, 2.68, 2.79, 15.21, 17.23, 24.9, 24.66, 40.57, 41.69, 41.73, 41.80, 41.82, 45.11, 45.14, 45.17, 45.20, I-2.12, I-2.15, I-2.19, I-4.44: the underworld. See CMM: Mitnal: el infierno, y puedose vsar aduerbialiter. ¶ emel v cahob mitnal: descenden al infierno. ¶ Tij yan mitnal: alli esta en el infierno. RBM:

Metnal (also written Mitnal). The name of the underworld and the abode of the dead, with certain favored exceptions. It is evidently referable to the Mexican Mictlan. (Landa's "Relación," 132; Thompson, Maya Hieroglyphic Writing, see index). Cited in incantation for jaguar macaw seizure (balam mo tancaz) and an obstruction of the breathing passages (kal cab) (MS pp. 9, 10, 194, 203, 204).

Moo: macaw. RBM: Mo. A general name for a large macaw (Seler, Gesammelte Abhandlung, IV, 552). In this manuscript it usually appears in compounds. The expression mo tancas ("macaw seizure") indicates a feature of various complaints, including convulsions and aberrations (MS pp. 6, 10, 24, 25, 46). The macaw is cited in incantations for hunpeokin vein or seizure, eruptions, and to charm a scorpion (MS pp. 96, 103, 160). On a high pyramid at Izamal was a shrine and an idol named Kin ich kak mo ("sun eye fire macaw"), and here at midday a macaw flew down and consumed the sacrifices with fire. Whenever there was a pestilence or great mortality, many people came bringing offerings (Lizana, Historia de Yucatán, f. 4v). Also a macaw bearing a flaming torch is portrayed on page 40b of the Dresden Codex, apparently as a symbol of drought (thompson, Maya Hieroglyphic Writing: An Introduction, 270). In spite of the Kaua passage, today the "macaw seizure" spirits are not considered winds. The are still believed to be death dealing birds that kill children. Flying over house, they vomit a substance which drops into the sleeper's mouth and causes death. The soul of an unbaptized child becomes a mo tancas (Redfield and Villa, Chan Kom, 169). Nevertheless, it must be admitted that some of the modern evil winds (ik) are ascribed to the noun macaw or to tancas ("seizure"). We are told of the bird of the high forest (Pacheco Cruz, Diccionario de la fauna yucateca, 232). There is also a tancas ik, which I would translate as "seizure wind" (Redfield and Redfield, "Disease and Its Treatment in Oitas, Yucatán," 62). In the Kaua manuscript is a picture of a macaw astride a snake, entitled Am can mo ik tancas ("spider snake macaw wind seizure"). Here apparently the macaw is likened to the am can, a certain poisonous spider that fights vipers (Motul Dict.).

Moo Tancas: 2.30, 2.81, 3.89, 4.1, 7.27: "Macaw Seizure". See also Ah Moo Tancas, Ah Ci Moo Tancas.

Mucuy: 8.182, 9.31, 37.49: Turtledove: *Columbigallina rufipennis*, Bonaparte. RBM: Mucuy. *Columbigallina rufipennis*, Bonaparte, ground dove. Tórtola (Motul Dict.). Cited in an incantation for the placenta (MS p. 179).

Nab: 17.84, 18.14: water lily, *Nymphaea ampla* (Salisb.) RBM: Nab, or naab ("palm of the hand"). *Nymphaea ampla* (Salisb.), D.C., water lily. It is cited in incantations for ulcers and a certain eruption (MS pp. 113, 115).

Nabal bacte nok: 34.13: Literally: "bone-massaging worm". An unidentified worm or larva.

Nabte: 41.90-91: Apparently a plant name. In the vocabularies nabte is variously listed as "dart", "lance" and "lance shaft". While there is no listing in the vocabularies for nabte as a plant name, the word nab is applied to the water lily, *Nymphaea ampla*.

Nach bac coc: 9.32: emaciated asthma".

Nach che: 29.1, 30.2: Literally: "biting wood". An alternative name for the black plague called peobal kak / peoil kak.

Nap tan coc: 9.26: "clenched chest asthma". See JPP: Nap: v. a asir con be dientes, morder, sorber lo

espeso, llevar en la boca, dentellar.

Nicte: 5.8-9, 5.20-21, 5.25, 11.19, I-2.11: *Plumeria sp.* L. and varieties. RBM: Nicte ("flower tree"?). A generic name for the Plumerias (more correctly, Plumieras). It was a symbol of erotic practices, and is prescribed for dysentery and burns (Roys, Ethno Botany, 269 70). The nicte is cited in an incantation for erotic seizure (MS p. 30).

Nicte max: 2.35-36: "Monkey-Plumeria". An unlisted plant name. RBM: Nicte max ("monkey Plumeria"). Cited in an incantation for several mental disorders (MS p. 6).

Nicte Tancas: 2.21, 2.37, 5.1, 5.28, I-2.1, I-2.11, I-2.14, I-2.18, I-2.22, I-2.25, : "Plumeria (Erotic Seizure)" The nicte, *Plumeria rubra* (Mendieta y del Amo 1981:274). L. is a flower that had erotic connotations for the Maya. The CMM defines it as a flower, but does not specify from what tree or plant. It then goes on to emphasize its negative character as "deshonestidad, vicio de carne, y travesuras de mujeres" (idem).

Nicteil: 45.10, 45.13, 45.16, 45.19: Flower in general.

Niin: M-7.4: *Jatropha curcas* L. While the word nin / niin is generally applied to *Coccus axin*, in this case because of the word noy (pith or strachy center) it is clear that the plant niin is meant.

Nix che: 15.42: sea-grape, *Coccoloba uvifera* (L.) Jacq. See CMM: Nix che: vuas de la costa y muy sabrosas, y el arbol que las lleua. RBM: Nix che, or nii che ("inclined-tree"). *Coccoloba uvifera* (L.), Jacq., sea-grape. Prescribed for diarrhea, dysentery, and venereal diseases (Standl.; Motul Dict.) Cited in an incantation for eruptions, fever, and certain seizures (MS p. 104). EBM: Nii che. *Coccoloba uvifera* (L.). Jacq. Uva del mar, Seagrape. (Gauger.) See reprod. Standl. 1928, Pl. 24. This is the sea-grape, found on the beaches of the north coast. It is a shrub or small tree, usually branched to the base. This is evidently the fruit described by Landa: "There are in this land certain wild grapevines; they bear edible grapes, and there are many of them on the Kupul coast." (Landa, 1900, p. 391). This would be not far east of Oilam on the north coast where the shrub has been reported as abundant. The pulp is a remedy for sore eyes (202).

Noc ac: 9.92, 9.94, 9.96, 9.98, 9.101, 9.166: "stone building". See DMM: Casa de piedra o boueda: nocac.

Noh ik: 45.9: "great spirit".

Nok / nokol: 25.11, 25.16-17, 25.20-21, 34.1, 34.13, 35.135.4-5: larva, worm, maggot. RBM: Nok. A worm or maggot. Cited in an incantation for a worm in the tooth (MS pp. 162, 163, 167).

Nok chiic: 25.17: flea-larvae.

Nunil Tancas: 4.1, 7.12: "Onerous Seizure".

On: 5.8: *Persea americana* Miller Perhaps there is some reference to "testicle" in as much as in Nahuatl auacatl means both the fruit avocado and testicle. RBM: On. *Persea americana*, Mill., aguacate. Prescribed for diarrhea, bladder complaints, and certain skin eruptions (Standl.; Roys, Ethno Botany, 271). Cited in an incantation for erotic seizure (MS p. 30). This is apparently due to the meaning of its Mexican name: "Auacatl, fruta conocida, o el compañero" (Molina, Vocabulario de la

lengua Mexicana, II, 9).

Oo: The word oo appears to have four different meanings. 1) Oo: 2.83, 3.12, 3.56, 3.88, 3.91: See CMM: O: interjección admirantis .l. dolentis. 2) Ix Sac Tan Oo: an unregistered bird: 3.17, 3.32, 3.68, 3.95. 3) Ix Chac Oo: an unregistered tree: 3.18, 3.33, 3.53, 3.67, 3.94. 4) Ah Oo Tancas: 8.20, 8.54, 8.69, 8.87, 8.112, 8.139, 8.156, 8.200. RBM: Oo. Stated to be a "bird" and so implied in the contexts here, although sometimes, perhaps, a mythical bird. Insects, however, are often ritually designated "birds" in this manuscript. Cited in an incantation for traveler seizure (MS pp. 17 19, 22, 24). It is also the name of a seizure (oo tancaz) (MS pp. 47, 50 52, 54, 56, 57, 60).

Oo Tancas: 8.20, 8.54, 8.69, 8.87, 8.112, 8.139, 8.156, 8.200: See the commentary to Ah Oo Tancas above.

Op: 19.60, 41.91, M-12.4: Custard apple, *Annona cherimola* Miller. RBM: Op. *Annona* sp. (Standl.). Here it is perhaps *A. reticulata*, the custard apple. The leaf is burned over the perforation of a snake bite, and it is prescribed for diarrhea, cramps, and certain eruptions (Roys, Ethno Botany, 272). The op is cited in incantations for obstruction of the breathing passages and for snake or worm pulsation of the abdomen (MS pp. 121, 205).

Op: 12.18: a large parrot. See Ix op.

Oppol: 6.143, 8.203: *Adenocalymna fissum*, Loes (PMEY:11), also Roys 1976:276). Roys describes it as a shrub with clusters of large pink or purple flowers, whose crushed root is used as a remedy for poisoning. RBM: Oppol. Unidentified, and cited elsewhere only by Pío Pérez (1898, p. 108). The well known oppol che ("oppol tree") is *Adenocalymna Seleri*, Loes. (Standl.), which is a woody vine. The oppol is cited in incantations for tarantula seizure and wasp seizure (MS pp. 42, 60).

Oxlahun ti Ku / Oxlahun ti Kuob: 6.32, 6.94, 8.44, 8.60, 8.63, 8.80, 8.102-103, 8.124, 8.127, 8.147, 8.170, 9.9, 19.63, 24.17: "Thirteen-fold Deities". On lines c438 and j041 of the P.C.M.L. Hunab Ku is equated with Oxlahun ti Ku. See also the entry Bolon ti Ku, Oxlahun ti Ku. RBM: Oxlahun ti kuob ("thirteen gods"). The deities of the thirteen heavens and those representing the thirteen coefficients of the day names (Thompson, Maya Hieroglyphic Writing, 10, 12). Cited in incantations for tarantula eruption (chiuoh tancaz: under nictē tancaz) and kanpeokin wasp seizure (MS pp. 34, 39, 49, 51, 52, 53, 56, 58). In most cases it is the words or commands of these deities that are cited. Note that the plural form, kuob, is employed. Elsewhere it is usually written Oxlahun ti ku.

Pakam: 19.42, 39.51, M-15.2: erect prickly pear cactus, *Nopalea cochenillifera* or *Opuntia dillenii* (Ker-Gawl.) See CMM: Pakam: tunas en cuyas pencas se cria la grana o cochinilla. RBM: Pakam. *Nopalea cochenillifera* (L.) Salm Dyck. This is the food plant of the cochineal insect (Standl.). It is cited in an incantation for chipping a flint point (Ms p. 187). EBM: Pakam, or Pakan. *Opuntia Dillenii* (Gawler) Haw. (Standl. 1920-26, p. 882). O. tuna (L.) Mill. Tuna, Nopal. (Millsp. I, 35; Gaumer.) O. Dillenii is a low spreading bush growing in broad clumps. The Pakam is probably a general name for the prickly-pear. "Pakam. Tunas on whose leaves the cochineal is bred." (Motul.)

Paklah Sus: 30.25: "Stuck-together sand".

Pakunpak: I-4.57-58: Given both as *Euphorbia dioica* and *Mirabilis violacea*. See BMTV: Yerua para

camaras de sangre: ix pakun pak.

Pam: 13.15: In ek pip pam. This appears to be the combination of two different birds: the ek pip (*Micrastur melanoleucus*) and the pam. For pam see JPP: Pam ó h pam: ave de pico muy ancho y largo: pito real ó toucan.

Pap / pahap: 8.17, 8.52, 8.96, 8.134, 8.157, 8.195, 11.97, 25.6: White-tipped Brown Jay. See also chac tan pap, sac tan pap. RBM: Pap, or paap ("that which stings like chile"). Yucatán brown jay, *Psilorhinus mexicanus vociferus*, Cabot (Bull. Mus. Comp. Zool. Harvard [1916], Vol. L, p. 318). The colors red and white are probably only ritual terms; but it is harder to tell what is meant by "8,000 pap jays." We are reminded of an idol in the form of a woman at Tahōiu, which was named Hun pic ōiu ("8,000 cow birds"). (Roys, Political Geography of the Yucatán Maya, 76). The pap jay is cited in incantations for complaints associated with the kanpetkin wasp and for expelling the placenta (MS 47, 50, 53, 55, 57, 61).

Pasis moo: 8.178: Apparently a type of spasm or seizure, perhaps related to the Spanish word pasmo. See BMTV: Pasma de enbaramiento: tamcaz, v haō tamcaz .l. v haō booy. ¶ Pasmado, el que lo tiene: ah tamcaz .l. haacal tumen tamcaz. ¶ Pasmarse con el frío: boh ceel okol. ¶ Pasmarse con el biento: boh ik .l. haō ik. RBF46: Dzcal usually means "cure," but it can also mean "poison," which would seem more applicable here.

Patum Cit: 17.21: "formed by the father". See BMTV: Criatura o hechura de Dios: v patul Dios.

Pauhtun: 4.58, 6.26, 6.42, 6.57, 6.90, 6.100, 8.76, 8.120, 8.167, 24.64, I-2.10: RBM: The four Pauhtuns, usually named with their respective colors, Chac ("red"), Sac ("white"), Ek ("black"), and Kan ("yellow") are each assigned to one of the four world-quarters. They are associated with the Chacs, or rain gods, and the Bacabs, or sky bearers; also occasionally with the "four changing winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Chilam Balam of Chumayel, 67, 110). The last association is sometimes called can-hel ("four-change"). This aspect of the Pauhtuns, I surmise, was what led Beltrán (Arte de el idioma Maya, 228) to define can-hel as meaning "dragon." So I infer that the Pauhtuns were pictured as lizard monsters.

Pay: 24.41: It would seem that in this context the meaning is "seashore". However, Roys translates pay as "skunk". RBM: Pay. *Conepatus tropicalis*, Merriam (Goldman), zorrito. The context, however, seems to call for something like a bezor stone, rather than a skunk. Possibly ppay ("a powder or something crushed into small particles") is intended. In any case, pay is cited in an incantation for "kanpeokin" (kanpetkin wasp?) at a man's head (MS p. 137)

Pay, payil: 9.14, 9.143, 9.158, 9.184, 24.41, 25.7, 25.10, 25.25: "seashore". See BMTV: Playa de mar: pay, chij pay .l. chij kaknab.

Pay luch: I-5.4: *Hintonia octomera* / *Coutarea acamtoclada*. EBM: Pay luch. *Coutarea acamtoclada*, Robins. & Millap. (Gaumer; Standl. 1920-26, p. 1367). Lit. skunk-calabash. This is a shrub with a greenish yellow flower and the fruit is a capsule half an inch long. The red portion of the bark is prescribed as a remedy for scab and other skin-diseases (328 & 366).

Pechech: 9.103, 20.27, I-1.6: "spindle". In all three instances the spindle represents the tail.

Peobal kak, peoíl kak: 29.1, 30.1: black plague. For this possible meaning see BMTV: Fuego, otro de color negro que, para acauarlos de matar, abre las carnes: ix ek peo kakil.

Pepen: 2.126, 9.129, 39.48, 39.61, 39.64: general term for moths and butterflies. RBM: Pepem, or pepen ("butterfly"). Cited in an incantation for chipping a flint point (MS pp. 187, 197). We also read of the pepem kan ("butterfly shell bead"), which seems to be a figurative term for some part of the throat, possibly the uvula. Cited in an incantation for asthma (MS p. 74).

Pepen kan: 2.126, 9.129: "butterfly coral bead". See kan.

Pioíl pio: 25.26: to card cotton. See CMM: Pio.ah,ib: desmotar o carmenar algodón. However, most probably this is meant to read pitzil pitz, to play ball. See below.

Pipi can: 36.3, 36.8: "elephant beetle". Roys equates this as being equivalent to the pic can, or as given in the CMM: Pican: vnas chinchas grandes que dizen pican reziamente a las culebras. He goes on to identify it as *Magazoma elephas* (elephant beetle). RBM: Pipican. The context calls for some fauna that is considered to be an irritant. Possibly the pic can is meant. Identified by Pacheco Cruz (Diccionario de la fauna yucateca, 217) as *Magazoma elephas*. This is a flying insect, six to ten centimeters long, injurious to cattle. "Certain large bugs, which, they say, fiercely sting serpents" (Motul Dict.). The pipican is cited in an incantation for inflamed gums (MS pp. 172-173).

Pitzil pitz: 25.26, 39.24: to play ball. See BELMS: Pitz.ah,e: Jugar á la pelota.

Pokol pok: 25.26, 39.24: to play ball. See BMTV: Pelota para jugar: pok. ¶ Jugar a ella: pokol pok.

Pomol che: M-8.4, M-12.2, M-25.4, I-4.20: piñon, *Jatropha Gaumeri*, Greenm. EBM: X-pomol che: *Jatropha Gaumeri*, Greenm. Piñon. (Standl. 1920-26, p. 639; Gaumer.) In Father Avendaño's account of his journey to visit the heathen Itzas we read: "At Nohpek we found a tree which in that language is called Pomolche. This produced a fruit of the same form as the hazel-nuts of Spain, as well in the shell as in the kernel, color, smell and taste. Curiosity led us to see if they were really hazel-nuts. We ate some of the kernels for some time, without finding any difference. Quite a time passed in which there was no effect other than what we expected. Eating the said kernels caused us some thirst, giving us occasion to drink water, and we had scarcely drunk it, when we all burst out with vomitings and violent diarrhea ... Their remedy was a draught of wine. We took the remedy and after we had purged ourselves thoroughly, we were, of a sudden, well." (Means, 1917, p. 110). Standley notes that the branches are sometimes used for making whistles. It is described as a small tree, 15 feet high, abundant in the brush and forest lands about Izamal. The Maya medical texts prescribe the pomol-che for dysentery; an infusion of the gum is drunk (80) or a decoction of the roots (100, 122 & 123). An infusion of the gum is taken for yellow fever (126) and applied to a sore eye (203). The crushed leaves are applied to various skin complaints (240, 280 & 322).

Potz: 4.54, 18.8-9, I-4.64: fabric, cloth, vestment. See DMM: Paramentar; colgar paramentos: çin nok; çin potz. The meaning of **potz** is not given clearly in the vocabularies, but it does appear in connection with and at times in place of **nok** = "clothes". Although on line 4.54 Roys does not give a meaning for **potz**, on page 114 where the word appears four times he gives "dressing", and in the Chumayel in the translation to page 31 he uses the word "coarse fabric". For another example of the use of the word

potz see P.C.M.L., lines i091, i094. RC: Probably a reference to the thirteen heavens of the Maya cosmos.

Puc ak: 29.29: *Notoptera gaumeri* Greenman. / *Notoptera leptcephala* S.F. Blake. See also puuk which is one of the alternative names. RBM: Puc ak ("mouse-vine"?). *Notoptera Gaumeri*, Greenm. or *N. leptcephala*, Blake. Described as a large shrub (Standl.). A Yucatecan writer describes it as a vine that winds around the kan-chunup-tree. It is a remedy for abscesses (Roys, Ethno-Botany, 279) and is cited in an incantation concerning a fire (MS p. 153).

Puhuy: 9.66, I-4.46: Pauraque, *Nyctidromus albicollis yucatanensis* Nelson. RBM: Puhuy. Pájaro pluma, Parauque. Various designated *Nyctidromus albicollis yucatanensis*, Nelson (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 127). and *Geococyx mexicanus* (Pacheco Cruz, Diccionario de la fauna yucateca, 212). It is a nocturnal bird of omen (Vienna Dict., f. 158v.). Cited in an incantation for asthma (MS p. 68).

Put balam: 6.51: Literally: "jaguar papaya", tomatillo: *Solanum hirtum* Vahl.

Puuk: 1.9, *Notoptera leptcephala* Blake (Mendieta y del Amo 1981:232). A type of incense. See also puc ak which is one of the alternative names.

Ppocin be: 15.37: in the names chac tan ppocin be, sac tan ppocin be: "white-breasted ppocin be, red-breasted ppocinbe". An unlisted fauna, most probably a bird. Literally, "seeker of shade on the road". See BELMS: Ppocin.tah,te: Tomar alguna cosa por sombrero. For an alternative see RBM: Ppot sinic ("downy ant"?). A black, stingless ant often seen on the kitchen table (Pacheco Cruz, Diccionario de la fauna yucateca, 230). Cited in an incantation for eruptions, fever, and seizures (MS p. 104). / The ppocinbe is possibly the pot-zinic ant, but we should expect the name of a bird or flying insect.

Ppoppox: 12.11-12, 13.19: nettle, *Tragia nepetaefolia* Cay. See CMM: Ppoppox: hortigas desta tierra que tienen alguna ponçoña. ¶ çac ppoppox: son vnas. ¶ chac ppoppox: son otras, y estas pican fuertemente y sanan las berrugas açotandolas mucho con ellas. ¶ yax ppoppox: son otras. RBM: Ppoppox ("something rough or itchy"). *Tragia nepetaefolia*, Cav. (Standl.). Prescribed for pimples, cough, aching bones, convulsion, and abdominal pains caused by sorcery (Roys, Ethno Botany, 278). Cited as an irritant in an incantation for a sore leg (MS pp. 90, 97).

Ppoppox can: M-23.1, I-5.7: *Tragia nepetaefolia* Can. *Tragia yucatanensis* Millsp. EBM: Ppoppox can. *Tragia* sp. See Ppoppox. Pio Perez states that this is a synonym for ppoppox. (P.P. 1866-77). "This plant called ppoppoxcan is a vine. It is moderately heating. It is a little vine which winds about the nearest tree. Others call it çolcan, because it winds like a serpent. The stock of this vine is whitish and the shoot, green. It has no down but is smooth. Some say that it is a small tree and has a red blossom." (Y. y H. del Yuc. f. 319r.) Under this name the Maya texts prescribe it as a remedy for what is called post-partum headache (227) and for swollen testicles (245).

Sabac nicté: 5.22: *Plumeria rubra* L. RBM: Sabac nicté ("soot colored nicté"). *Plumeria rubra*, L. (cf. nicté). Used to make a laxative conserve; prescribed for dysentery, venereal diseases, and to expel intestinal parasites (Standl.). Cited in an incantation for erotic seizure (MS p. 31).

Saban: 2.106: I find no record of the word saban in the early colonial vocabularies. In other texts the

word *saban* is often accompanied by the words *tab* or *zuum*, both meaning “rope, cord”, so it might be assumed that *saban* has a similar meaning. However, note that Roys translates this as “snake-venom” here and as “venom” and “poison” in other instances, as for example in the Chumayel. Roys got this meaning from Pío Pérez’s *Diccionario*, where the gloss for *zaban* is “ponzoña de vibora”.

Saban kak coc: 9.41: "Cord fire asthma". Roys translates this as "venom-fire-asthma". See *Saban* for a discussion about the meaning of the word *saban*.

Sac bec: M-1.6, M-4.6: *Ehretia tinifolia* L.

Sac bach: I-5.6: *Adenocalymma punctifolium* Blake.

Sac bob: 9.108: "White bob", most probably *Coccoloba cozumelensis* Hemsley, a relative of the seagrape. However, there are other possible meanings of *bob*: a certain unidentified animal, most probably a variety of wildcat, an unidentified tree, the flowering stalk of the henequen. There are various examples of the term *sac bob* in the colonial literature and it is generally associated with various types of wildcats. However, how one throws a wildcat into the iris of the eye is hard to imagine. RBF: The *bob* is variously defined as a certain unidentified animal, an unidentified tree, or the flowering stalk of the henequen.

Sac bulay kak: M-20.1: An unregistered pox. Perhaps "raging pox". See CMM: *Çac bul ik*: tempestad grande de viento con temblores de tierra.

Sac chac tan hun kuk: 11.88: "White red-breasted great eagle". See BMTV: Águila rreal, con corona en la cabeza: *hun kuk* .l. *ah hun kuk* *balam*. See also *chac tan hun kuk*.

Sac chuen: M-26.3: Perhaps *zac chuen che* (*Rumex mexicana*?) is meant. EBM: *Zac chuen che*: *Ah-chuen* means artisan in Maya. The plant does not appear to be a tree, as the name would indicate, but is described as a small shrub with short lanceolate leaves. (Cuevas, 1913, p. 86). The leaves are an emollient, and the Maya texts prescribe their infusion or decoction as a remedy for asthma (19) and the infusion as a bath to cure convulsions and delirium (161). A poultice of the crushed leaves is applied for headache (227), tumefactions (216), a skin-disease resembling the sting of a wasp (361) and inflammation of the throat (105).

Sac Eb Tun Chac: 10.6, 14.4: "White Stone Stairway Rain God".

Sac lahun kayum ik: 45.4, 45.6: "white ten chanter spirit".

Sac leon ak: I-5.10: *Mandevilla subsagittata*. EBM: *Zac leum ak*, or *Zac leon ak*. Lit. white spider-vine. A decoction of the leaves is employed as a bath to cure aching bones and convulsions (179), asthma and coughs (27), eruptions of the skin (330) and white spots (342).

Sac lukub: 9.110: "White lukub". See *lukub*.

Sac moo xotena: 13.13: 'white macaw punishment'. See *xotena*.

Sac muclah kak: M-8.1: ergotism. The Mayan text reads *sac mulay kak*. This appears to be a misspelling for *zac muclah kak*. See the Kaua text: *tzimes kak*, *chac molon chi kak*, *chac muclah kak*: fuego de san anton. EBM: *Zac mulah kak*, or *Zac muclah kak*. The plant-name is evidently taken from

that of the ulcer for which it is the remedy. The Maya text states that it is like an herb and grows high up, suggesting either a parasite or an epiphyte. A bath is prepared from the plant as a remedy (297).

Sac Mumul Ain: 3.58: "White Muddy Crocodile". RBM: *Sac mumul ain* ("white-muddy-crocodile"). In the Tizimin manuscript, we read of *Chac*-("red") *mumul-ain* (Roys, "The Prophecies for the Maya Tuns," 166). *Mumul* is also defined as a dark ring around the sun or moon, a sign of rain (Motul Dict.). *Sac-mumul-ain* is cited in an incantation for traveler-seizure (*ah oc tancaz*) (MS p. 22)

Sac nicté: 5.21, 5.25: *Plumeria alba* L. RBM: *Sac nicté* ("white nicté"). *Plumeria alba*, L. Prescribed for throat complaints, aching bones, convulsions, and as a charm for flatulence. The *chac* ("red") *nicté* and the *sac* ("white") *nicté* were considered to be the father and mother of the head of the Lacandón pantheon (Roys, Ethno Botany, 306; Tozzer, A comparative Study of the Mayas and the Lacandóns, 93). The *sac nicté* is cited in an incantation for erotic seizure (MS p. 31).

Sac pak much: I-4.75: Literally: "Red pale frog, white pale frog." Perhaps some unidentified plant name. See CMM: *Çac paken ich*: el que tiene el rostro blanquecino y demudado por alguna enfermedad o turbacion o miedo.

Sac Pauahtun: 6.90, 6.100, 8.120, 24.64: See *Pauahtun*. RBM: *Sac Pauahtun* ("white Pauahtun"). Cited in an incantation for *kanpeəkin* (wasp?) at a man's head (*kanpeəkin tu pol uinic*) (MS pp. 38, 138). Here *Sac Pauahtun* is said to be a "bird of tiding" (*mut*), but I suspect that this is an error of the scribe. See *Pauahtun*.

Sac pet: 4.47, I-1,24: "White disk", apparently meaning an ear spool or some similar ear adornment.

Sac tah ik: 45.4-5: "white strong spirit".

Sac tah kayum ik: 45.3: "white strong chanter spirit". See *kayum ik*.

Sac tan coc ye / *chac tan coci ye*: 9.76: 9.156: An unidentified fauna name, most probably of a bird. See the entry *Coc ye*, *coci ye*.

Sac tan coco can / *Sac tan coco chan*: 9.74, 9.154: "White-breasted trogon". See the entry *Coco can*, *coco chan*.

Sac tan chiuoh: 6.36, 6.47, 6.80, 6.97: "White-breasted tarantula".

Sac tan ɔioib: 15.34: "White-breasted cardinal".

Sac tan moo: 15.32, 15.36: "White-breasted macaw".

Sac tan oo: 3.18, 3.32, 3.68, 3.95: "Red-breasted oo". An unidentified bird. See comments under *Oo*. Often paired with the *chac oo* tree.

Sac tan pap / *sac tan pahap*: 8.52, 8.96, 8.157, 8.195, 25.6: "White-breasted brown jay".

Sac tan ppocinbe: 15.37: "White-breasted ppocinbe". An unlisted fauna, most probably a bird. Literally, “seeker of shade on the road”. See BELMS: *Ppocin.tah,te*: Tomar alguna cosa por sombrero. For an alternative see RBM: The *ppocinbe* is possibly the pot-zinic ant, but we should expect the name of a bird or flying insect.

Sac tan sipip: 2.76: "White-breasted sipip". RBM: Sipip. Not found elsewhere. In view of the occasional doubling of a syllable, this might indicate the Sip. The Sip was a hunter's god with the form of a small deer (Redfield and Villa, Chan Kom, 117). Pip ("the fat of a fowl"), however, is part of the name of the ek-pip-hawk. In an incantation for various seizures the sipip is associated with the ko-bird of the sky and clouds, which suggests something like the ek-pip (MS p. 10).

Sac tan xacat be: 6.16, 6.73, 6.110, 6.132: "White-breasted xacat be". See Xacat be.

Sac tukbil acan: 9.178: "White tuk-palm wine". See tukbil acan.

Sac Uayab Cat: 9.206: "White Nagual Jar". See Roys' note for a comment on this group of deities: "I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee")."

Sac Uayab Xoc: 3.58: "White Nagual Shark". RBM: "White Sac uayab xoc ("white ominous shark"). Associated with Sac mumul ain. Cited, MS p. 22, in an incantation for traveler seizure (ah oc tancaz). Cf. Chac uayab xoc, Roys, "The Prophecies for the Maya Tuns," 166. Here its association with travel might perhaps refer to the dangers of canoe transport.

Sac yab: 14.8: EBM: Zac yab: *Gliricidia maculate*, H.B.K. (Standl. 1920-26, p. 482; Millsp. I, 300; Gaumer; Standl. 1928, Pl. 36). Tree 30 feet high, with a short crooked trunk and pink flowers in racemes. The wood of the Zac-yab is heavy and said to be of a dark greenish color. Gaumer also identifies the Zac-yab as *Amoreuxia palmatifida*, Mocq. & Sesse, which is a shrub 4 feet high, reported from Progreso. (Millsp. I, 300).

Sacal anicab: I-4.4: see anicab.

Sacal boken ha: 9.147: "white stirred-up water". See boken ha.

Sacal Itzam Na: 9.152: "White Itzam Na". See Itzam Na. RBM: Sacal Itzamna ("white Itzamna"). Associated with Sacal Ix Chel. Cited in an incantation for a pathology of the breathing passages (u ziyán coc) (MS p. 76). See Itzamna.

Sacal Ix Chel: 2.11, 2.117, 9.19, 9.150, 9.208, 32.8, 32.11, 32.14: See Ix Chel.

Sacal ixim ha: 18.12: Literally "white maize-water". Given both as *Lemna minor* L. or as *Wolffia brasiliensis* Wedd., both called duckweed.

Sacal koch: 6.14, 6.40, 6.75, 6.111: White castor-oil bean plant. *Ricinus communis*, L. See CMM: Koch .I. ix koch: higuierilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojos son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada día y limpiando la llaga. / Koch: yerua o mata marauillosa para heridas y es mejor que el maguey y parece a la pitaaya.

Sacal nicte ha: 18.14: "white water lily", *Nymphaea ampla* (Salisb.) DC.

Sacal toon: 6.155: "White penis".

Sacal uakeh: 23.26: "White uakeh". See uakeh.

Sahum: 20.42, 41.90-91: *Zexmenia hispida* A. Gray. RBM: Sahom, or sahum. *Zexmenia hispida*, var. *ramosissima*, Greeam., (Standl.). Considered good fodder today. Prescribed for asthma, aching bones, convulsions, liver complaint, and chills (Roys, *Ethno-Botany*, 308). Cited in an incantation for obstruction of the breathing passages and a snake, or possibly a worm, in the abdomen (MS pp. 125, 194, 205).

Salba yol ti chuuen: 33.7: "cautious producer". See CMM: Çal ba; /o/ çal ba ach: bien mandado, comedido, humilde, y seruicial. RBM: Saba yol. The context indicates a star name. Cited in an incantation to charm a scorpion (u thanil zinan) (MS p. 160). Zinan ek ("scorpion star") is the name of a constellation (Motul Dict.).

Say: 44.7: leafcutter ant, RBF: The name of the say-ant is a partial pun on the term for dislocation of the bones, zayal-bac. Say, or zay, however, also has other meanings, such as to scarf or dovetail, and is the part of a rush used in making mats.

Sibis nok: 35.5: clothing worm, perhaps *Tinea pellionella*. See TIC: Polilla: zibiz nok. RBM: Sibis. "Wood louse or the dust made by it" (Pérez Dict.). Ah sibis, however, is defined as a large green fly or gadfly, which infects wounds and produces worms (Vienna Dict., f. 148r.). The sibis is cited in an incantation for a worm in the tooth (MS p. 167).

Sihom: 4.47, 9.126, 11.28, I-1.26: *Sapindus saponaria*, L. See CMM: Çihom: cierto arbol que lleua vna frutilla que sirue de xabon. The seeds were used as beads, as for example in rosaries. See BMTV: Bellota de oro o cuenta: çihom takin. RBM: Sihom. Probably *Sapindus*, or soapberry (Standl.). A small fruit used for soap (Motul Dict.). Its leaves were spread in the temple court for certain ceremonies (Landa's "Relación," 105). The seeds are employed as bead for necklaces and rosaries, and here the word sometimes seems to represent a gold bead. It is cited in incantations for asthma and a certain seizure (MS pp. 74, 84).

Sihom takin: 4.47, 9.126, 11.28, I-1.26: "golden sihom bead". See Sihom.

Sin cal coc: 9.25: "stretched throat asthma".

Sinan / sinanil: 33.1, 33.9: scorpion. RBM: Sinan ("stretched out"). Scorpion. Hadrurus azteca (Pacheco Cruz, *Diccionario de la fauna yucateca*, 338, pl. 1, fig. 15). There is an incantation to charm a scorpion (MS pp. 160-61).

Sinic: 11.53, 12.2-3, 13.16, 37.17-18: ant. RBM: Sinic. Apparently a general term for a certain type of ant. Cited in an incantation for hunpeokin seizure (MS p. 86).

Sinic kik, sinic nohol: 9.47: "ant blood, ant humor".

Sinkin kaax: M-13.3: *Jacquinia flammea* Millsp.

Sintun coc: 9.38: "heated-rock asthma". Sintun, also written çimtun, has two different meanings: "sweat bath" and the heated rocks used for boiling the water for sweat baths, fire pits, and cooking in bark buckets.

Sintun Bul Ahau: 19.47: "lord submerged by heated rocks"? RBM: Sin tun bul Ahau ("flat stone game

lord"). Cited in an incantation for snake pulsation in the abdomen (can tippte) (MS p. 119).

Sip: 41.10: sinner. RBM: Sip ("sin" or "error"). A hunters' god, described as a small deer (Thompson, Maya Heiroglyphic Writing, 76, 108, 135). Cited in an incantation for an obstruction of the breathing passages (kal cab) (MS p. 195). See Ah Uuc yol sip.

Sipip: 2.76: an unidentified bird. RBM: Sipip. Not found elsewhere. In view of the occasional doubling of a syllable, this might indicate the Sip. The Sip was a hunter's god with the form of a small deer (Redfield and Villa, Chan Kom, 117). Pip ("the fat of a fowl"), however, is part of the name of the ek-pip-hawk. In an incantation for various seizures the sipip is associated with the ko-bird of the sky and clouds, which suggests something like the ek-pip (MS p. 10).

Sisbic: 33.15: vanilla, *Vanilla fragrans* (Salisb.). RBM: Sisbic. Vanilla fragrans (Salisb.), Ames. Supposed to be an excitant and aphrodisiac (Standl.). Cited in an incantation to charm a scorpion, in which the tail is likened to a vanilla pod (MS p. 161)

Soh: 24.48: probably the plant *Gossypium religiosum*, L., Mexican cotton. RBM: Soh, or sooh. *Gossypium religiosum*, L. (Standl.). The word can also mean "dry." It is cited in an incantation for what is called kanpeokin, possibly a certain wasp, at the head of a man (MS p. 137).

Sot ta coc: 9.33: "dropsy feces asthma".

Subin: M-4.8: EBM: Zubin, or Zubin che. *Acacia globulifera*, Safford. (Standl.) *A. cornigera* (L.) Willd. Cornesuelo. (Standl. 1920-26, p. 374). *Platymiscium yucatanum*, Standl. (Ibid. p. 510). "Zubin. A spur; the spur of a cock. The cornizuelo, a plant which has spines like the spurs of a cock attached to its trunk." (P.P. 1866-77). The Maya text prescribes an infusion of the crushed root of the zubin for certain abdominal complaints (107). The wood is black. (Rel. de Yuc. I, 84).

Suc / sucil: 20.13, 20.39, 23.18: grass. RBM: Suc, or zuuc. A general name for grass. It is cited for what is called snake or worm pulsation in the abdomen (MS p. 131).

Suhuy kak: 33.13: "Virgin fire", perhaps meaning newly-lit fire, as for example the fire lit on the first day of the 52 year cycle. RBM: Suhuy kak ("virgin-fire"). The spirit of the new fire and goddess of healing and young girls. She was the deified daughter of a ruler and founded a religious order of virgins (Cogolludo, Historia de Yucatán, bk. 4, ch. 8). Cited in an incantation to charm a scorpion (u thanil zinan) (MS p. 161).

Sum chebil kuch: 9.131: "spindle thread". Compare with DMM: Ordida tela: oc chebil kuch.

Suyua: 41.70: The place name Zuyua also occurs in the P.C.M.L., line d183, d187, e285, f072, g008, j006. Zuyua and its companion port Holtun Zuyua are probably in the south of the state of Campeche. As a logical guess, the port Holtun Zuyua is now called Ciudad del Carmen which is located on the island which divides Laguna de Términos from the Gulf of Mexico. See Barrera in the "Chronicle" (page 27): Suyua is the name of another place east of Nonoual; this would appear to indicate that Nonoual was inland, whereas Suyua was along the coast. However, the relative position of the two regions is not clear, since it would seem that both really were along the coast, one slightly east of the other, which could have been the case only if Suyua were considered to have been an island, or on the

mainland, on the other side of the Laguna de Terminos. (The map which accompanies the article shows Zuyua to be located on the island which is now occupied by Ciudad del Carmen.)

Ta: 24.34: flint point. See BMTV: Lanceta de pedernal: ta. ¶ Con estas lancetas sangran los indios de Yucathán: ta licil tok maya vinic.

Ta oi: 34.19: *Hippocratea celastroides*, H. B. et K. RBM: Tuoi, probably intended for tasi, identified only as a timber tree. The tuoi is cited with the habin and chacah in an incantation for a worm in the tooth (MS p. 164). EBM: Taoi. *Hippocratea Grisebachii*, Loes. (Gauger.) *H. celastroides*, H.B.K. (Standley, 1920-26, p. 686). Vine or scandent shrub, 25 feet, with greenish yellow flowers and common in forests about Izamal. The Maya text prescribes an infusion of the leaves for a drink or decoction employed as a bath to cure asthma and coughs (19).

Tab can: 41.14: *Cissus* sp. RBM: Tab can ("cord-shoot"). *Cissus* sp., perhaps *C. sicyoides*, L., uvas del monte (Standl.), a woody vine. It is prescribed for snake-bites and skin complaints (Roys, Ethno-Botany, 261). It is cited in an incantation for obstruction of the breathing passages (MS p. 38, 195).

Tabche: 6.84: *Conocarpus erecta*, L. / *Rhizophora mangle*, L. Mangrove tree. RBM: Tab che ("cord " or "rope tree"). Possibly referring to its prop roots. The name is applied the *Conocarpus erecta*, L., and *Rhizophora mangle*, L., both mangroves. It is cited in an incantation for tarantula seizure and tarantula eruption (MS p. 60).

Tacay: 8.17, 8.52, 8.96, 8.158, 8.195, 8.226, 37.47: *Myiozetetes similis superciliosis*, Bonaparte. Mexican large-billed tyrant. RBM: Ix tacay. *Myozetes similis superciliosis*, Bonaparte. Mexican large billed tyrant, Couch's kingbird (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 133). In an incantation for a certain wasp seizure we read of "8,000 tacay birds" (MS pp. 47, 61). In another, we find it cited for the placenta (MS p. 179).

Tah popol kayum ik: 45.3-4: "strong mat chanter spirit". "Pop" means "mat made of reeds", but "ah hol pop" is a town official who among other jobs was responsible for organizing the town's fiestas. The materials for these fiestas were kept in a house called "popol na". While I have used the word "mat" in the translation, I feel that the word "popol" goes beyond this meaning and is somehow related to the sub-meaning as outlined here.

Tamay: M-3.2, I-5.12: *Zuelania Roussoviae*, Pittier. EBM: Tamay. *Zuelania Roussoviae*, Pittier. Volador. (Standl. 1920-26, p. 843 & 1928, Pl. 65). This is a tree 30 to 80 feet high with dense clusters of whitish flowers. The fruit is a berry-like capsule 1 1/4 inches in diameter containing numerous seeds. It has been called "the liquid-amber tree of this land." (Y. y H. del Yuc. f. 99v.) The name, tamay, has an ominous sound, as tamay-chii means to announce a sinister prophecy. (Motul.) The Maya texts prescribe an infusion of the young leaves as a bath or an infusion as a drink to cure asthma and coughs (14, 16 & 19). The infusion is also taken for diarrhea and cramps (106) headache and pain in the heart (305). The decoction is drunk for ringworm (373). A poultice of the crushed roots is applied to snake-bites (54), headache (220), erysipelas (334 & 337) and buboes (318). A decoction of the leaves is employed as a bath to cure fevers (112), fainting (212) and certain itching pustules (365). The powdered bark is applied to an aching tooth (388). The Spanish Yucatec doctors administer a

decoction of the bark as an emmenagogue. (Cuevas, 1913, p. 95).

Tancas: Tancas is variously defined in the colonial dictionaries (Calepino de Motul (referred to as the CMM), Bocabulario de Mayathan (referred to as the BMTV)) etc. In the texts of the Bacabs, the illness is described in both its psychological and physical manifestations: restlessness, irritability, frenzied excitement, a kind of madness, heightened eroticism and fever, nausea. It is difficult to find the most appropriate word to use to translate the word tancas / tamcaz / tamacaz. Roys used both “seizure” and “spasm” in his translation and in my translation I have followed suit. In the Bacabs the word tancas is generally accompanied by a modifier: Ah Ci Tancas, Ah Ci Moo Tancas, Ah Co Tancas, Ah Moo Tancas, Ah Oc Tancas, Balam Mo Tancase, Balam Tancas, Can Tancas, Ceh Tancas, Max Tancas, Nichte Tancas, etc. See these individual items for their meaning and location. For the variety of meaning given to tancas / tamcaz see the following vocabulary entries: CMM: Tamacaz: enuaramiento o pasmos, gota coral o enfermedad de frenesi que enmudece, entonece, y ensordece al que tiene tamacaz. BMTV: Frenesí: tamcaz .l. tamcaçil. ¶ Frenético está: tamcaçil v cah .l. tamcaz yan ti. / Pasmo de enbaramiento: tamcaz, v hao tamcaz .l. v hao booy. ¶ Pasmado, el que lo tiene: ah tamcaz .l. haaal tumen tamcaz.

Tancas che: 2.26, 2.27: *Zanthoxylum fagara* (L.) Sarg. (Mendieta y del Amo 1981:353). RBM: Tancas che ("seizure tree"). *Zanthoxylum Fagara* (L.) Sarg. A medicinal tree of the coast, said to cure any disease, even buboes. On the northeast coast, it is called uole ("frog leaf"?) (Motul Dict.). It is prescribed for skin complaints and fevers and convulsions (Roys, Ethno Botany, 283). In British Honduras it is "a charm worn by nearly all the children," which "consists of a small cross of tancas che bark," and is a remedy for flatulence (Gann, "The Maya Indians . . . of Northern British Honduras," 19). It is cited in an incantation for jaguar macaw seizure (MS p. 6).

Teles ku: M-14.2: nightshade, *Solanum sp.* EBM: Telez ku. *Solanum sp.* Berengenilla. (Standl.) Lit. false ku. Compare Toh ku, which means genuine ku. One of the Maya medical texts states that the Spanish name is Berengenilla, while another gives it as Chamico (318 & 316). The fried crushed leaves are poulticed for a spasm of the arm (180), buboes (315,316 & 318) and smallpox (317).

Temte / tente: 9.16, 17.68, 19.37: "lagoon". While not defined in the vocabularies, the word **temte** is associated with other types of waterways both in the Ritual of the Bacabs and in P.C.M.L. In all cases **temte** is preceded by the word **chacal**. **Chacal tente** could be translated either as "red lagoon" or as "large lagoon". However, it should be noted that a high concentration of salt turns the water red, so perhaps that is what is meant here. Countering this thought see lines j188, j190 of P.C.M.L. where the phrase is **noh temte**, "big lagoon". RBF: Tente is translated as though it were chemte ("wooden trough" or "wooden canoe"). A Chontal form is sometimes affected in this manuscript.

Ti Cah Puuc: 17.16: "in the hill town". RBM: Ti cah puc ("at the dwelling on the hill" or "of the mouse"?). Associated with Ix Moson cuc in an incantation for ulcers (x chac anal kak) (MS p. 107). Apparently an assonance was sought for the rhetorical effect.

Tok: 9.51: "flint". See CMM: Tok: pedernal. / Tok: sangrar. ¶ v tokah in kab Juan:

Tok aban: 39.28, 39.63: RBM: Tok aban ("flint bush"). Variously identified as *Trixis radialis* (L.), Kuntze, and *Eupatorium odoratum*, L. Both are herbs. Prescribed for gonorrhea and intestinal

affections (Standl.; Roys, Ethno Botany, 286). It is cited in an incantation for chipping a flint point (MS pp. 185).

Ton / toon: 6.10, 6.155, 24.34-35, 39.4, 41.30: Penis. For other words for penis see TIC: Miembro viril: ton; ach; cep. Son vocablos indecentes y así por honestidad se dice: u bael; u xibil; &.

Toncuy: 25.14, 34.5, 34.42-43, 35.40, 37.5-6: "heartwood of habim". See CMM: Tun cuy: el corazón del árbol habim, que es especie de roble, y el mismo habim debastado. / KAL: Habin: *Piscidia piscipula* (L.) Sarg. RBM: Ton cuy, apparently the same as tun cuy ("stone heel"?). The latter is reported as the name of *Pithecellobium sp.*, but it is also defined as the heart wood of the habin tree which is very strong (Standl., Motul Dict.). The ton cuy is cited in an incantation for a worm in the tooth and for the placenta (MS pp. 162, 166, 171, 174).

Too: 20.19: an unidentified plant. See DMSF: Too: una yerba de hoja ancha, en que se envuelve cosas, envolver en hojas. RBM: Too. "A herb with broad leaves." It is used for wrapping (Pérez Dict.; Motul Dict., Span. Maya). The too is cited in an incantation for a rattlesnake in the abdomen (MS p. 124).

Tuchub che coc: 9.33: "pointing wood asthma".

Tukbil acan: 9.178-179, 19.67: "tuk-palm wine". Tuk: *Acrocomia mexicana*, Karw. Cocoyol (Roys 1976:288). Roys has a different interpretation of the meaning of tukbil acan and has the following comment: "Tukbil-acan ("hiccough-groan"), may be an improvised plant name. Tuk is the well-known wine-palm, and there is an unidentified herb called acan, which was also the name of a wine god. Tukbil-acan is cited in an incantation for asthma (MS p. 79)."

Tulix: 33.3: dragonfly. RBM: Tulix. Dragonfly (Pacheco Cruz, Diccionario de la fauna yucateca, 241). Cited in an incantation to charm a scorpion (MS p. 160).

Tun: 9.130: "jade / precious stone". See CMM: Tun: piedra preciosa; nombre generico.

Tun culuch hu: I-4.48: *Asio magellanicus mayensis*, Nelson. Yucatan Horned Owl.

Tup chac: 8.31, 8.106, 8.131, 11.50, 24.57, 24.69: The tup chac is described as an ash-colored wasp with a painful sting. The meaning of the name is "Chac's ear lobe" or "Chac's earring". RBM: Tup chac, or tup chaac ("stop the rain"?). A large ash-colored wasp, which nests in trees, Its sting is severe (Pacheco Cruz, Diccionario de la fauna yucateca, 240). Cited in incantation for various seizures, kanpeokin (-wasp?) at a man's head, and the placenta (MS pp. 48, 54, 55, 86, 138-39, 177).

Tus ik coc: 9.34: "gasping asthma".

Thanil ceh payab" 45.1: "words to call deer", a chant for deer hunters.

Tzaah: 12.4-5, 13.17: Tzaah or tzah is an alternative name for a spiny variety of chay. See KAL: *Cnidoscolus aconitifolius* (Mill.) I. M. Johnston: tzah; stinging nettle; NW / JPP: Tzah: una especie de chaya muy espinosa así llamada.

Tzab: 30.9-10: rattle. For the use of tzab in names see Ix Ho ti Tzab (20.14), Ix Hom ti Tzab (17.11), Ix Hun Tipp Tzab (30.10). RBM: Tzab ("the snake rattles constellation," defined by Motul Dict. as the Cabrillas, or Pleiades). Cited for asthma (u ziyán coc) and ulcers (x chac anal kak) (MS pp. 72, 107). Cf.

Pic tzab, Ix Hun tip tzab, Ix Ko ti tzab (Ix Ho ti Tzab).

Tzalam: 35.7, M-10.8, I-4.24: wild tamarind, *Lysiloma bahamensis*, Benth. RBM: Tzalam. *Lysiloma bahamensis*, Benth. A small tree with a hard, tough wood (Standl.). It is prescribed for phthisis and asthma (Roys, Ethno Botany, 290). A preparation from the bark was employed for whitewashing or plastering (Vienna Dict., f.18r.). The tree is cited in an incantation for a worm in the tooth (MS p. 167). EBM: Tzalam. *Lysiloma bahamensis*, Benth. (Standl. 1920-26, p. 390). *L. latisiliqua*, L. (Millsp. I, 300; Gaumer.) Reported from forests near Izamal as a tree 80 feet high. The flowers are white and the flat fruit is 5 to 6 inches long and an inch broad. The dark reddish-brown wood is said to be used in the West Indies for making boats. The Maya texts prescribe an infusion of the leaves taken internally and a decoction used as a bath for phthisis, asthma (12 & 19).

Tzotz: 41.13: Literally: "hair". In the context of line 41.13 what most probably is meant is tzotz cab, a common ground creeper of the genus *Ipomoea*, perhaps the species *Ipomoea purpurea*.

Uah tan: 43.10-13, 44.13, 44.18, 44.20, 44.23: While the meaning of ah tan appears to be "face to face" that does not seem to fit here. Roys translates this as "confronter". See BMTV: Estar cara a cara: ah tan. An alternative might be "servant". See with BMTV: Serbidor, que sirbe: ah tanlah.

Uakeh: 23.26, 25.23, 34.24, 35.26-27, 35.31, 36.3: An unspecified bird, most probably a raptor because here it is associated with two other raptors. See RBM: Uakeh. Uak can mean the sound of something bursting. The uakeh is associated with the hawk, jay, and woodpecker. It is cited in incantations for snake-pulsation in the abdomen, kanpetkin-wasp-seizure, and inflamed gums (MS pp. 132, 142, 164, 169-70, 172).

Uaxac Yol Kauil: 1.12, 3.97: "Eight heart of the corn god Kauil". There are two other examples of the words "uaxac yol" in the colonial texts, one of which is on line 3.97 of the Bacabs, and in both cases they are accompanied by the word "kauil", making "Uacax Yol Kauil." This appears to be one of the names for the corn god. Roys has the following comments: RBM: Uaxac-yol-kauil ("eight-heart-of-food"). Cf. Kauil. This may be one of the appellations of the maize god (Thompson, Maya Hieroglyphic Writing, 269, 286). In an incantation for traveler-seizure (ah oc tancaz) (MS p. 25) this name is associated with the opening in the earth and with Ix Hun Ahau, the mistress of Metnal, the underworld. Ix Ma-uay ("lady detrimental-one"), who is elsewhere cited in a very similar context, is not mentioned here. Could they be the same?

Uayab Cat: 9.206-207: "Werejar". See Roys' note for a comment on this group of deities: "I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee")." RBM: Chac uayab cab ("great " or "red ominous bee"). This obviously mythical name has survived as that of chac uayacab, a dark red ant which nests underground and inflicts a painful sting (Pacheco Cruz, Diccionario de la fauna yucateca, 101; Roys, Chilam Balam of Chumayel, 152). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 81), and for the placenta (u peñil ibin) (p. 175).

Uayam: M-20.4: *Talisia olivaeformis* (Kunth.) EBM: Uayam, or Uayum. *Talisia olivaeformis* (H.B.K.) Radlk. Guayo. (Standl. 1920-26, p. 708; Millsp. I, 403; Gaumer.) Described as a tree 60 feet high, common in the forests and cultivated in the villages. "Uayam. A palatable little fruit of this land, and

the tree which bears it." (Motul.) "There is another very fresh and beautiful tree which bears a fruit which is no more nor less than hazel-nuts, with its shell. Beneath this shell it has a fruit like cherries and a large pit. The Indians call these Uayam and the Spaniards, Guayas." (Landa, 1900, p. 392).

Uba Ahau: 20.4-7: This entity is associated with the four world direction colors: chac uba ahau, sac uba ahau, ek uba ahau, kan uba ahau. The question is what is the function of the word uba. Typically, uba or u ba is the reflexive pronoun "himself" and thus the meaning of the names of these entities is "ruler who paints himself red", etc. However, alternatively perhaps what is meant is ubah, "to listen / listener": "red listening rules". Roys make no attempt to explain these entities.

Ucum: 45.2: dove. See BMTV: Paloma: vcum. ¶ Palomino: tzotzom vcum. ¶ Paloma de Castilla: castelan vcum.

Uinicil te, uinicil tun: 1.32, etc.: "the body of wood, the body of stone". This paired expression, uinicil te, uinicil tun, occurs with some variation about 40 times in the rituals. This paired element, translated by Roys as "the wooden man, the stone man", recalls the wooden dolls mentioned in the Popol Vuh: huzuc x banic poy ahamche, x e vinac vachinic...." (Villacorta, 1962:39): "they made wooden dolls; they looked like human beings".

Alternately, the reference could also be to shamanic artifacts; perhaps a kind of "doll" or figurine to represent a deity. Shamanic medicine bundles contained a variety of things, including small "idols". We know that during the post-Conquest such "idols" were still used in Aztec rituals, as Balsalobre, de la Serna and Durán, etc. mention. Modern-day ritualists/curers treasure such artifacts when they find them and often use them in their ceremonies.

Uixum: 19.45: See Ix uixum.

Uk: 37.36: louse. In the name Ah Chuc Uk (37.36).

Ukum, ukumil: 9.15, 9.143, 9.158, 9.184, 20.39: "saltwater marsh". See CMM: Vkum: estero de la mar, laguna o cienaga alli junto.

Ulum Kik: 17.21: "turkey blood".

Us tu ni yuc: I-4.17: "gnat in the nose of the brocket deer". See BMTV: Mosquitos prolijos: vz.

Uuc Can Ahau: 20.45: "Seven four ahau". Because this is the only instance of this name perhaps what is meant is the commonly appearing name Hunuc Can Ahau.

Uuc Chan Chucah Ik: 3.72: "seven small (or just) captured wind".

Uuc Ne Chapat: 17.6, 17.30: "seven tail centipede". There is a deity with a similar name, Ah Uuc Chapat, which appears four times in the P.C.M.L. on lines c024, c056, c445 and d053. Roys has the following footnote for line c204: Ah Uuc-Chapat ("7-centipede") is the first of a number of names containing a numerical coefficient. It is evidently the same as Beltran's Ahuacchapat (1859, p. 22), explained as "serpent with seven heads." A few actual fauna names have such coefficients, such as bolon-chac ("9-chac") for quail, buluc-luch ("11.calabash") for whale, and buluc-tok ("11-flint") for a variety of partridge (Roys, 1931, p. 328; Pacheco Cruz, 1939, passim). RBM: Uuc ne chapat ("seven tail centipede"). Associated with Kak ne chapat ("fire tailed centipede") in an incantation for ulcers (x chac

anal kak) (MS p. 107).

Uuo: 43.5, 43.14, 43.18-19: Apparently some sort of flowering plant perhaps related to uub pek. See BMTV: Ramillete oler de flores o rosas: vubtah. ¶ Ramillete así: vub.

X-buul ak: M-1.11: See buul ak.

X-buul che: M-2.3: NAM: Buul che: lit. bean-tree, used as a remedy for dislocations and eye complaints respectively (RR:219). It is not found listed in other sources, although we find buyche': Serjania adiantoides Radlk.; Serjania aff. atrolineata Sauv. et Wright (NEM:56) and bulceh (LJ:22). (1, 44)

X-coc che: M-5.9: see coc che.

X-kan coc che: M-5.9: see coc che.

X-mahan chun: M-1.12, M-2.3, M-4.9, M-5.6, M-19.4: Literally: "trunk borrower", tree mushroom. EBM: Ix mahan-chun: perhaps the same as mahan-chun-kak, the reported name of a peperomia much like P. glutinosa, Millsp. collected by O.F. Cook in Peten. The mahan-chun is described in the Maya texts as growing on trees, and many peperomias are epiphytic. Some tuberous or succulent portion of the plant is crushed and taken for dysentery (80), the leaves are crushed and put into the patient's bath to cure convulsions (161), and a decoction is employed in the same manner for fainting spells (212). The crushed leaves are poulticed for headache (227), inflamed head and neck (338 & 340), abscesses (288, 289, 291 & 299) and quinsy (403), and taken internally as a remedy for tape-worms. (Ixil. f. 63v.)

X-muc can: M-26.3: Literally: "snake cover". An unidentified plant name.

X-ne maax: M-11.4: Literally< "monkey tail". Perhaps the same as ne maax xiu: *Heliotropium parviflorum*.

X-ne tab: M-1.11, M-2.2, M-4.9, M-5.6, M-18.3, M-19.5: NAM: Ne tab: an unidentified plant listed only in Cuevas (BC:113) and Roys (RR:269) and described as a rare shrub native to the coast. (1, 1a, 22, 23, 33, 76, 87)

Xacat be: 6.15-16, 6.39, 6.49, 6.67, 6.73-74, 6.110, 6.131-132: Most frequently xacat be appears with a color designation: chac tan xacat be ("red-breasted xacat be": 6.15, 6.39, 6.49, 6.73, 6.110, 6.131), sac tan xacat be ("white-breasted xacat be": 6.16, 6.74, 6.110, 6.132), ek tan xacat be ("black-breasted xacat be": 6.67). RBM: Xacat be ("road-jumper"?). An ash-colored or brown insect resembling a locust (Pacheco Cruz, Diccionario de la fauna yucateca, 275). Cited in an incantation for "tarantula-seizure" and "tarantula-erption," where it is repeatedly called a "bird" (MS pp. 33-35, 37, 40, 42). RBF29 Here the xacatbe, an insect resembling a locust, is called a "bird." Frequently in these pages an insect is considered to be a "bird" for ritual purposes. The koch plant may be associated with the tarantula because its name resembles that of another insect, ix kochol, described as a large wingless cricket.

Xamach, xamach tun: 25.15, 25.19, 34.34-35, 34.45-46, 35.37: comal, a flat pan, formerly of clay, used for frying. See JPP: Xamach tun: casco quebrado ó pedazo de vasija de barro: tiesto ó comal de piedra.. RBF: The comal (xamach) is the flat pan on which tortillas are cooked. Xamach-tun can mean

either a stone comal or a potsherd.

Xanab chac: 8.32, 8.106: "Chac's sandal". RBM: Xanab chac ("rain god sandal"?). A certain wasp (Eugenio May, letter, E. W. Andrews). Cited in an incantation for wasp seizure (MS pp. 48, 54).

Xanab mucuy: M-12.2: Literally: "turtledove's shoe". Several possible species of Euphorbia: *Euphorbia hirta* L. *Euphorbia prostata* Aiton. *Euphorbia (Chamaesyce) spp.* EBM: Xanab mucuy. Euphorbia hirta, L. Yerba del pollo. (Standl.) Lit. dove-shoe. It is said to be applied to a number of small prostrate species of Euphorbia. (Millsp. I, 304). "Xanab mucuy. The yerba del pollo, for stanching blood." (Diccionario de San Francisco.) "This plant, xanab mucuy, is the yerba del pollo. It is very cooling and of many virtues. They call it xanab mucuy, because its stem is red and resembles the leg-bones of a dove which they call mucuy. It grows between stones, on walls and in damp places. It is small and beautiful. In order that this plant may inspire belief, I will state that I saw the head of a chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.) The Maya texts prescribe a poultice of the crushed plant to stunch blood (63). The juice is employed in an enema for diarrhea and chills (87). An infusion or a decoction is given for dysentery (100, 123 & 128). The sap or gum is a remedy for sore eyes (202 & 207); the decoction is drunk for salivation (265). The fried plant is applied to inflamed protuberances of the mouth and eyes (319). A decoction of the young shoots is applied to a scrofulous tumor of the neck (368), and a poultice of the crushed plant is applied to draw a sliver from the foot (427).

Xibil: 45.6: penis. See also ach, ton. See TIC: Miembro viril: ton; ach; cep. Son vocablos indecentes y asi por honestidad se dice: u bachel; u xibil; &.

Xichil ac: 9.121, 9.125, I-4.5: *Galactia striate* (Jacq.) / *Tribulus maximus*, L. RBF: Xihil ac, probably intended for xichil ac ("tendon grass"?), but not mentioned elsewhere. We find reported a "xichil ax," *Galactia striata* (Jacq.), Urban, and a xichil ak [xichil ak], *Kallstroemia maxima* (L.), Torr. & Gray. The xihil ac is cited with the bacal ac in an incantation for asthma (MS p. 74). EBM: Xichil ak. *Galactia striate* (Jacq.) Urban. (Standl. 1920-26, p. 502). A slender climbing plant, sometimes 10 feet high, with small purple flowers. *Tribulus maximus*, L. (Millsp. I, 301; Gaumer). Prostrate, 3 feet, common in waste places near Izamal. Xichil ak means tendon-vine.

Xolob: 44.4: treenail. RBF: In this complaint it would appear that the bones feel loosely knit, and here the incantation has the effect of attaching them together more firmly, as though with a peg.

Xotena: 13.13: "punishment". The word xotena is not registered in the vocabularies. As a guess, it is related to the following DMM entry: Xoten u kin ti cimil.: Condenado a muerte: yaya xoten v kin ti cimil.

Xoyoc: M-10.7: *Morinda yucatanensis*, Greenman.

Xulab: 9.50: Roys (1976:341) refers to the CMM which states that the xulab ants "sting seriously" and also eat the bees and their honey. See CMM: Xulab: hormigas que pican mucho y se comen la miel y abejas. RBM: Xulab. A stinging ant (Motul Dict.). Found in moist places. These ants move in battallions,

invade houses, and destroy bees. Designated *Atta barbata* (Pacheco Cruz, Diccionario de la fauna yucateca, 308). An eclipse of the moon was ascribed to the sting of these ants (Sánchez de Aguilar, Informe contra idolorum cultores del obispado de Yucatán, 122), but this was due to confusing them with the name of the morning star, Venus, which is still named Xulab in eastern Yucatán (Thompson, "Ethnology of the Mayas of British Honduras," 63). The xulab is cited in an incantation for asthma (MS p. 67).

Xuchit: 11.20, 39.26: the flower of *Cymbopetalum penduliflorum*. From the Nahuatl word xochitl = flower. The word xuchit is registered in the Mayan vocabularies with the meaning of "orejuelas para chocolate". See for example BMTV: Orejuelas para chocolate: xuchit. Acuña has the following footnote to this entry: Orejuela, dice Santamaría (1974: 774), es una "planta silvestre de las anonáceas [*Cymbopetalum penduliflorum*], propia de Centro América y Chiapas. Produce una flor cuyos pétalos secos traen de este Estado a vender a los mercados de Tabasco como especia usada para dar sabor fuerte al chocolate a modo de pimienta". Su nombre, aquí, es mexicano. Ver xuchitl en Molina (1944: ME, 161v). El DMM (166v) registra, además, las acepciones teu xuchit y nixtul. Hernández (1959, 2: 166, 187) describe dos plantas denominadas teuhxóchitl, pero no hace mención de sus usos culinarios. From the foregoing it appears that the full name of the plant is in fact teuhxóchitl, "god's flower". RBM: Xuchit: An archaic form of the Nahuatl xochitl ("flower"), which, like the nicté (Maya), was associated with carnal sin (cf. Roys, Chilam-Balam of Chumayel, 83n.). The xuchit is cited in an incantation for hunpeokin-seizure (MS p. 84). / Tix um xuchit: Only doubtfully a plant name. Xuchit is a form of xochitl, which means "flower" in Nahuatl. Tix-um-xuchit is cited in an incantation for cooling a pit-oven (MS p. 183).

Xux: 8.33, M-19.4: (see also xux ꞑocob, xux kik, xux nokol, xux tah, xux tancas) The xux wasp: although various entries state that xux is a general name for wasp, today the name xux is applied to a small black wasp with very narrow yellow bands on its tail which has a mild sting. It builds its nests on the walls of wells and caves. The nest is prized for its culinary qualities. The layers of the nest are placed on a hot griddle and the larvae jump out of the nest onto the griddle. After the larvae are lightly browned then they are eaten with a sauce made of sour orange and chili. RBM: Xux. A general term for wasp. Its nest is cited in an incantation for a worm in the tooth (MS p. 170).

Xux ꞑocob: 8.178: ""Xux-wasp ꞑocob". RBM: Xux ꞑocob ("wasp ꞑocob palm"). Cf. kan ꞑocob. Both names may be referable to the nuciferous ꞑocob palm, and both are cited in an incantation for wasp seizure (MS p. 58).

Xux kik: 8.33, 8.107, 8.132: "xux-wasp blood".

Xux nokol: 25.16: Xux is a small wasp with a mild sting. The larvae in its nest are considered to be a delicacy. The layers of the nest are placed on the comal and when the larvae jump out of their cells the layers are taken away and the larvae are brushed about on the comal until they are roasted. A sauce of lemon juice and chili powder is added. Munchy crunchy!

Xux tah: 35.34: Xux-nest.

Xux tancas: 8.33, 8.107, 8.117, 8.132, 8.207: "xux-wasp seizure".

Ya: I-4.23: *Manilkara zapota* (L.) van Royen.: sapote. EBM: Ya. Achras zapota, L. Zapote,

Chicozapote, Zapote de abejas. (Standl. 1920-26, p. 1119; Millsp. I, 382; Gaumer.) This is a tree, sometimes 60 feet high, bearing the sapodilla, a well known tropical fruit. Its gum, tzicte, is the chicle of commerce. The latex is called itz (gum) and when ready to chew it is called cha. The Aztecs chewed it, but it is not known whether it was so employed by the ancient Mayas. "Ya. Niesperos (medlars or naseberries) of this land, which are called xicoçapotes in the Mexican language." (Motul.) "Of the fruit-bearing trees of this land the principal is the chicoçapote, which the natives call ya. It is a delicate fruit and so sweet that none of those of Spain can equal it. In color and shape they resemble the service, although somewhat larger. In the forest there is a great quantity of these trees, which are larger than pear-trees. The seed resembles that of the Cassia fistula, although somewhat larger and longer." (Rel. de Yuc. I, 67).

Yabac Nenum: 45.18: "Smoky Mirror Bird". Acuña noticed that there seems to be a reference to Tezcatlipoca (Smoky Mirror, thought among other things to be a patron of wizards) on line 18 of the chant in the words "yabac nenum". "Yabac" is a word for "soot" and "nen" means "mirror". The particle "-um" generally indicates a bird.¹³⁷⁸ Whether we have correctly interpreted the phrase "yabac nenum" as the "smoky mirror bird" is of course open for debate, but this seems to be the intent of the phrase. This incidentally is the only reference to this deity in the Yucatecan Colonial Mayan manuscripts either in Mayan or Nahuatl.

Yax am te, yax am tun: 35.3, 35.9, 35.20, 35.26: "first wooden spider, first stone spider" / "green wooden spider, green stone spider". The term **am tun** generally has an alternative meaning which does not apply here. See BMTV: Eras de güerta do ay ortalça: am tun .l. v muc cabil pakal.

Yax bac: I-4.6, 8, 9, 13, 16, 25, 26, 30, 32, 38, 42, 50, 51, 53, 55, 59, 61, 66, 69, 74, 76, 77, 78: Literally "green bone" or perhaps "first bone". The item **yax bac** appears 23 times in the text which includes pages 221, 223, 227, 231, 233, 235, 237. The term appears to be the name of some infirmity. However, the CMM gives the following: Ah yax bac: un paxaro de plumas verdes ricas, y las plumas. Line f320 of the P.C.M.L. verifies this reading by giving the name of a hummingbird as **yax bac ꞑunun**.

Yax cab: 11.23, 30.5, 34.20: verdigris. However, for line 34.20 yax cab is given with two known varieties of plants so there it most probably refers to a variety of tree, or perhaps the scribe mistranscribed the word should be yax che, ceiba. See BMTV: Cardenillo, confición hecha de añir y tierra blanca: yax cab. RBM: Yax cab ("green" or "fresh earth" or "honey"). Either the name of a plant or a type of earth. Yax kax is a certain soil, between red and black. There are at least three cenotes in Yucatán named Yax cab a ("water at the yax cab"), and many cenotes in Yucatán are named for trees and other flora. The yax cab is cited in incantations for a certain seizure, also for fire biting on wood and for a worm in the tooth (MS pp. 84, 153, 164).

Yax ci: 41.93: "green henequen", Agave sisalana, Perrine. See BMTV: Cãñamo desta tierra, las matas o las pencas de adonde se saca el hilo; el çumo de su cogollo es admirable para eridas: ci .l. yax ci. RBM: Yax ci ("fresh" or "green agave"). Agave sisalana, Perrine (Standl.). It is used for making hammocks. Cited in an incantation for obstruction of the breathing passages (MS p. 205).

¹³⁷⁸ Other **-um** / **-un** examples: **ꞑunun** – "hummingbird", **kukum** - "quetzal" (literally "feathered bird"); **yaxum** - "*Cotinga amabilis*" ("green bird"); **ucum** - "dove" ("louse bird"); **chuyum** - "falcon" ("lifting bird").

Yax coc che: M-5.9: see coc che.

Yax che: See yaxche below.

Yax Hun Ahau: 4.9, 22.2: "First One Ahau".

Yax Hun Can Ahau: 12.63: "First Great Four Ahau".

Yax nic: 35.8: *Vitex Gaumeri*, Greenm. RBM: Yax nic ("green" or "blue flower"). *Vitex Gaumeri*, Greenm. A large tree, fifteen meters high; its wood is unusually tough and used for carts, boats, and agricultural implements (Standl.). It is prescribed for asthma, malaria, ulcers, and abscesses (Roys, *Ethno Botany*, 300). Along with other trees having a similar wood, the yax nic is cited in an incantation for "a worm in the tooth" (MS p. 167).

Yax Uec Ti Te, Yax Uec Ti Tun: 35.49: "First scatterer of wood, first scatterer of stone". Roys translates this as "First scattered there, first scattered then!"

Yax uuc: 43.5, 43.14: Apparently some sort of flowering plant perhaps related to uub pek. See BMTV: Ramillete oler de flores o rosas: vubtah. ¶ Ramillete así: vub.

Yaxal Chac: 1.31, 9.221, 11.99, 30.13: "Green Rain God". While the name of this deity is normally spelled Yaxal Chac in the colonial manuscripts, there are two instances of it being spelled Yaxhal Chac in the rituals; lines 1.31 and 30.13. The other two instances of this name in the rituals but spelled Yaxal Chac appear on pp. 81 and 89. (See P.C.M.L., lines d005, d538, e192. RRC: In the Mani version of this prophecy these objects are said to be held in the hand of Yaxal Chac (Perez Codex, p. 75). We are told that the Maya "were fond of fragrant odors, and so made use of bouquets of flowers and fragrant herbs of odd designs." The bouquet was also a ceremonial object, for when children were baptized, the priest's assistant carried a bouquet of flowers. With this he made a threatening motion nine times at each child and then caused the child to smell it (Landa 1928, pp. 150 and 184). (p. 30) / Yaxal Chac could be translated: the green rain-god. "Chaac was similarly a giant who taught agriculture, whom they afterward considered the god of bread, of water, of thunder and lightning" (Motul). (p. 104) Roys, in his notes to the rituals has the following observation: RBM: Yaxal Chac, or Yax-haal Chac ("green-water rain god"). Rain is colored green in the Maya codices. Yaxal Chac is the celestial patron of several katun periods in the Books of Chilam Balam (Roys, *Chilam Balam of Chumayel*, 77, 132-34, 151; "The Maya Katun Prophecies," 30, 37; Thompson, *Maya Hieroglyphic Writing*, 61, 261). *Ix Ma-uay* (q.v.) is said to be the guardian of Yaxal Chac, possibly implying that she is at the point underground where the rain water stops and where Metnal, the underworld, begins. Yaxal Chac is cited in incantations for asthma (u ziyan coc), hunpeokin-seizure (hunpeokin tancaz), and fire biting on wood (u thanil kak nach che) (MS pp. 81, 89, 154).

Yaxche / yax che: 35.16, 41.53, 41.59, 41.63, 43.5, 43.14: ceiba, *Ceiba pentandra* (L). RBM: Yax che ("first," "fresh" or "green tree"). *Ceiba pentandra* (L), Gaertn. A large shade tree, very important in Maya mythology (Thompson, *Rise and Fall of Maya Civilization*, 225; Roys, *Chilim Balam of Chumayel*, 299). It is cited in incantations for a worm in the tooth and obstruction of the breathing passages (MS pp. 168, 201 203). Elsewhere we read of certain signs or symbols (oalab) on the yax che tree.

Yaxum: 6.85, 6.143, 12.18, 12.21, 12.66, 13.50, 17.52: *Cotinga amabilis* Gould. "Lovely cotinga". Literally "blue bird": The bright blue body feathers and the purplish throat and chest feathers were highly prized and used in making objects interwoven with feathers. From yax = green/blue and -um = bird. Often paired with the kuk or kukum = "quetzal" in the colonial texts. See Roys' note for an alternative meaning: "Not only is the mangrove a common tree on the coast but my only report of the unidentified yaxum-tree placed it near the sea north of Ixil (communication, J. Martinez Hernandez). The reference to burning may be due to the name of the complaint. Chiuoh-kak ("tarantula-eruption") and could mean "tarantula-fire." This mention of the seashore might also be a rather far-fetched pun. The Maya word for sea is kak-nab, and the word for shore is chi." However, on page 110 the two entities being burnt are given as kuk and yaxum, and thus I assume that the bird yaxum is meant here. RBM: Yaxum ("green bird"). Apparently a name for the quetzal (Roys, *Chilam Balam of Chumayel*, 63). Cited in incantations for a sore leg, hunpeokin vein or humor, and ulcers (MS p. 91, 94, 99, 110). / Yax um ("green fowl"?). See also Glossary of Fauna Names. It is a term applied to Kukulcán and the quetzal cult. Yaxum, however, is also the name of a tree growing between Ixil and the north coast (communication from J. Martín Hernández). It is listed by Pío Pérez (1898). The yax um is cited in an incantation for tarantula eruption and tarantula seizure as a feature of the coastal area and apparently associated with the mangrove (MS p. 42).

Ych uinic: 11.47-48, 41.67: Literally: "eye / face of a person", an unidentified variety of wasp. See Ich uinic. RBM: Ich uinic, or iche uinic. The context indicates some species of wasp. Cited in an incantation for hunpeokin-seizure.

Yum Ac Uinic Ik: 5.28: "Pigmy Wind God". RBM: Ac-uinic-ik ("dwarf-wind" or "turtle-man-wind"). A relief figure corresponding to the latter appears on the Iglesia at Chichén Itzá. The name is cited in an incantation for erotic-seizure (nicte tancaz) (MS p. 32). Ac-ek ("turtle-star") was the name of a constellation composed partly of the stars of our Gemini (Motul Dict.). RBF: The expressions Yum ac uinic ik and hadz ik ("blown by the wind") would seem to anticipate the later theory of males sires ("bad winds"), which is so important in modern Maya medicine. Elsewhere I first find hadz ik in Beltrán's grammar, originally published in 1746 (cf. Pío Pérez, *Coordinación alfabética de las voces del idioma Maya que se hallan en el arte y obras del Padre Fr. Beltrán de Santa Rosa*, 29).

Yut: 24.40: bezoar. A stone found in the stomach of some deer. It is often used as a talisman and is considered good luck for hunting more deer. See CMM: Yut; yutal:} piedra beçahar.

Yuyum acan: 41.7: Perhaps the same as yuyum can. See EBM: Yuyum can: Lit. oriole-shoots. The Maya text prescribes a poultice of the boiled plant as a remedy for loss of speech (170). RBM: Yuyum acan: ("oriole-acan"). I do not find this name elsewhere, but I suspect that it is the same as the yuyum-can ("oriole-shoot"), which was considered to be a remedy for loss of speech (Roys, *Ethno-Botany*, 301). The yuyum-acan is cited in an incantation for obstruction of the breathing passages (MS p. 195). Cf. acan, above.

Appendix A
GLOSSARIES
from
Roys' *Ritual of the Bacabs*
Glossary of Plant Names
Roys/Bacabs/ pp. 114-128

Ac ("turtle," "boar-peccary," "dwarf," also a patronymic). A tall grass with bread leaves used for thatching (Standley, Flora of Yucatán, which is well indexed; hereinafter cited as Standl.). In the Petén the ac is identified as *Imperata contracta* (HBK), Hitchc., and a grass of this name is also used for thatching (Lundell, Vegetation of Petén, 51). Prescribed for bowel complaints, chills, fever, biliousness, jaundice, headache, and a skin complaint (Roys, Ethno-Botany, 213). The ac is cited in an incantation for asthma (MS p. 78).

Acan ("a groan," also the name of a wine god). An herb with an angular stalk, cordiform leaves, and a milky sap (Standl.) Prescribed for toothache and snake-bite (Standl.; Roys, Ethno-Botany, 213). Cited in incantations for erotic-seizure and a snake in the abdomen (MS pp. 31, 124).

Akab-tok ("dark-flint"). Presumed to be a plant name; akab and tok are elements in known plant names. Cited in an incantation for kanpedzkin (a wasp?) at the head of a man. (MS p. 137).

Aklis-bul ("vine-like bean"). Cited in an incantation for a worm in the tooth (MS p. 169).

Bacal-ac ("corn-cob-ac"). A tree bearing fragrant white flowers (Pío Pérez, Coordinación alfabética; hereinafter cited as P.P., 1898). Prescribed for toothache (Roys, Ethno-Botany, 215). Cited in an incantation for asthma (MS p. 74). Bacal is also a Maya patronymic.

Bacal-che ("corn-cob-tree"). *Bourreria pulchra*, Millsp., a shrub or tree. Prescribed for skin diseases, fevers, and loss of speech (Standl.; Roys, Ethno-Botany, 215). Cited in an incantation for erotic-seizure, of which fever is a symptom (MS p. 31). Che is a common patronymic.

Balam-kuch-ci ("jaguar-vulture-agave"). Name not found elsewhere, but the ending -ci suggests an agave. Cited in an incantation for tarantula-seizure and tarantula-eruption (MS p. 36). Balam and Ci are also patronymics.

Balche. *Lonchocarpus yucatanensis*, Pittier (Standl.). An intoxicating drink was made from fermented honey and the bark of this tree. The crushed leaves were a remedy for smallpox, a post-conquest disease, and an infusion was drunk for loss of speech (Roys, Ethno-Botany, 216). It is cited in an incantation for the placenta (MS p. 174). Balche is also a patronymic.

Bat-can ("axe-shoot"). The name is not found elsewhere, but a plant named bat-aban ("axe-bush") is prescribed for chills and fever (Standl., Roys, Ethno-Botany 216). The bat-can is cited in an incantation for various seizures (MS p. 12). Can is also the word for "snake," as well as being a patronymic

Bub-tun-uitz ("canopy-stone-hill"?). Only doubtfully a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 195).

Bubul-can ("canopy-shoot"?). There is a cenote named Bubul (Roys, The Titles of Ebtun, pl. 1). Bub could mean "frog-spawn," and bul could mean "submerged." Bubul-ha is a beetle-like water insect. The syllable can is a frequent element in plant names. The bubul-can is cited in an incantation for cooling water on a fire (MS p. 146).

Bubuy-can could well be a form of buy-can ("eye-film-shoot"). The buy-ak ("buy-vine") is a woody vine, the sap of which is a cure for eye complaints (Roys, Ethno-Botany, 219). The bubuy-can is cited in an incantation for cooling water on the fire (MS p. 146).

Can-tiplah (can-tipplah, "snake- or worm-pulsation"). Its wine (ci) is prescribed in an incantation for that complaint in the abdomen (MS p. 133). This may well be referable to the unidentified "cantibte-ak" (Standl.), which I would correct to can-tippte-ak.

Cibix. *Amerimnon cibix*, Pittier (Standl.). A scandent shrub, its inner bark is used for cordage. It is cited in an incantation for cooling a pit-oven and in one for an obstruction of the breathing passages (MS pp. 182, 195).

Coc-che ("asthma-tree"). Various parts are prescribed for asthma, phthisis, the testicles, and an abscess of the throat (Roys, Ethno-Botany, 225). It is cited in an incantation for asthma (MS p. 74).

Copo. *Ficus cotinifolia*, HBK. This is the álamo, a sacred tree. The sap and leaves are a remedy for wounds and abscesses (Roys, Ethno-Botany, 226). It is cited in incantations for seizures, fire biting on wood, and a running sore (MS pp. 144, 152, 156). Copo is also a patronymic.

Cumux-can ("cumux-shoot"). Not cited elsewhere; here it is mentioned in an incantation for seizures (MS p. 12). We know Cumux only as the patronymic of a ruling family on Cozumel Island (Roys, Political Geography of the Yucatán Maya, 156), and such patronymics are often referable to plant names.

Chacah. *Bursera simaruba* (L.), Sarg., gumbolimbo. Applied extrenally or internally, it is used for many complaints (Roys, Ethno-Botany, 227-28). It is cited in incantations for eruptions, fevers, and seizures (MS pp. 104, 106), for fire biting on wood (p. 153), for a running sore (p. 156), for a worm in the tooth, (pp. 164-65, 168, 171), for chipping a flint point (p. 188).

Chac-anicab ("great" or "red" anicab). *Cydista aequinoctialis* (L.), Miers (Standl.). A woody vine used in construction. Cited in an incantation for obstruction of the breathing passages (MS p. 195).

Chac-tok ("red flint"). Probably Standley's chac-toc (*Hamelia Patens*, Jacq.). The chac-tok is prescribed for inflammation of the throat (Roys, Ethno-Botany, 232), and cited in an incantation for a worm in the tooth (MS p. 163).

Chac-topplah-kak ("red-budding-fire") or "-eruption"). Many plants are named for the disease they cure. Cited in an incantation for a complaint called kanpedzkin (a wasp?) at the head of a man (MS p. 137).

Chac-ya ("red sapote"). Cited by Standley and P.P., 1898. Prescribed for dysentery and fevers (Roys, Ethno-Botany, 232). It is also cited in an incantation for obstruction of the breathing passages (MS p. 194).

Chankala. *Canna edulis*, Ker. (lengua de dragón). Considered a remedy for nervous pains and sider bites (Standl.). Cited in an incantation for certain seizures (MS p. 11).

Chi ("mouth," "shore," "edge"). *Byrsonima crassifolia* (L.) DC. (Standl.), widely known as the nance. Prescribed for dysentery, blood-vomit, and yellow fever (Roys, Ethno-Botany, 235). Cited in incantations for tarantula-seizure and tarantula-eruption and also for asthma (MS pp. 36, 78). Chi is also a familiar Maya patronymic.

Chichibe. *Sida acuta*, Burm., also *Melochia pyramidata*, L., a common weed. The stems were used to make cord (Standl.). Prescribed for phthisis, asthma, stomach ailments, headache, skin diseases, and other complaints (Roys, Ethno-Botany, 236). Cited in an incantation for erotic-seizure (MS pp. 31-32).

Chim-tok ("flint-capsule"). *Krugdendron ferreum* (Vahl.) Urban. (Standl.). Prescribed for pleurisy, asthma, dysentery, ulcers, and toothache (Roys, Ethno-Botany, 237). Cited in an incantation for chipping a flint point (MS pp. 184, 186).

Chiuoh-xiu ("tarantula-plant"). Cited in an incantation for tarantula-eruption and tarantula-seizure (MS pp. 33, 35). Possibly referable to the chiuoh-kaak, also unidentified, listed by Standley: "A small plant of the form of a black spider; leaves thick; has no flowers or fruit. Root a remedy for gangrene (Cuevas)."

Chuc-tok ("charcoal-flint"), presumably a plant name. Cited in an incantation for chipping a flint point (MS p. 187). It is associated with other plant names containing the syllable tok ("flint").

Chulul. *Apoplanesia paniculata*, Presl. (Standl.). A small tree; its hard wood was used to make bows, wooden swords, daggers, and shields. Cited in an incantation for "a worm in the tooth" (MS p. 162).

Chunup. *Clusia flavia*, Jacq. A large tree, various parts of which are used to make pails or to cure wounds, headache, or syphilis (Standl.). It is cited in an incantation for cooling a pit-oven (MS p. 182).

Dzii-kan. I would reconstruct this word as dzin-can ("cassava-shoot"). Maya medical texts call the dzin-can a synonym of the dzay-can (*Sesuvium portulacastrum*, L., or verdolaga de la playa) (Roys, Ethno-Botany, 314). The dzin-can is prescribed for wounds, ulcers, skin complaints, and vomiting blood. The "dzii-kan" is cited in an incantation for certain seizures (MS p. 12).

Dzoc ("end," "to finish"). I do not find this elsewhere but we are reminded of the kan-dzocob, a palm. The red dzoc and the white dzoc are stated to be trees or bushes in an incantation for kanpedzkin (a wasp?) at the head of a man (MS p. 139).

Dzoy ("weak," "overcome"). Cited in incantations for cooling a pit-oven and for an obstruction of the breathing passages (MS pp. 182, 195). Apparently a shrub or vine.

Dzulub-tok ("festooned flint"). *Bauhinia divaricata*, L. The inner bark is used for cordage (Standl.). Prescribed for pleurisy, fever, swollen head or neck, and dysentery (Roys, Ethno-Botany, 315). The dzulub-tok is cited in an incantation for chipping a flint point (MS pp. 185-86, 189).

Dzuto, or dzubto. Cited by Pío Pérez, 1898. Its leaves are poulticed on bites of reptiles (Roys, Ethno-Botany, 315). Cited in an incantation for kanpedzkin (a wasp?) at the head of a man (MS p. 134).

Ek-acal ("black acal"). Acal is listed as an unidentified plant name (Standl.). Here the context suggests a tree or shrub. Cited in an incantation for various seizures, convulsions, and fever (MS p. 27).

Ek-hub ("black conch"). Not mentioned elsewhere. Here something hard is called for, apparently a tree.

Possibly the ek-huleb is intended, but the latter is not identified (Standl., P.P., 1898). The ek-hub is cited in an incantation for a worm in the tooth (MS p. 163).

Habin. *Piscidia communis* (Blake) Harms. A large tree with a strong, heavy wood. The bark is used for stupefying fish (Standl.). Decoctions of the leaves are prescribed for asthma, fever, and ring-worm (Roys, Ethno-Botany, 242). Cited in incantations for kanpedzkin-poisoning and a worm in the tooth (MS pp. 141, 164).

Halal ("reed," "arrow"). The name has been ascribed both to *Phragmites communis*, Trin., a reed, and to *Scripus validus*, Vahl., a bulrush. Standley believes that arrows were made of the former. The halal is prescribed for phthisis, fainting, dysentery, retention of the urine, and hiccoughs (Roys, Ethno-Botany, 243). It is cited in incantation for tarantula-eruption, and for tarantula-seizure as well as for ulcers (MS p. 41, 113).

Halal-kan ("reed-cord"). I can find no other mention either of halal-kan or of halal-can. The halal-kan is cited in an incantation for various seizures (MS p. 12).

Hol. *Hibiscus clypeatus*, L., or possibly *H. tiliaceus*. It is a tree, the bark of which is used for cordage (Motul Dict.). The hol is cited in incantations for kanpedzkin (a wasp?) at the head of a man, and for a worm in the tooth (MS pp. 138, 163).

Holom-kak, or x-holom-kak, "holom-insect-eruption" or "-fire." A medicinal plant (P.P., 1898). Cited in incantations for kanpedzkin at the head of a man and for making a fire burn (MS p. 137, 154).

Hulub ("something with which something is pierced or something on which something is strung, like beads or fish"). *Bravaisia tubiflora*, Hemsl. A bush growing near the sea;

Hunpedzkin. The name of an apparently mythical reptile. A tree or bush of this name, however, is cited in an incantation for a seizure of the same name (MS p. 87). A medicinal plant of this name is employed to relieve headache and neuralgia, which might be *Tillandsia* sp. (Standl.). It is prescribed for gas in the bowels, headache, and fainting spells (Roys, Ethno-Botany, 246).

Ic. *Capsicum annum*, L. Used for skin eruptions or blistering (Standl.) Maya manuscripts prescribe it for phthisis, delayed parturition, blood in the stools or urine, vomiting blood, and other ailments (Roys, Ethno-Botany, 247). Cited in an incantation for kanpedzkin (a wasp?) at the head of a man (MS p. 134).

Ichh-can ("claw-shoot"?). Various Maya manuscripts and Pío Pérez (1898) state that it is a synonym for the pahalcan or very similar to it (*Solanum nigrum*, L.). The latter is employed to reduce inflammation (Standl.). The ichh-can is cited in an incantation for a rattlesnake in the abdomen (MS p. 124).

Ixim-ha ("maize-water"). Various reported as the name of *Lamna minor*, L., or duck-weed, and *Wolffia brasiliensis*, Wedd.; both are small aquatic plants (Standl.). Cited in an incantation for an eruption accompanied by fever, but apparently only as a symbol of cooling, as with water (MS p. 114).

Kak-chacah ("fire- chacah"). It is stated to be a plant (xiu) and is cited in an incantation for a burn and for making a fire burn (MS p. 153).

Kan-dzocob ("yellow-" or "cord-finisher"). The dzocob is a "palma de cocos ó de cocoyoles" (Vienna

Dict., f. 155r.). In an incantation for wasp-seizure the kan-dzocob is cited as one of the binders of an arbor (MS pp. 52, 53, 57, 60).

Kan-dzutob ("yellow-" or "cord-dzutob"). Possibly referable to the unidentified dzuto (P.P., 1898, p. 112). The latter is prescribed for the bite of a snake or hunpedzkin-reptile (Roys, Ethno-Botany, 25). In an incantation the kan-dzutob is called the binder of an arbor (MS pp. 52, 53, 57, 60). I suspect that dzutob is a bad pun on zut, "to make a turn around something."

Kan-kilis-che ("cord-" or "yellow-kilis-tree"). *Acacia Farnesiana* (L.), Willd. A spiny shrub or small tree; its wood is hard and heavy (Standl.). Certain parts are prescribed for jaundice, bile, dysentery, toothache, and abdominal pains caused by sorcery (Roys, Ethno-Botany, 251). Like other trees with a hard wood, it is cited in an incantation for a worm in the tooth (MS p. 167).

Kan-mukay-che ("yellow-cochineal-tree"). This name is not found elsewhere. The mukay-che, mucuy-che ("dove-tree") and the kan-mucuy-che are cited by Standley and Pío Pérez (1898), but none of these are identified. The kan-mukay-che is cited in an incantation for erotic-seizure (MS p. 31). The association of coccus cacti with eroticism among the Maya is of interest.

Kan-pocob ("yellow-" or "cord-pocob") . Apparently a play on the word ppoc, which can mean to bend something in a circle, like a crown or wreath. The kan-pocob is said to (be) a binder of an arbor in an incantation (MS p. 49).

Kan-pocol-che (or kan-pokol-che). Durante repens, L., a spiny shrub. The wood is said to be medium hard, and the leaves were used in making ink (Vienna Dict., f. 18r.). Here the kan-pocol-che is cited in an incantation for a worm in the tooth (MS p. 163).

Kante. In the Petén this has been described as a tree with yellow flowers. In Yucatán the roots are used to make a yellow dye (Standl.). It is prescribed for coughs, asthma, and certain spasms (Roys, Ethno-Botany, 252). In the incantations it is cited in connection with a certain wasp-seizure and is said to be one of the binders of an arbor (MS p. 57).

Kante-cech. Probably the kante-ceeh is intended. The latter is cited by Standley, but it is unidentified. The kante-cech is cited as a binder in an incantaion for wasp-seizure (MS pp. 48, 52, 53, 60).

Kante-mo ("macaw-kante"). *Acacia angustissima* (Mill.), Kuntze, reported as a remedy for an enlarged spleen (Roys, Ethno-Botany, 208-10). Here it is cited as a binder for an arbor in an incantation for wasp-seizure (MS pp. 52, 53, 57, 60).

Kan-toppol-can ("yellow-budding-shoot"). I do not find this name elsewhere; but here it is associated with a number of known trees. It is cited in an incantation for a worm in the tooth (MS p. 168).

Kaxab-yuc ("brocket-binder," better known as the name of snake of the constrictor type). "A plant or small vine, which is good fodder for horses" (Motul Dict.). It produces a handsome blue flower, has a round leaf, and climbs on trees. It is prescribed for dysentery (Roys, Ethno-Botany, 253-54). It is cited in an incantation for obstruction of the breathing passages (MS p. 195).

Kinim. A tree, probably *Spondias* (Standl.). It is cited in an incantation for the placent (MS p. 175).

Koch, or ix koch. This is now the name of the castor bean, an African plant; but apparently a native plant of that name is the one now called kaxil-ix-koch ("wild-ix-koch") (Roys, Ethno-Botany, 255-56). Here it is cited in incantation for asthma (MS p. 82).

Kokob-tok ("kokob-snake-flint"). I do not find this name elsewhere, but it is associated with various flora in an incantation for certain seizures (MS p. 12).

Kulim-che ("Kulim-tree"). Kulim is the name of a certain eruption and also of a small garrapata. The kulim-che is *Astronomium graveolens*, Jacq., an important timber tree. Parts of it are prescribed for abscesses and pustules (Roys, Ethno-Botany, 258). It is cited in an incantation for a worm in the tooth (MS p. 167).

Kutz. *Nicotiana tabacum*, L. (Standl.) It is prescribed for asthma, bites and stings, bowel complaints, chills and fevers, seizures, sore eyes, skin diseases, and urinary complaints (Roys, Ethno-Botany, 259). Here it is cited in incantations for eruptions, fever, a snake in the abdomen, a worm in the tooth, and for the placenta (MS pp. 80, 106, 133, 171, 176).

Lal, or la. *Urera baccifera* (L.), Gaud.; *U. carcasana* (Jacq.), Griseb. A shrub or small tree (Standl.). It is prescribed for aching bones, chills and fever, and dysentery (Roys, Ethno-Botany, 261). Cited in an incantation for a sore leg (MS p. 91), where it is mentioned as an irritant.

Loth-coc ("cramp-asthma"). Cited by Standley; probably the same as the lot-coc listed by Pío Pérez (1898). It is prescribed for asthma (Roys, Ethno-Botany, 262). Cited in an incantation for asthma (MS p. 74).

Luch. *Crescentia Cujete*, L., calabash (Standl.). It is prescribed for coughs, asthma, retarded parturition, diarrhea, and skin diseases (Roys, Ethno-Botany, 262). It is cited in an incantation for a certain wasp poisoning (MS p. 143).

Lukub-tok ("flint-remover"). Possibly not a plant name. It is cited in an incantation for various seizure (MS p. 28).

Macapil-lum ("earth-stopper"). Possibly not a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 200).

Ix Malau. Considered to be a plant name because it appears in a group of names of trees. It is cited in an incantation for a worm in the tooth (MS p. 163).

Max-cal ("monkey-throat"). A herb said to resemble the maguey (Standl.). Since the maxcal is associated with the acantun and with a mention of splotches of blood, it is suggested that its spines were employed to make blood sacrifices. The max-cal is cited in incantations for a certain seizure and for asthma (MS pp. 5, 8, 47, 64, 68).

Nab, or naab ("palm of the hand"). *Nymphaea ampla* (Salisb.), D.C., water lily. It is cited in incantations for ulcers and a certain eruption (MS pp. 113, 115).

Nicte ("flower-tree"?). A generic name for the *Plumerias* (more correctly, *Plumieras*). It was a symblo of erotic practices, and is prescribed for dysentery and burns (Roys, Ethno-Botany, 269-70). The nicte is cited

in an incantation for erotic-seizure (MS p. 30).

Nicte-max ("monkey-Plumeria"). Cited in an incantation for several mental disorders (MS p. 6).

Nix-che, or nii-che ("inclined-tree"). *Cocoloba uvifera* (L.), Jacq., sea-grape. Prescribed for diarrhea, dysentery, and venereal diseases (Standl.; Motul Dict.) Cited in an incantation for eruptions, fever, and certain seizures (MS p. 104).

On. *Persea americana*, Mill., aguacate. Prescribed for diarrhea, bladder complaints, and certain skin eruptions (Standl.; Roys, Ethno-Botany, 271). Cited in an incantation for erotic-seizure (MS p. 30). This is apparently due to the meaning of its Mexican name: "Auacatl, fruta conocida, o el compañero" (Molina, Vocabulario de la lengua Mexicana, II, 9).

Op. *Annona* sp. (Standl.). Here it is perhaps *A. reticulata*, the custard apple. The leaf is burned over the perforation of a snake-bite, and it is prescribed for diarrhea, cramps, and certain eruptions (Roys, Ethno-Botany, 272). The op is cited in incantations for obstruction of the breathing passages and for snake or worm-pulsation of the abdomen (MS pp. 121, 205).

Oppol. Unidentified, and cited elsewhere only by Pío Pérez (1898, p. 108). The well-known oppol-che ("oppol-tree") is *Adenocalymma* Seleri, Loes. (Standl), which is a woody vine. The oppol is cited in incantations for tarantula-seizure and wasp-seizure (MS pp. 42, 60).

Ox-loth ("severe-cramp"?). In an incantation the context seems to call for a plant name (MS p. 74). It is cited in an incantation for asthma.

Pakam. *Nopalea cochinillifera* (L.) Salm-Dyck. This is the food plant of the cochineal insect (Standl.). It is cited in an incantation for chipping a flint point (Ms p. 187).

Ppoppox ("something rough or itchy"). *Tragia nepetaefolia*, Cav. (Standl.). Prescribed for pimples, cough, aching bones, convulsion, and abdominal pains caused by sorcery (Roys, Ethno-Botany, 278). Cited as an irritant in an incantation for a sore leg (MS pp. 90, 97).

Puc-ak ("mouse-vine"?). *Notoptera Gaumeri*, Greenm. or *N. leptcephala*, Blake. Described as a large shrub (Standl.). A Yucatecan writer describes it as a vine that winds around the kan-chunup-tree. It is a remedy for abscesses (Roys, Ethno-Botany, 279) and is cited in an incantation concerning a fire (MS p. 153).

Puh (also the word for pus). *Typha angustifolia*, L., cattail (Standl.). The rush is employed for mats (Pérez Dict.)

Pul, or puul. *Psidium* sp., apparently a wild form of guava. "Guayaba montesina: puul" (San Francisco Dict., Span.-Maya).

Sabac-nicte ("soot-colored-nicte"). *Plumeria rubra*, L. (cf. nicte). Used to make a laxative conserve; prescribed for dysentery, venereal diseases, and to expel intestinal parasites (Standl.). Cited in an incantation for erotic-seizure (MS p. 31).

Sac-nicte ("white nicte"). *Plumeria alba*, L. Prescribed for throat complaints, aching bones, convulsions, and as a charm for flatulence. The chac-("red") nicte and the sac-("white") nicte were considered to be the

father and mother of the head of the Lacandón pantheon (Roys, Ethno-Botany, 306; Tozzer, A comparative Study of the Mayas and the Lacandóns, 93). The sac-nicte is cited in an incantation for erotic-seizure (MS p. 31).

Sahom, or sahum. *Zexmenia hispida*, var. *ramosissima*, Greeam., (Standl.). Considered good fodder today. Prescribed for asthma, aching bones, convulsions, liver complaint, and chills (Roys, Ethno-Botany, 308). Cited in an incantation for obstruction of the breathing passages and a snake, or possibly a worm, in the abdomen (MS pp. 125, 194, 205).

Sicil. Squash seed. Cited in an incantation for chipping a flint point (MS p. 188).

Sihom. Probably *Sapindus*, or soapberry (Standl.). A small fruit used for soap (Motul Dict.). Its leaves were spread in the temple court for certain ceremonies (Landa's "Relación," 105). The seeds are employed as bead for necklaces and rosaries, and here the word sometimes seems to represent a gold bead. It is cited in incantations for asthma and a certain seizure (MS pp. 74, 84).

Sisbic. *Vanilla fragrans* (Salisb.), Ames. Supposed to be an excitant and aphrodisiac (Standl.). Cited in an incantation to charm a scorpion, in which the tail is likened to a vanilla pod (MS p. 161).

Soh, or sooh. *Gossypium religiosum*, L. (Standl.). The word can also mean "dry." It is cited in an incantation for what is called kanpedzkin, possibly a certain wasp, at the head of a man (MS p. 137).

Suc, or zuuc. A general name for grass. It is cited for what is called snake- or worm-pulsation in the abdomen (MS p. 131).

Tab-can ("cord-shoot"). *Cissus* sp., perhaps *C. sicyoides*, L., uvas del monte (Standl.), a woody vine. It is prescribed for snake-bites and skin complaints (Roys, Ethno-Botany, 261). It is cited in an incantation for obstruction of the breathing passages (MS p. 38, 195).

Tab-che ("cord-" or "rope-tree"). Possibly referring to its prop-roots. The name is applied the *Conocarpus erecta*, L., and *Rhizophora mangle*, L., both mangroves. It is cited in an incantation for tarantula-seizure and tarantula-eruption (MS p. 60).

Tancas-che ("seizure-tree"). *Zanthoxylum Fagara* (L.) Sarg. A medicinal tree of the coast, said to cure any disease, even buboes. On the northeast coast, it is called uole ("frog-leaf"?) (Motul Dict.). It is prescribed for skin complaints and fevers and convulsions (Roys, Ethno-Botany, 283). In British Honduras it is "a charm worn by nearly all the children," which "consists of a small cross of tancas-che-bark," and is a remedy for flatulence (Gann, "The Maya Indians . . . of Northern British Honduras," 19). It is cited in an incantation for jaguar-macaw-seizure (MS p. 6).

Tiuoh-xoc. I suspect that it is a form of Chiuoh-xoc, as it is associated with the tarantula (chiuoh). It is cited in an incantation on p. 39 of the manuscript. Possibly chiuoh-xiu is intended, although I know of no such name.

Tix-um-xuchit. Only doubtfully a plant name. Xuchit is a form of xochitl, which means "flower" in Nahuatl. Tix-um-xuchit is cited in an incantation for cooling a pit-oven (MS p. 183).

Too. "A herb with broad leaves." It is used for wrapping (Pérez Dict.; Motul Dict., Span.-Maya). The too is

cited in an incantation for a rattlesnake in the abdomen (MS p. 124).

Tok-aban ("flint-bush"). Various identified as *Trixis radialis* (L.), Kuntze, and *Eupatorium odoratum*, L. Both are herbs. Prescribed for gonorrhea and intestinal affections (Standl.; Roys, *Ethno-Botany*, 286). It is cited in an incantation for chipping a flint point (MS pp. 185).

Ton-cuy, apparently the same as tun-cuy ("stone-heel"?). The latter is reported as the name of *Pithecolobium* sp., but it is also defined as the heart-wood of the habin-tree which is very strong (Standl., *Motul Dict.*). The ton-cuy is cited in an incantation for a worm in the tooth and for the placenta (MS pp. 162, 166, 171, 174).

Tukbil-acan ("hiccough-groan"), may be an improvised plant name. Tuk is the well-known wine-palm, and there is an unidentified herb called acan, which was also the name of a wine god. Tukbil-acan is cited in an incantation for asthma (MS p. 79).

Tudzi, probably intended for tadzi, identified only as a timber tree. The tudzi is cited with the habin and chacah in an incantation for a worm in the tooth (MS p. 164).

Tzalam. *Lysiloma bahamense*, Benth. A small tree with a hard, tough wood (Standl.). It is prescribed for phthisis and asthma (Roys, *Ethno-Botany*, 290). A preparation from the bark was employed for whitewashing or plastering (Vienna Dict., f.18r.). The tree is cited in an incantation for a worm in the tooth (MS p. 167).

Xan, or xaan. Inodes japa (Wright), Standl., palma de guano, widely used for thatching. It is considered a remedy for affections of the air passages and the sexual system (Standl.). Maya manuscripts prescribe it for snake-bites, stings by insects, dysentery, sores, and ulcers. An imitation fetus made of its interior was a charm to accelerate parturition (Roys, *Ethno-Botany*, 293). It is cited in an incantation for tarantula-eruption and tarantula-seizure (MS p. 41).

Xihil-ac, probably intended for xich'il-ac ("tendon-grass"?), but not mentioned elsewhere. We find reported a "xichil-ax," *Galactia striata* (Jacq.), Urban, and a xichil-ak [xich'il-ak], *Kallstroemia maxima* (L.), Torr. & Gray. The xihil-ac is cited with the bacal-ac in an incantation for asthma (MS p. 74).

Xuchit. An archaic form of the Nahuatl *xochitl* ("flower"), which, like the *nicte* (Maya), was associated with carnal sin (cf. Roys, *Chilam-Balam of Chumayel*, 83n.). The xuchit is cited in an incantation for hunpedzkin-seizure (MS p. 84).

Xux-dzocob ("wasp-dzocob-palm"). Cf. kan-dzocob. Both names may be referable to the nuciferous dzocob-palm, and both are cited in an incantation for wasp-seizure (MS p. 58).

Yax-cab ("green" or "fresh earth" or "honey"). Either the name of a plant or a type of earth. Yax-kax is a certain soil, between red and black. There are at least three cenotes in Yucatán named Yax-cab-a ("water at the yax-cab"), and many cenotes in Yucatán are named for trees and other flora. The yax-cab is cited in incantations for a certain seizure, also for fire biting on wood and for a worm in the tooth (MS pp. 84, 153, 164).

Yax-ci ("fresh" or "green agave"). *Agave sisalana*, Perrine (Standl.). It is used for making hammocks. Cited in an incantation for obstruction of the breathing passages (MS p. 205).

Yax-che ("first," "fresh" or "green tree"). *Ceiba pentandra* (L.), Gaertn. A large shade tree, very important in Maya mythology (Thompson, *Rise and Fall of Maya Civilization*, 225; Roys, *Chilim Balam of Chumayel*, 299). It is cited in incantations for a worm in the tooth and obstruction of the breathing passages (MS pp. 168, 201-203). Elsewhere we read of certain signs or symbols (dzalab) on the yax-che-tree.

Yax-kam. This name is not found elsewhere, and I suspect that yax-kanan is meant (cf. P.P., 1898). Kanan is *Hamelia patens*, Jacq., a shrub or small tree. The "yax-toc" (yax-tok, "fresh-flint") is reported as a synonym for the yax-kanan (Standl.). The "yax-kam" is cited in an incantation for chipping a flint point (MS p. 197).

Yax-nic ("green" or "blue flower"). *Vitex Gaumeri*, Greenm. A large tree, fifteen meters high; its wood is unusually tough and used for carts, boats, and agricultural implements (Standl.). It is prescribed for asthma, malaria, ulcers, and abscesses (Roys, *Ethno-Botany*, 300). Along with other trees having a similar wood, the yax-nic is cited in an incantation for "a worm in the tooth" (MS p. 167).

Yax-um ("green fowl"?). See also Glossary of Fauna Names. It is a term applied to Kukulcán and the quetzal cult. Yaxum, however, is also the name of a tree growing between Ixil and the north coast (communication from J. Martínéz Hernández). It is listed by Pío Pérez (1898). The yax-um is cited in an incantation for tarantula-eruption and tarantula-seizure as a feature of the coastal area and apparently associated with the mangrove (MS p. 42).

Yuyum-acan ("oriole-acan"). I do not find this name elsewhere, but I suspect that it is the same as the yuyum-can ("oriole-shoot"), which was considered to be a remedy for loss of speech (Roys, *Ethno-Botany*, 301). The yuyum-acan is cited in an incantation for obstruction of the breathing passages (MS p. 195). Cf. acan, above.

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Ahau-can, ("king-snake"). Probably *Crotalus basilicus* or *C. terrificus*. In modern Maya it is often called tzab-can ("rattlesnake"). (Cf. Roys, *Ethno-Botany*, 327.) Cited in an incantation for a rattlesnake in the abdomen (MS p. 122). Many people still believe that a witch can plant a rattlesnake in a person's bowels. Cf. Appendix C.

Ain. Crocodile. Reported to have been worshiped (Lizana, *Historia de Yucatán*, f. 23v.). Possibly this is a reference to the mythical monster named Chac-mumul-ain ("great-muddy-crocodile") mentioned in the Maya prophecies and cited in an incantation for ulcers (MS p. 113). See Glossary of Proper Names.

Am. Described as a certain deadly spider with a red tail (Motul Dict.; RY, I, 301). Am was also the name of a divining stone used by medicine men (Roys, *Ethno-Botany*, 326). Cited in incantations (MS pp. 84, 157-58, 160).

Ah am-cab ("spider-bee"). The name is cited, along with those of three different lizards, in an incantation for hunpedzkin-reptile-seizure (MS p. 83). We are reminded of the name, am-can ("snake-spider"), defined as that of a spider that fights with snakes (Motul Dict.).

Ah bab, or bab ("paddler"). A certain large frog (Motul Dict.) It is associated with one of the Bacabs in an incantation for chipping a flint point (MS p. 198). Boys still impersonate frogs in the rain ceremonies (Redfield and Villa, Chan Kom, 142).

Balam. Jaguar, *Felis hernandesii goldmani*, Mearns. The word appears only in an element of the names of certain so-called seizures (tancaz). Here the jaguar is apparently a symbol of the violent behavior of the patient (MS pp. 4, 10). Balam was a term formerly applied to town priests and officials, and today, to certain protective spirits (Roys, *Ethno-Botany*, 328; Redfield and Villa, Chan Kom, 113-14).

Balam-caan (jaguar-sky"). It is apparently a pun on balam-can, ("jaguar-snake"), also called balam-chan. In this context, however an actual fauna is not implied. (Cf. Roys, *Ethno-Botany*, 338). The balam-caan is cited in an incantation for hunpedzkin-vien or -humor (MS p. 99).

Bekech. A certain offensive small lizard (Motul Dict.; S. Pacheco Cruz, *Léxico de la fauna Yucateca*, 116). Cited in an incantation for a seizure (MS p. 83).

Bob. An unidentified animal (Pérez Dict.). Bobilche (forest-bob") was a general name for the jaguar (RY, I, 169). Cited in an incantation for obstruction of the breathing passages (cf. MS pp. 203-204).

Bob-och ("bob-opossum"). A mythical animal (Pérez Dict.). In the Book of Chilam Balam of Chumayel it is mentioned as a destroyer of crops (Roys, *Chilam Balam of Chumayel*, 155, 166). Cited in an incantation for obstruction of the breathing passages, where it seems to be associated with terror (MS pp. 195, 203).

Bobote. Apparently the name of a certain wasp, for there is a reference to its nest and it is associated with the kanpetkin-wasp (Roys, *Ethno-Botany*, 139). It is also the name of a certain eruption (MS p. 103).

Buhum. Apparently the same as the ah-buhum-chakan ("buhum of the savanna"). these are defined as "large snakes, which make much noise when they move about, and are very poisonous" (Motul Dict.).

Cited in an incantation for a rattlesnake in the abdomen (MS p. 123).

Cab ("bee"). Here an element in the name Chac-uayab-cab ("great-demon-bee"). See Glossary of Proper Names.

Calam. Described as a snake a meter or more in length, colored black and yellow, with redish and dark rings. Its bite is dangerous (Pacheco Cruz, *Diccionario de la fauna yucateca*, 43-44; Pérez Dict.). It is cited in incantations for a sore leg, seizure, ulcers, snake-pulsation (MS pp. 86, 92, 110, 118). It is also part of the proper name Ah Uuc-calam. Cf. Glossary of Proper Names.

Ix cax. The name of the European hen. Its egg is prescribed for a burn (MS p. 153).

Ah ceh. Ceh means "deer," but ah ceh is defined as "hunter" (Motul Dict.). It is an element in the name of a complaint named ah-ceh-tancas (hunter-seizure).

Cocay ("firefly"). Cited in an incantation for cooling water on the fire, apparently as a symbol of the sparks of the fire (MS pp. 146, 148). The sky god Itzamna was associated in some way with the firefly, for one of his names was Yax-cocay-mut ("first-" or "green-firefly-bird") (Landa's "Relación," 145).

Coco-can Apparently a variant of coco-chan. It is cited in an incantation for asthma (coc), perhaps as a pun (MS p. 69).

Coco-chan ("trogon-serpent"?). A small species of trogon (Maler, "Exploration of the Upper Usumacintla," 151). Cited in an incantation for asthma (MS pp. 76-77). We are reminded of the Chontal name for Kukulcán, which was Cuculchan (Scholes and Roys, *The Maya Chontal Indians of Acalan-Tixchel*, 395).

Colomte. *Ceophloeus scapularis*, Vigors. (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 130). DeLattre's woodpecker. The bill is used to bleed the gum to relieve toothache (Roys, *Ethno-Botany*, 185). It is cited in an incantation for eruptions, fever, and a seizure (MS p. 104), and in one for a worm in the tooth (MS pp. 164-65, 168).

Cuc. *Sciurus yucatanensis*, Allen, Yucatán squirrel (Gaumer, *Monografía de mamíferos de Yucatán*, 100). Cited in an incantation for ulcers (MS p. 107).

Culix. The name of what is ritually called a "bird" in an incantation for snake-pulsation of the abdomen (MS p. 119). Since we find it associated with the chac-ec-wasp, it may well be the name of an insect.

Cuyil. Apparently a form of cuy ("clothes moth"). The context suggests the grub. It is cited in an incantation for erotic-seizure (MS p. 46).

Cuyum. Considered to be a snake because of its association with the rattlesnake and kan-ch'ah-snake. It is cited in incantations for snake-pulsation and for various snakes in the abdomen (MS pp. 46, 117, 124, 127).

Chab-can ("anteater-snake"). Found only as a part of the names of a disorder called chab-can-tancas ("anteater-snake-seizure"). Cited in an incantation for jaguar-macaw-seizure (MS p. 7). Chab, which can also mean "scruf," is an element in several plant names.

Chac-bolay. *Felis hernandesii goldmani*, Mearns., jaguar. Spreading its skin in the market place was a symbol of war (Roys, *Ethno-Botany*, 351). Chac-bolay was also the name of an evil spirit. It is cited in an

incantation for the placenta (MS p. 176).

Chac-dzidzib ("red-variegated"). *Cardinalis cardinalis yucatanicus*, Ridgway, Yucatán cardinal. Its feathers were a remedy for blood-vomit, dysentery, and spotted-macaw-spasm (Roys, Ethno-Botany, 62, 64, 208). We also find the term chac-dzidzib-kik ("red-variegated-blood") in an incantation for the lewd madness of seizure (MS p. 44).

Chac-ec. Substituted for chac-ek ("great-star"), which is defined as "morning star" (Motul Dict.). The chac-ec is a stingless reddish wasp, which nests in trees and makes an edible comb (Pacheco Cruz, Diccionario de la fauna yucateca, 97). It is, however, "chac-ek" that is cited in an incantation for snake-pulsation of the abdomen (MS p. 119). The context calls for either a bird or an insect.

Chhahum. *Melanerpes dubius*, Cabot, Uxmal woodpecker (Bul. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 130). "A crested magpie or woodpecker with a red head" (Motul Dict.). Cited in incantations for kanpetkin-waso-poisoning and a worm in the tooth (MS pp. 140, 164, 168).

Chapat ("centipede"). Here it appears only as part of the name of Kak-ne-chapat ("fire-tailed-centipede") in an incantation for ulcers (MS pp. 106, 109). See Glossary of Proper Names.

Chhel. *Cyanocitta yucatanica*, Dubois (Proc. Zool. Soc. Lond., 1883, p. 446), a jay. It was also the patronymic of the ruling family of Ah Kin Ch'el. Cited in an incantation for kanpetkin-wasp-seizure (MS p. 61).

Chiichii. A bird of omen (Vienna Dict., f. 24r.). Cited in an incantation for jaguar-macaw-seizure (MS p. 10).

Chiuoh ("tarantula"). Said to be the same as couoh, which was also the patronymic of the ruling family at Champotón. The chiuoh is cited in incantations for tarantula-seizure, tarantula-eruption, and tarantula-blood (MS pp. 33-40, 42).

Ah chhuy ("he who holds something suspended"). Defined as any bird of prey (Motul Dict.). Today it is the name of the kite (Pacheco Cruz, Diccionario de la fauna yucateca, 129). Cited in an incantation for seizure characterized by erotic behavior (MS p. 45).

Ek-pip. A bird of prey said to be the same as the coz, *Micrastur melanoleucus*, Viellot (Bull. Mus. Comp. Zool., Harvard [1906], Vol. L, p. 121). Cited in incantations for seizure, sore leg, hunpedzkin-vein or -humor, and snake-pulsation of the abdomen (MS 88, 93, 96, 99, 132).

Ek-u-ne ("black-his-tail"). A very large snake, mottled gray and blackish. It is said to be dangerous, but the one I saw killed did not appear to inspire much fear (Pacheco Cruz, Diccionario de la fauna yucateca, 13). Cited in an incantation for a worm in the tooth (MS p. 168).

Hochh ("to drill"). A long bodied, ash-colored ant living in old tree trunks (Pacheco Cruz, Diccionario de la fauna yucateca, 139). The nest is a remedy for a skin complaint (Roys, Ethno-Botany, 175). Cited in incantation for seizure, sore leg, hunpedzkin-vein or humor (MS pp. 86, 90, 97).

Hochh-can ("boring snake"). The contexts imply a poisonous serpent. Cited in incantations for hunpedzkin-seizure and a sore leg (MS pp. 86, 90).

Holom, A insect, with a severe sting, resembling a wasp but larger. It builds a nest of clay or earth, and it is called an abejorro (Pacheco Cruz, Diccionario de la fauna yucateca, 146). A poultice made of its nest is applied for nightmare (Roys, Ethno-Botany, 85). Cited in incantations for eruptions, fever, seizure, and one concerning a fire (MS pp. 102, 154).

Hub. Conch, here apparently meaning the shell. Cited in an incantation for a worm in the tooth (MS p. 170).

Huh. A general term for iguana. Its gall is a remedy for granulation of the eyelids, and its ashes will render painless the extraction of a tooth (Roys, Ethno-Botany, 167, 186). Cited in an incantation for hunpedzkin-seizure (MS pp. 83, 89).

Hunpedzkin. "Among the many poisonous insects, reptiles and serpents there is especially one, which the Indians call ix hunpedzkin. It is of the size and form of a small lizard, with white and black spots and a shining body. It breeds in the forests and in old houses among the stones and is so poisonous that, when it touches a person, even on the garment, without biting or stinging, it kills completely and in so short a time that [the victim] does not last an hour. Nor is there time for any remedy. Its name in the language of the natives sounds like 'brief time,' because it kills quickly" (RY, I, 65-66). A modern writer describes it as a small lizard three or four inches long with blackish and reddish strips on its belly. It is believed that it can, by biting only the shadow of a person's head, cause a headache that can be fatal if not properly treated (Pacheco Cruz, Diccionario de la fauna yucateca, 289-90). The seventeenth-century San Francisco Dictionary, however, describes it as a snake, and such a belief is confirmed by Eugenio May, a well-known archaeological worker (letter, E. W. Andrews). It is cited in incantations for seizures, sore leg, and hunpedzkin-vein or -humor (MS pp. 83, 85, 90, 93, 98).

Ah ii. "A certain hawk" (Motul Dict.). Resembles the ah chhuy, but is smaller; it has a short, curved beak and is yellowish; it is designated *Odontriorchis palliatus mexicanus* (Pacheco Cruz, Diccionario de la fauna yucateca, 146). Cited in an incantation for snake-pulsation of the abdomen (MS p. 132).

Ich-uinic, or iche-uinic. The context indicates some species of wasp. Cited in an incantation for hunpedzkin-seizure (MS p. 86).

Itzam. "Land or water lizards, like iguanas" (Vienna Dict., f. 134v.). Izamal (Maya, Itzmal) and a number of mythological names are derived from itzam. Cited in incantations for hunpedzkin-seizure and for the placenta (MS pp. 83, 89, 183).

Kanal. Described by E. May as a large red wasp, living a few to a small nest (letter, E. W. Andrews). Cited in an incantation for kanpetkin-wasp-seizure (MS pp. 48, 54, 55).

Kanchhah ("yellow or orange drop"). A large nonpoisonous snake (Vienna Dict., f. 54r.). Cited in incantations for seizures and a snake in the abdomen (MS pp. 28, 117, 126, 131).

Kan-dzul-mo ("yellow-foreign-macaw"). Not found elsewhere, but apparently a synonym of the kan-dzul-oop. The latter is a short-tailed macaw abounding in Tabasco (Beltrán de Santa Rosa, Arte de el idioma maya, 229; Seler, Gesammelte Abhandlungen, IV, 552). The kan-dzul-mo is cited in an incantation for kanpetkin-wasp-seizure (MS pp. 47, 50-54, 59).

Kanpedzkin. E. May considers this a more correct form for the kanpetkin-wasp (letter, E. W. Andrews). (MS pp. 134, 137).

Kanpetkin ("yellow-round-sun" or "yellow-round-kin-insect"). A large yellow wasp with a painful sting. It produces a round, flat comb (Pacheco Cruz, Diccionario de la fauna yucateca, 156). Cited in incantations for kanpetkin-seizure and other seizures (MS pp. 46, 48, 55, 57, 86); also for kanpetkin-poisoning (MS pp. 138-40, 143).

Ix kantanen-kin ("yellow-colored-kin-insect"). Probably the same as the ix kantanen described by Jacinto Cunil, who states that it is a caterpillar covered by "como plumas de gallina," not spines. It is round and about two inches long (letter, J. E. S. Thompson). Cited in an incantation for kanpetkin-seizure (MS pp. 47, 48, 50, 51, 54, 56, 60).

Ix kantanen-u ("yellow-colored-moon"). Since kin can also mean "sun," this might be a poetic fiction to contrast with Ix kantanen-kin. Nevertheless, such a contrast does actually exist in the plant names, like pet-kin ("round-sun") and pet-u ("round-moon") (Roys, Ethno-Botany, 275; Motul Dict., Span.-Maya). The latter item is "yerba trepidora para dolor de muelas." The kantanen-u is cited in incantations for kanpetkin-seizure and ulcers (MS pp. 47, 48, 50, 51, 54, 56, 60, 107).

Kin. Described as a variety of locust, light green, with a flat body and long rear legs. It often flies at night and brings good luck to the person or house on which it lights (Pacheco Cruz, Diccionario de la fauna yucateca, 163-64, pl. 1, fig. 10). Several towns are named for compounds of kin, such as Calkini, Numkini, Kini; and Kin is also a somewhat rare Maya patronymic. The kin insect is cited in an incantation for seizure (MS p. 85).

Ix ko. Ko means "the belly of an animal," "the crop of a bird," or it can be a plant name, Sonchus oleraceus, L. (?). We read of ix ko in the Rattle constellation. Sometimes the context seems to call for a bird, as when it is associated with the kite. It is also associated with the sky and clouds. Cited in incantations for seizures, ulcers, and a snake in the abdomen (MS pp. 10, 45, 50, 53, 54, 107).

Kokob. "There are other kinds of snakes called kokob, three or four yards long and as thick as a lance. They are very poisonous. Anyone who is bitten exudes blood from the whole body and from the eyes" (RY, I, 66). The description by colonial and modern writers generally describe it as "venomous in the hemotoxic manner, i.e. a pit-viper" (letter, E. W. Andrews). One modern writer, however, describes the kokob as a poisonous but inoffensive tree snake (Pacheco Cruz, Diccionario de la fauna yucateca, 163). It is cited in incantations for seizure and snake-pulsation of the abdomen (MS pp. 85, 117).

Kubul. Oriole. Cited in incantations for a sore leg, hunpedzkin-vein or -humor, and inflamed gums (MS pp. 91, 99, 173).

Kuk ("shoot, sprout"). In the Books of Chilam Balam kuk sometimes means "quetzal." Cited in an incantation for ulcers (MS p. 110).

Kul-sinic, or ku-sinic. "A certain black ant" (Vienna Dict., f. 125v.). Cited in an incantation for the placenta (MS p. 175).

Leum. "A certain species of spider" (Motul Dict.). It is today considered to be the same as the am (Pacheco Cruz, Diccionario de la fauna yucateca, 11). It is cited in an incantation for obstruction of the breathing

passages (MS pp. 193, 201).

Lucum-can, or lucum. Angeworm. It is roasted, ground to powder, and mixed with atole or chocolate for a drink to cure an itching rash on the mouth or head (Roys, Ethno-Botany, 178). It is cited as a symbol of a bow-string in an incantation for chipping a flint point (MS pp. 197-198).

Mo. A general name for a large macaw (Seler, Gesammelte Abhandlung, IV, 552). In this manuscript it usually appears in compounds. The expression mo-tancas ("macaw-seizure") indicates a feature of various complaints, including convulsions and aberrations (MS pp. 6, 10, 24, 25, 46). The macaw is cited in incantations for hunpedzkin-vein or -seizure, eruptions, and to charm a scorpion (MS pp. 96, 103, 160).

On a high pyramid at Izamal was a shrine and an idol named Kin-ich-kak-mo ("sun-eye-fire-macaw"), and here at midday a macaw flew down and consumed the sacrifices with fire. Whenever there was a pestilence or great mortality, many people came bringing offerings (Lizana, Historia de Yucatán, f. 4v). Also a macaw bearing a flaming torch is portrayed on page 40b of the Dresden Codex, apparently as a symbol of drought (thompson, Maya Hieroglyphic Writing: An Introduction, 270).

In the Kaua manuscript is a picture of a macaw astride a snake, entitled Am-can-mo-ik-tancas ("spider-snake-macaw-wind-seizure"). Here apparently the macaw is likened to the am-can, a certain poisonous spider that fights vipers (Motul Dict.).

In spite of the Kaua passage, today the "macaw-seizure" spirits are not considered winds. They are still believed to be death-dealing birds that kill children. Flying over house, they vomit a substance which drops into the sleeper's mouth and causes death. The soul of an unbaptized child becomes a mo-tancas (Redfield and Villa, Chan Kom, 169). Nevertheless, it must be admitted that some of the modern evil winds (ik) are ascribed to the noun macaw or to tancas ("seizure"). We are told of the bird of the high forest (Pacheco Cruz, Diccionario de la fauna yucateca, 232). There is also a tancas-ik, which I would translate as "seizure-wind" (Redfield and Redfield, "Disease and Its Treatment in Dzitas, Yucatán," 62).

Mucuy. Columbigallina rufipennis, Bonaparte, ground dove. Tórtola (Motul Dict.). Cited in an incantation for the placenta (MS p. 179).

Ix mumuc-sohol ("covered by dry leaves or twigs"). Associated with known snakes in an incantation for seizure (MS p. 85). This would seem to apply to the coral-snake, but no doubt equally well to others.

Nok. A worm or maggot. Cited in an incantation for a worm in the tooth (MS pp. 162, 163, 167).

Oo. Stated to be a "bird" and so implied in the contexts here, although sometimes, perhaps, a mythical bird. Insects, however, are often ritually designated "birds" in this manuscript. Cited in an incantation for traveler-seizure (MS pp. 17-19, 22, 24). It is also the name of a seizure (oo-tancaz) (MS pp. 47, 50-52, 54, 56, 57, 60).

Op, or ix op. A large macaw with red plumage, bluish wings, a long tail, a yellowish or reddish beak, and a yellowish circle around the eye (Pacheco Cruz, Diccionario de la fauna yucateca, 301). Cited in an incantation for gout (MS p. 91).

Ix paclah-actun. This name is associated with those of snakes, and it could well mean "cave-lurker." Cited in an incantation for seizure (MS p. 85).

Pap, or paap ("that which stings like chile"). Yucatán brown jay, *Psilorhinus mexicanus vociferus*, Cabot (Bull. Mus. Comp. Zool. Harvard [1916], Vol. L, p. 318). The colors red and white are probably only ritual terms; but it is harder to tell what is meant by "8,000 pap-jays." We are reminded of an idol in the form of a woman at Tahdziu, which was named Hun-pic-dziu ("8,000 cow-birds"). (Roys, Political Geography of the Yucatán Maya, 76). The pap-jay is cited in incantations for complaints associated with the kanpetkin-wasp and for expelling the placenta (MS 47, 50, 53, 55, 57, 61).

Pay. *Conepatus tropicalis*, Merriam (Goldman), zorrito. The context, however, seems to call for something like a bezor stone, rather than a skunk. Possibly ppay ("a powder or something crushed into small particles") is intended. In any case, pay is cited in an incantation for "kanpedzkin" (kanpetkin-wasp?) at a man's head (MS p. 137).

Pepem, or pepen ("butterfly"). Cited in an incantation for chipping a flint point (MS pp. 187, 197). We also read of the pepem-kan ("butterfly-shell-bead"), which seems to be a figurative term for some part of the throat, possibly the uvula. Cited in an incantation for asthma (MS p. 74).

Pipican. The context calls for some fauna that is considered to be an irritant. Possibly the pic-can is meant Identified by Pacheco Cruz (Diccionario de la fauna yucateca, 217) as *Magazoma elephas*. This is a flying insect, six to ten centimeters long, injurious to cattle. "Certain large bugs, which, they say, fiercely sting serpents" (Motul Dict.). The pipican is cited in an incantation for inflamed gums (MS pp. 172-73).

Ppot-sinic ("downy-ant"?). A black, stingless ant often seen on the kitchen table (Pacheco Cruz, Diccionario de la fauna yucateca, 230). Cited in an incantation for eruptions, fever, and seizures (MS p. 104).

Puhuy. Pájaro pluma, Parauque. Various designated *Nyctidromus albicollis yucatanensis*, Nelson (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 127). and *Geococyx mexicanus* (Pacheco Cruz, Diccionario de la fauna yucateca, 212). It is a nocturnal bird of omen (Vienna Dict., f. 158v.). Cited in an incantation for asthma (MS p. 68).

Sibis. "Wood-louse or the dust made by it" (Pérez Dict.). Ah sibis, however, is defined as a large green fly or gadfly, which infects wounds and produces worms (Vienna Dict., f. 148r.). The sibis is cited in an incantation for a worm in the tooth (MS p. 167).

Sinan ("stretched out"). Scorpion. *Hadrurus azteca* (Pacheco Cruz, Diccionario de la fauna yucateca, 338, pl. 1, fig. 15). There is an incantation to charm a scorpion (MS pp. 160-61).

Sinic. Apparently a general term for a certain type of ant. Cited in an incantation for hunpedzkin-seizure (MS p. 86).

Sipip. Not found elsewhere. In view of the occasional doubling of a syllable, this might indicate the Sip. The Sip was a hunter's god with the form of a small deer (Redfield and Villa, Chan Kom, 117). Pip ("the fat of a fowl"), however, is part of the name of the ek-pip-hawk. In an incantation for various seizures the sipip is associated with the ko-bird of the sky and clouds, which suggests something like the ek-pip (MS p. 10).

Ix tacay. *Myozetes similis superciliosis*, Bonaparte. Mexican large-billed tyrant, Couch's kingbird (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 133). In an incantation for a certain wasp-seizure we read of

"8,000 tacay-birds" (MS pp. 47, 61). In another, we find it cited for the placenta (MS p. 179).

Ti. Probably an insect, from its context. It is associated with the uk-louse and the tup-chac-wasp in an incantation for the placenta (MS p. 177).

Tok-pap ("flint-jay"). Cited in an incantation for hunpedzkin-seizure (MS p. 89).

Tulix. Dragonfly (Pacheco Cruz, Diccionario de la fauna yucateca, 241). Cited in an incantation to charm a scorpion (MS p. 160).

Tup-chac, or tup-chaac ("stop the rain"?). A large ash-colored wasp, which nests in trees, Its sting is severe (Pacheco Cruz, Diccionario de la fauna yucateca, 240). Cited in incantation for various seizures, kanpedzkin (-wasp?) at a man's head, and the placenta (MS pp. 48, 54, 55, 86, 138-39, 177).

Uakeh. Uak can mean the sound of something bursting. The uakeh is associated with the hawk, jay, and woodpecker. It is cited in incantations for snake-pulsation in the abdomen, kanpetkin-wasp-seizure, and inflamed gums (MS pp. 132, 142, 164, 169-70, 172).

Uixum. Although it is called a "bird," the context suggests a flying insect. Cited in an incantation for snake-pulsation in the abdomen (MS p. 119).

Uk. "The louse found on man and animals" (Motul Dict.). *Pediculus capitis*, and *P. vestimenti* (Pacheco Cruz, Diccionario de la fauna yucateca, 271). Cited in an incantation for the placenta (MS p. 177).

Ul. "Certain small mottled snails, which live among bushes and in rocky places" (Motul Dict.) Cited in an incantation for a worm in the tooth (MS p. 171).

Uoh, or ix uoh ("glyph," "to write," "sound of falling water"). Apparently a super-tarantula. See Glossary of Proper Names. Cited in an incantation for kanpetkin-wasp-seizure (MS pp. 48, 51-53, 56, 58).

Xacat-be ("road-jumper"?). An ash-colored or brown insect resembling a locust (Pacheco Cruz, Diccionario de la fauna yucateca, 275). Cited in an incantation for "tarantula-seizure" and "tarantula-erption," where it is repeatedly called a "bird" (MS pp. 33-35, 37, 40, 42).

Xanab-chac ("rain-god-sandal"?). A certain wasp (Eugenio May, letter, E. W. Andrews). Cited in an incantation for wasp-seizure (MS pp. 48, 54).

Xoc, or xooc. Shark. (San Francisco Dict., Maya-Span.). Part of the name Chac-uayab-xoc. See Glossary of Proper Names. (MS p. 113).

Xulab. A stinging ant (Motul Dict.). Found in moist places. These ants move in battalions, invade houses, and destroy bees. Designated *Atta barbata* (Pacheco Cruz, Diccionario de la fauna yucateca, 308). An eclipse of the moon was ascribed to the sting of these ants (Sánchez de Aguilar, Informe contra idolorum cultores del obispado de Yucatán, 122), but this was due to confusing them with the name of the morning star, Venus, which is still named Xulab in eastern Yucatán (Thompson, "Ethnology of the Mayas of British Honduras," 63). The xulab is cited in an incantation for asthma (MS p. 67).

Xux. A general term for wasp. Its nest is cited in an incantation for a worm in the tooth (MS p. 170).

Yaxum ("green bird"). Apparently a name for the quetzal (Roys, Chilam Balam of Chumayel, 63). Cited in incantations for a sore leg, hunpedzkin-vein or -humor, and ulcers (MS p. 91, 94, 99, 110).

Glossary of Proper Names

Roys/Bacabs/ pp. 143-161

Ac-uinic-ik ("dwarf-wind" or "turtle-man-wind"). A relief figure corresponding to the latter appears on the Iglesia at Chichén Itzá. The name is cited in an incantation for erotic-seizure (nicte tancaz) (MS p. 32). Ac-ek ("turtle-star") was the name of a constellation composed partly of the stars of our Gemini (Motul Dict.).

Ix Ahau-na ("palace-lady"). She is said to come into the heart of the sky and is associated with a "cenote lady." (x tan dzonot) Cited in an incantation for certain ulcers (x- chac anal kak) (MS p. 109).

Anom. Defined as "the first man, Adam" (Motul Dict.). In compounds, however, it sometimes seems to imply humanity in general. See Hun-yah-ual-anom.

Bacab. One of the four deities stationed at the four world-quarters. They were sky bearers and apparently had other functions as well (Roys, *The Indian Background of Colonial Yucatán*, 74-75; Thompson, "Sky Bearers," 211, 215, 235-36; Maya Hieroglyphic Writing, 10, 85-86, 116, 124; Landa's "Relación," 135). They often appear in this manuscript. Cited in incantations for seizures (MS pp. 9, 10, 22, 26, 45), obstruction of the breathing passages (u ziyan coc) (p. 72), snake-pulsation of the abdomen (pp. 116-17, 120, 122), wasp-poisoning (kanpedzkin yah) (p. 140), birth of the flint (u zihil tok) (pp. 183-88). The word bacab is defined in the Motul Dictionary as representante ("actor") and zingles. J.E.S. Thompson (letter) notes that the latter could well be intended for zingales, apparently the equivalent of zincali, meaning either "gipsy" or "strolling player." The San Francisco Dictionary (Span.-Maya) gives bacabyah as the Maya word for representante.

Ix Bolon-can ("lady nine-sky" or "lady nine-snake"). Cited in an incantation for traveler-seizure (ah oc tancaz) (MS pp. 17, 18).

Ix Bolon-che ("lady nine-" or "many-trees"). Cited in an incantation for tarantula-eruption (chiuoh kak) (MS pp. 33, 41). Bolon-che, however, has been reported as a plant name.

Bolon-choch ("nine-" or "many-releases"). Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 19). Here the context seems to indicate a proper name.

Bolon-chhochhol ("nine-" or "many-times-salted"). Cited in an incantation for tarantula-eruption (chiuoh kak) and tarantula-seizure (chiuoh tancaz) (MS p. 41).

Bolon-hobon ("many color"). Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124). Ah Bolon-hobon is defined as "accomplished painter" (Motul Dict.).

Ix Bolon-puc, Ix Bolon-pucil ("lady nine-" or "many-hills"). Associated with the names of known deities. Cited in incantations for a pathology of the breathing passages (u ziyan coc), for ulcers (x- chac anal kak), to cool a drill (zizcunah haxan), and to chip a flint point (u zihil tok) (MS pp. 77, 107, 149, 198).

Ix Bolon-sut-ni-cal ("lady many-neck-turns"). Possibly a plant name. Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124).

Bolon-ti-ku ("nine-gods"). The well-known deities of the nine underworlds, or lords of the night (Thompson, *Maya Hieroglyphic Writing*, 12, 54, 210). Cited in incantations for asthma (u ziyan coc) (MS

pp. 64, 75), snake-pulsation (can tippte) (p. 121), kanpedzkin at the head of a man (kanpedzkin tu pol uinic) (pp. 135-36).

Ah Bolonte-uitz ("lord nine-mountains"). We are reminded of a site named Bolonppel-uitz, or Bolonte-uitz, and of Salinas de los Nueve Cerros on the Chixoy River (Roys, *Chilam Balam of Chumayel*, 64, 121, 139). Ah Bolonte-uitz is cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 79).

Bolon-yocte ("he of nine" or "many strides"). Cf. Roys, "The Prophecies for the Maya Tuns," 166; Thompson, *Maya Hieroglyphic Writing*, 56, 291). Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 23).

Ah Can-chakan ("lord high-savanna" or "lord-savanna-snake"). X-canchakan appears on the maps as a rural site between the railroad and the ruins of Mayapán. Ah Can-chakan is cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 78).

Ah Can-tzuc-che ("lord four-clumps-of-trees" or "lord high-clump-of-trees"). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 78).

Can-yah-ual-kak ("vigorous-enemy-of-fire" or "-of-eruptions"). Cited in incantaions for jaguar-macaw-seizure (balam mo tancaz), ulcers (x- chac anal kak), and the placenta (u pedzil ibin) (MS pp. 9, 12, 107, 179). Associated with Ix Ma-uay ("lady detrimental-one"), "who keeps closed the opening in the earth," and with Ah Tabay, a god of the hunters.

Ix Catil-ahau ("lady mistress of the water-jars"?). Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124).

Ix cocoyol-cab ("lady abstinence"). Cited in an incantation for certain ulcers (x- chac anal kak) (MS p. 108).

Colop-u-uich-akab ("snatcher-of-the-eye-of-the-night"). Apparently a reference to a lunar eclipse. Cited in incantations for an erotic-seizure (u coil tancaz) and kanpedzkin (a wasp?) at the head of a man (kanpedzkin tu pol uinic) (MS pp. 45, 134). Here, just as a solar eclipse is associated with the sky, Colop-u-uich-akab is associated with Metnal.

Colop-u-uich-kin ("snatcher-of-the-eye-of-the-sun" or "-day"). "The principal idol [god], which the Indians of this land had, and from whom they said all things proceeded, and who was incorporeal, hence they made no image of him" (Vienna Dict., f. 129r.). Cited in incantations for various seizures, kanpedzkin at the head of a man (kanpedzkin tu pol uinic), and a worm in the tooth (nok ti co) (MS pp. 34, 35, 45, 52, 108, 134, 172). Apparently a solar-eclipse god. See also Kolop-u-uich-kin.

Ix Co-pauah-ek. The prefix is feminine. Co could mean "tooth" or "beak," but in this manuscript it usually signifies "mad," "fierce," or "lewd." Pauah is an untranslated element in the name of the important Pauhtuns. Ek can mean "star," "black," or "tumor." It is also the name of the logwood tree. Ix Co-pauah-ek is cited in an incantation for asthma (u ziyan coc) (MS p. 69).

Ix Co-tancaz-ek ("lady mad-seizure-star" or "tumor"). Cited in an incantation for a certain seizure (balam mo tancaz) (MS p. 8).

Ix Co-ti-pan. If it were Ix Co-ti-pam, it could mean "indecent-young-woman." Cited in an incantation for a seizure (ah oc tancaz) and associated with an arbor (dzulbal) (MS p. 24).

Ix Cucul-patz-kin ("lady sun-stroke"). Cited in an incantation for tarantula-eruption (chiuoh kak) and tarantula-seizure (chiuoh tancaz) (MS p. 41).

Ix Culum-can ("culum-snake," "culum-shoot," or "culum-of-the-sky"). I can find no meaning for culum. The name is associated with several terms that might indicate celestial phenomena. Ix Culum-can is cited in an incantation for asthma (u ziyan coc) (MS p. 69).

Ix Culum-chacah. Chacah is the common gumbolimbo tree. Here, too, there is an association with celestial phenomena. Cited in an incantation for certain ulcers (x- chac anal kak) (MS pp. 107, 109). One of the terms for ulcer or tumor is ek, which can also mean "star."

Cum Ahau ("seated lord"). This could well be the same as "Cumhau," identified as "Lucifer, the prince of the devils" (Motul Dict.). Here the name is associated with the kanchhah-snake and, less closely, with a "place of great putrefaction." Cited in an incantation for snake-pulsation in the bowels (can tippte tu nak uinic) (MS p. 131). The underworld was characterized by its stench.

Chac Ahau ("great lord"). A title of Kolop-u-uich-kin. Cited in an incantation for kanpedzkin-wasp-seizure (kanpedzkin tancaz) (MS p. 53).

Chacal Ahau ("red lord"). Cited in an incantation for obstruction of the breathing passages (kal cab) (MS p. 194).

Chacal Itzamna ("red Itzamna"). Cited in an incantation for asthma (u ziyan coc) (MS p. 65). See Itzamna.

Chacal Ix Chel ("red Ix Chal"). Cited in incantations for jaguar-macaw-seizure (balam mo tancaz), asthma (u ziyan coc), and a pathology of the breathing passages (u ziyan coc, u ziyan am) (MS pp. 4, 65, 81, 158). See Ix Chal (under "I").

Chac-bolay ("great-" or "red-beast-of prey"). One of the words for "jaguar," but also the name of a certain evil spirit (demonio) (San Francisco Dict., Maya-Span.). Cited in an incantation for the placenta (u pedzil ibin) (MS p. 176).

Ix Chac-lah-yeeb ("lady rain-face-dew"). Associated with a savanna. Cited in an incantation for ulcers (x- chac anal kak) (MS p. 111).

Chac-mumul-ain ("red-" or "great-muddy-crocodile"). Associated with Chac-uayab-xoc here and in one of the prophecies (Roys, "The Prophecies for the Maya Tuns," 166). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 113).

Chac Pauahtun ("red Pauahtun"). Cited in an incantation for tarantula-eruption (chiuoh kak) (MS p. 34). See Pauahtun.

Chac-Pauahtun Chac ("red Pauahtun Chac"). This name suggests a close relationship, almost an identity, of the four Pauahtuns with the four chacs, or rain gods. Chac Pauahtun Chac is cited in an incantation for macaw-seizure (mo tancaz) and in one for kanpedzkin-wasp-seizure (kanpedzkin tancaz) (MS pp. 29, 49). In the latter we find a mention of the house of one of the rain gods, which is said to lie beyond the east

horizon.

Chac-petan-kin ("great-" or "red-rounded-sun"). Associated with a star name and the snake-rattles-constellation (tzab ek). Cited in an incantation for a fire (kak) (MS p. 154).

Chac-uayab-cab ("great-" or "red-ominous-bee"). This obviously mythical name has survived as that of chac-uayacab, a dark red ant which nests underground and inflicts a painful sting (Pacheo Cruz, Diccionario de la fauna yucateca, 101; Roys, Chilam Balam of Chumayel, 152). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 81), and for the placenta (u pedzil ibin) (p. 175).

Chac-uayab-xoc ("great-" or "red-ominous-shark"). Associated with Chac-mumul-ain (Roys, "The Prophecies for the Maya Tuns," 166). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 113).

Ix Chante-kak ("lady notable-eruption" or "-fire"). Associated with Tzab, the snake-rattles-constellation, and possibly with other celestial phenomena. Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Ix Chante-oyoch ("lady notable-pauper"?). (x-chac anal kak) MS pp. 107, 109.

Chel. See Ix Chel under "I."

Ix Chhichh-cit ("lady bird-father"). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 108).

Ix Chiticil Uaclahun. Chiticil might possibly refer to the ravelled edge of a fabric; and Uaclahun is the numeral 16. Cited in an incantation for ulcers (x- chac anal kak) (MS p. 110).

Chuen. One of the Maya day names and associated with a monkey-god (Thompson, Maya Hieroglyphic Writing, 80). Ah Chuen, however, is defined as "artisan," and in the Chumayel manuscript chuen seems to mean "industry." Yaxal-Chuen ("green-rain-Chuen") is the "aspect" of a Katun 12 Ahau (Roys, Chilam Balam of Chumayel, 158). Gates ("Commentary upon the . . . Pérez Codex," 30) reproduced a glyph from the Paris Codex combining the elements yax and Chuen. We find a glyph of this description in the Dresden Codex (p. 34c; Zimmerman, Die Hieroglyphen der Maya-Handschriften, Glyph 75:1331; Thompson, A Catalog of Maya Hieroglyphs, 47, 123, Glyph 74:521). Chuen is cited in incantations to charm a scorpion (u thanil zinan tu chibal lae) and for a worm in the tooth (x- nok ti co) (MS pp. 160, 164).

Ekel Ahau ("black lord"). Cited in an incantation for obstruction of the breathing passages (kal cab) (MS p. 194).

Ekel Ix Chel ("black Ix Chel"). Only in the Bacabs manuscript have I found a black aspect of this goddess. Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS pp. 77, 81). See Ix Chel (under "I").

Ekel Itzamna ("black lizard-house"). Cited in an incantation for asthma (u ziyan coc) (MS p. 77). See Itzamna.

Ek Pauahtun ("black Pauahtun") Cited in an incantation for wasp-seizure (kanpedzkin tancaz) (MS p. 52). See Pauahtun.

Tix Hochan-ek ("lady scraped-star"). Apparently associated with the snake-rattles-constellation and Yax-hal Chac, a rain god. Cited in an incantation for a fire (u pedzil kak) (MS p. 154).

Tix Ho-dzacab ("lady five-generations"). There may be a figurative meaning for this name, just as bolon-dzacab ("nine-generations") means "eternal." Tix Ho-dzacab is cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 75). Cf. Tix Pic-dzacab.

Ix Hol-can-be ("lady opening-at-the-four-roads" or "-crossroads"). Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 19). Cf. Roys, Chilam balam of Chumayel, 103 and note; also Yum Hol-can-lub below.

Ix Hom-ti-tzab ("she-who-sinks-into-the-rattles-constellation"). Cited in an incantation for certain ulcers (x- chac anal kak) (MS pp. 107, 109).

Ix Hom-ti-muyal ("she-who-sinks-into-the-cloud"). (x- chac anal kak) MS p. 109.

Hub-tun Ahau ("lord stone-conch"). Cited in an incantation for a "worm in the tooth" (x- nok ti co) (MS p. 170). Cf. Thompson, Maya Hieroglyphic Writing, 12, 133-34.

Ix Hun-acay-kik (Ix Hun-hacay-kik) ("lady unique-slippery-blood"). Said to be in the heart of the sky. Cited in an incantation for a kanpedzkin (-wasp) at the head of a man (kanpedzkin tu pol uinic) (MS p. 134).

Ix Hun-acay-olom ("lady unique-slippery-clotted-blood"). (kanpedzkin tu pol uinic) (MS p. 134).

Hun Ahau ("unique lord"). Thompson shows a close connection between the planet Venus and the god Hun Ahau, also with the day 9 Lamat, which falls eight days after 1 Ahau. "Hun Ahau is the day of Venus and undoubtedly serves also as a name of the Venus god at the time of the helical rising, when he emerges from the underworld." In late colonial almanacs we read in connection with the day 1 Ahau: "There comes forth a great putrescence from the underworld by day and night. Sudden death." (Thompson, Maya Hieroglyphic Writing, 299-301). The glyph for the day Lamat is the sign for the planet Venus, and the Venus cycle ended on a day Lamat. (Thompson, *ibid.*, 77; see also Roys, "The Prophecies for the Maya Tuns," 174, 177).

Ix Hun Ahau ("lady One Ahau"). Here obviously the wife and consort of Hun Ahau, the lord of Metnal. She would correspond to the Mexican Micteca-cihuatl, the consort of Mictlan-tecutli. Cited in an incantation for traveler-seizure (ah oc tancaz), where she is associated with "the opening in the earth"; also in others for seizures (tancaz), ulcers (x- chac anal kak), and a rattlesnake in the abdomen (ahaucan to nak uinic) (MS pp. 25, 30, 108, 125). Cf. Appendix A.

Ix Hun-dzalab-caan ("lady unique-seal- [in the] sky"). We read of "three" or "many seals on the trunk of the ceiba," a sacred tree (Tizimin MS p. 19). Cited in an incantation for hunpedzkin-seizure (hunpedzkin tancaz) (MS p. 83).

Ix Hun-dzalab-muyal ("lady unique-seal- [in the] cloud"). MS p. 83.

Ix Hun-dzit-balche ("lady unique-slender-balche-tree"). MS p. 174.

Ix Hun-itzamna ("lady unique-lizard-house"). Cited in an incantation for a fire (u thanil kak) (MS p. 150).

Ix Hun-lah-dzib ("lady all written," or "painted"). Cited in an incantation for hunpedzkin-seizure (hunpedzkin tancaz) (MS p. 83).

Ix Hun-lah-uoh ("lady unique-all-glyph"). (MS p. 83).

Ix Hun-meklah ("lady all-embracer"). Apparently associated with celestial phenomena. Cited in an incantation for asthma (u ziyan coc) (MS p. 69).

Ix Hun-petah-kin ("lady unique-circular-sun"). Apparently a play on the syllables of the word hunpedzkin (a certain wasp). Cited in an incantation for hunpedzkin at a man's head (hunpedzkin tu pol uinic) (MS p. 136).

Ix Hun-petah-akab ("lady unique-circular-darkness"). Possibly an improvised term for a rhetorical contrast to the preseding name. (MS p. 136).

Hun-pic-ti-ku ("8,000-gods"). Apparently a figurative expression meaning all the countless deities. We are reminded of a god at Izamal named Huncpic-toc (Huncpic-tok) ("8,000-flints"), and of a deity at Tahdziu called Huncpic-dziu ("8,000-cowbirds") (Thompson, Maya Heiroglyphic Writing, 87; Roys, Political Geography of the Yucatecan Maya, 76). Hun-pic-ti-ku is cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS pp. 77-78).

Hun-pic-ti-uoh ("8,000-uoh"). The uoh is not identified, but this expression is associated with the pap-jay, and I can recall hun-pic only as being associated with gode or bird names. Hun-pic-ti-uoh is cited in an incantation for the placenta (u pedzil ibin) (MS p. 178).

Ix Hun-pudzub-kik ("lady unique-needle-remover-of-blood"). Cited in incantations for seizure (u coil tancaz) and a rattlesnake in the abdomen (ahaucan tu nak uinic) (MS pp. 7, 124).

Ix Hun-pudzub-olom ("lady unique-needle-remover-of-clotted-blood"). Cited for a seizure (u coil tancaz) (MS p. 7).

Ix Hun-sipit-can ("lady unique-releaser-" or "discharger-in-the-sky"). Cited in incantations for asthma (u ziyan coc) and snake-pulsation in the abdomen (can tippte) (MS pp. 64, 69, 118).

Ix Hun-sipit-muyal ("lady unique-releaser-in-the-cloud"). Cited, MS pp. 64, 69, 118.

Ix Hun-tah-acay-olom ("lady unique-splotch-of-clotted-blood"). Cf. Ix Hun-acay-kik. Cited in an incantation for a seizure (u coil tancaz) (MS p. 8). Here tah has been translated only from its contexts, such as blood and coloring matter. Tah is defined as "splinter," but I do not know that a splinter was used in connection with a blood sacrifice.

Ix Hun-tah-dzib ("lady unique-splotch-of-paint"?). Cited in an incantation for a worm in the tooth (x- nok ti co) (MS p. 163).

Ix Hun-tah-kik ("lady unique-splotch-of-blood"?). Cited in an incantation for hunpedzkin at a man's head (hunpedzkin tu pol uinic) (MS p. 135).

Ix Hun-tah-nok. Nok means a worm or grub, as distinguished from an earthworm (MS p. 163).

Ix Hun-tah-olom ("lady unique-splotch-of-clotted-blood"). MS p. 135.

Ix Hun-tip-tzab (Ix Hun-tipp-tzab) ("lady unique-pulsating-rattles-constellation"). Cited in an incantation for fire (u thanil kak) MS p. 154). Associated with other celestial phenomena.

Ix Hun-tiplah-can ("lady unique-pulsating-sky"). Cited in an incantation for snake-pulsation-of-the abdomen (can tipte) (MS p. 116).

Ix Hun-tzelep-akab ("lady unique-inclination-of-the-night"). Meaning two hours after midnight (ix hunpedzkin tancaz) (MS p. 83).

Ix Hun-tzelep-kin ("lady unique-inclination-of-the-sun" or "-day"). Meaning two o'clock in the afternoon. Cited in an incantation for hunpedzkin-seizure (ix hunpedzkin tancaz) (MS p. 83).

Hun-yah-ual-anom ("unique-enemy-of-Anom"). Anom was the name of "the first man, Adam" (Motul Dict.). Cited in an incantation for a rattlesnake in the abdomen (Ahaucan tu nak uinic) (MS p. 123).

Hun-yah-ual-anomob ("unique-enemy-of-Anoms"). Apparently meaning the enemy of the human race. Cited in an incantation for the placenta (u pedzil ibin) (MS pp. 176, 177).

Hun-yah-ual-cab ("unique enemy of the world"). Cited in an incantation for a rattlesnake in the abdomen (Ahaucan tu nak uinic) (MS p. 123).

Hun-yah-ual-uinicob ("unique-enemy-of-men"). (MS p. 176, 178).

Ix Hun-ye-ta ("lady unique-point-of-the-flint-lancet"). Cited in incantations for hunpedzkin-seizure (ix hunpedzkin tancaz) and for eruptions and fevers (u pedzil kakoob, chacuil tancazoob) (MS pp. 83, 101). The mother of a personified disease.

Ix Hun-ye-ton ("lady unique-point-of-the-genitals"). MS pp. 83, 102. It seems inconsistent to find such an expression as a feminine name, but the context refers to it as the name of the mother of a personified disease. This and the preceding expression seem to be associated with Hun Ahau, the ruler of the katun of that name; and that katun was indeed a bad one (Roys, "The Maya Katun Prophecies," 40, 51).

Itzam-cab ("earth-lizard"). I suggest that this was the earth monster and take this to be the same name as Itzam-cab-ain ("earth-lizard-crocodile"), although Beltran (Arte de el idioma maya, 230) defines it as a "whale." The Chumayel manuscript, however, writes it Itzam-kab-ain ("lizard-[with]-crocodile-legs"), and states that it was fecundated by Ah Uuc-chek-nal ("lord seven-fertilizer-of-the-maize") (Roys, Chilam Balam of Chumayel, 101). Itzam-cab is cited in incantations for asthma (u ziyán coc) (MS p. 82), cooling water on the fire (u zizcunabal ha ti kak) (pp. 145, 147), and the placenta (u pedzil ibin) (pp. 174, 176-79).

Itzam-kan. Itzam means "lizard" and kan ("yellow" or "cord") is also a word for lizard in other languages of the Maya stock. Here Itzam-kan would appear to be a bad pun on Itzam-caan ("sky-lizard"). See the Dresden Codex, pp. 4 and 74. Other equally bad puns are not unusual in our manuscript. Itzam-kan is cited in an incantation for an obstruction of the breathing passages (kal cab) (MS pp. 189-93). Another play on the name, Itzam-caan, is to be found in an account of a deified ruler of Izamal. When asked who he was, he replied "Itz en caan, Itz en muyal" ("I am the dew, or essence, of the sky and the clouds") (Lizana, Historia de Yucatán, cap. 2, f. 3r.). Surely this is a play on the words, Itzam-caan ("sky-lizard") and Itzam-muyal ("cloud-lizard") much like what we find here.

Itzam-na ("lizard-house"). See Chacal Itzamna, Ekel Itzamna, Kanal Itzamna. No Sacal ("white") Itzamna is mentioned. Thompson (Maya Hieroglyphic Writing, 11) explains the Itzamnas as four celestial monsters often represented as alligators or lizards. These celestial monsters are deities of the rain and of the crops and food.

Ix Chel. Chel is the word for "rainbow," but I do not know whether or not there was any association in Maya mythology. She was a goddess of medicine, childbirth, weaving, and probably erotic love. Strangely enough, in this manuscript she is on one occasion called "virgin Ix Chel." As a patroness of medicine, her shrine on Cozumel Island was one of the three most important centers of pilgrimage for both the Mayas and the Tabasco Chontals, although many people went there to obtain forgiveness for sin (Roys, Scholes, and Adams, "Report and Census of the Indians of Cozumel, 1570"; Scholes and Roys, The Maya Chontal Indians of Acalan-Tixchel, 57, 395; Roys, The Indian Background of Colonial Yucatán, 25, 77-78, 94-95, 109; Roys, Political Geography of the Yucatán Maya, 54). The worship of Ix Chel and the related cults in Mexico have been covered in the past by Thompson ("Sky Bearers," "The Moon Goddess in Central America," and Maya Hieroglyphic Writing, 47-48, 83), and he has more recently identifies her glyph and pictures and noted her activities as portrayed in two of the hieroglyphic codices (Thompson, "Symbols, Glyphs, and Divinatory Almanacs," 349-64). See also Chacal Ix Chel, Ekel Ix Chel, Kanal Ix Chel, and Sacal Ix Chel.

Jesus Mary. This appears twice, apparently only as an exclamation and not related to the context, in an incantation for an obstruction of the breathing passages (MS pp. 206-207).

Kak-ne-chapat ("fire-tailed-centipede"). One description of the chapat is that it is only a certain worm or caterpillar found in wet places (Pacheco Cruz, Léxico de la fauna yucateca, 52). It is, however, also defined as a centipede (Pérez Dict.). Beltrán (Arte de el idioma maya, 227) explains "ah-uac-chapat" (apparently a misprint for ah-uuc-chapat) as a "serpent with seven heads." Seler (Gesammelte Abhandlung, IV, 742-43, 747) illustrates the centipede in Mexican art but states that he has not found it in the Maya codices. Kak-ne-chapat is cited in an incantation for ulcers (x- chac alan kak) (MS pp. 106, 109). Ulcers, although they have a special name, could be considered to be an eruption (Maya, kak), and kak is a homonym meaning "fire" also.

Kak-tamay. Since it is cited in an incantation for ulcers (x- chac anal kak) (MS pp. 106, 109), this appears to be a reference to the term kak-tamay-ek, which could mean literally "fire-ill-omened-star" or "ulcer"). Both terms, however, are defined as meaning "carbuncle" and "a fabulous monster." (See Béltran, Arte de el idioma maya, 228; Pérez Dict.). Tamay is also the name of a large tree, which is a remedy for ulcers (Roys, Ethno-Botany, 283). We are reminded of the word carbuncle, which can mean either a boil or a semiprecious stone.

Ix Kak-yol-mat ("lady fire-heart-mat"). Cited in an incantation for snake-pulsation of the abdomen (can tipte) (MS p. 120).

Kanal Ahau ("yellow lord"). Cited in an incantation for an obstruction of the breathing passages (kal cab) (MS p. 194).

Kanal Ix Chel ("yellow Ix Chel"). Only in this manuscript have I found a yellow aspect of this goddess. Sacal ("white") Ix Chel and Chacal ("red") Ix Chel are more familiar figures, both in colonial Maya

literature and in the codices. Kanal Ix Chel is cited in an incantation for a pathology of the breathing passages (u ziyán coc) (MS pp. 65, 79, 81). Associated with Itzamna, a rain god.

Kanal Itzam-na ("yellow Itzamna"). Associated with Kanal Ix Chel. Cited in an incantation for a pathology of the breathing passages (u ziyán coc) (MS p. 79). See Itzam-na.

Ix Kan-kinib-te ("lady yellow-wooden-heater"). Kin can mean "to heat"; -ib implies the instrument of an action; and -te is a common suffix indicating that an object is of wood. Cited in an incantation for snake-pulsation of the abdomen (can tippte) (MS p. 120).

Ix Kan-kinib-tun ("lady yellow-stone-heater"). MS p. 120.

Ix Kan-kinim-te ("lady yellow-ciruela-wood"). Cited in an incantation for a pathology of the breathing passages (u ziyán coc) (MS p. 78). It is associated with the chi-plum, or nance.

Ix Kan-kinim-tun ("lady yellow-ciruela-pit" or "-stone"). MS p. 78.

Ix Kantanen-u. See Glossary of Fauna Names. Here the context seems to call for a proper name. Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Kauil. The name of a god representing some aspect of food or corps. Kauil-yah means "to beg for alms." Kauil is a title of Itzamna, and we frequently find it in colonial Maya literature. (Cf. Thompson, *Maya Hieroglyphic Writing*, 82, 169, 286; Roys, *Chilam Balam of Chumayel*, 152, 165, 168; "The Prophecies for the Maya Tuns," 170; *The Maya Katun Prophecies*, 38, 48). Cited in an incantation for traveler-seizure (ah oc tancáz) (MS p. 25). Cf. Uaxac-yol-kauil.

Kin Colop-u-uich-kin ("sun snatcher-of-the-eye-of-the-sun"). Cited in an incantation for kanpedzkin at a man's head (kanpedzkin tu pol uinic) and a worm in the tooth (x- nok ti co) (MS pp. 135, 172). Cf. Colop-u-uich-kin.

Kin Chac Ahau ("sun great lord"). A title of Colop-u-uich-kin. Cited in incantations for traveler-seizure (ah oc tancáz), and kanpedzkin at a man's head (kanpedzkin tu pol uinic) (MS pp. 17, 18, 45, 134).

Kin Chac Ahau Canal ("sun great lord on high"). Cited in an incantation for a kanpedzkin-wasp at a man's head (kanpedzkin tu pol uinic) (MS pp. 136, 139).

Kin Chac Ahau Itzamna ("sun great lord lizard-house"). Cited in an incantation for hunpedzkin-seizure (ix hunpedzkin tancáz) (MS p. 84). Cf. Itzam-na.

Kinich-kak-mo ("sun-eye-fire-macaw"). Cited in an incantation for macaw-seizure (u pedzil mo tancáz) (MS p. 27). Cf. Mo in Glossary of Fauna Names.

Kin-patax-uinic. Cited in an incantation for a rattlesnake in a man's abdomen (ahaucan tu nak uinic) (MS p. 124).

Ix Kin-sutnal. Cited in an incantation for ulcers (x- chac anal kak) (MS p. 111).

Kolop-u-uich kin ("wounder-of-the-eye-of-the-sun"). Cited in incantations for tarantula-seizure (chiuoh tancáz: under nicté tancáz) and ulcers (x- chac anal kak) (MS pp. 42, 106). Practically a synonym for Colop-u-uich-kin, used for rhetorical effect.

Ix Ko-ti-tzab ("lady ko [-bird?]-in the rattles-constellation"). Possibly the name of a star. Cited in incantations for ulcers (x- chac anal kak), and a rattlesnake in the abdomen (ahaucan tu nak uinic) (MS pp. 107, 124). Cf. ix ko in Glossary of Fauna Names.

Ku-ah-tepal ("God-the-ruler"). Possibly a reference to the Christian God. Cited in an incantation for snake-pulsation in the abdomen (can tippte tu nak uinic) (MS p. 132).

Ix Kuk-nab ("lady water-lily-bud" or "sprout"). For the water-lily in Maya symbolism, see Thompson, *Maya Hieroglyphic Writing*, 89, 115, 134, 136. Cited in an incantation for traveler-seizure (ah oc tancáz) (MS p. 22).

Ix Macan-xoc. Xoc means "shark" or "count." The context seems to call either for a proper name or a fauna name. Macan-xoc is known elsewhere only as a well-known site at the ruins of Cobá. Cited in an incantation for asthma (u ziyán coc) (MS p. 68).

Ix Ma-uay ("lady detrimental-one"). Characterized as "she who keeps closed the opening in the earth." Cited in an incantation for jaguar-macaw-seizure (balam mo tancáz) and a pathology of the breathing passages (u ziyán coc) (MS pp. 9, 10, 81).

Ix Ma-ul. Ma is the Maya negative; and ul could mean "to arrive," "a certain small snail," "atile," and "gullet." Cited in an incantation for ulcers (x- chac anal kak) (MS p. 110).

Ix Meklah ("lady embracer"). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Ix Meklah-oyte. A forced translation would be "she who embraces the dismayed one." Cited in an incantation for ulcers (x- chac anal kak) (MS p. 109).

Ix Meklah-u-sip. Cited, MS p. 109. Sip was a hunter's god.

Metnal (also written Mitnal). The name of the underworld and the abode of the dead, with certain favored exceptions. It is evidently referable to the Mexican Mictlan. (Landa's "Relación," 132; Thompson, *Maya Hieroglyphic Writing*, see index). Cited in incantation for jaguar-macaw-seizure (balam mo tancáz) and an obstruction of the breathing passages (kal cab) (MS pp. 9, 10, 194, 203, 204).

Ix Moson-cuc ("lady whirlwind," or "lady whirling-squirrel"). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Ix Mukyah-kutz ("she who-strengthens-the-tobacco"). Cited in an incantation for a burn and a fire (u thanil chuhul, u pedzil kak) (MS p. 155).

Ah Nohol ("lord of the south"). Nohol could also mean "right hand," "great," and "vein." Cited in an incantation for ulcers (x- chac anal kak) (MS p. 110).

Ix Ocom-tun ("lady stone-pillar"). Cited in an incantation for asthma (u ziyán coc) (MS p. 69).

Ix Octun-xix. Octun is the sinker for a fish net; xix usually means "sediment," but sac-xix is the word for alabaster. Cited in an incantation for asthma (u ziyán coc) (MS p. 69).

Ah Olon-tzin. Since a written "m" sometimes becomes an "n" before a dental, possibly olom ("clotted blood") is meant. Cited in an incantation for traveler-seizure (ah oc tancáz) (MS p. 24). Cf. U-lam-tzin.

Oxlahun-calab ("13x160,000"). Cited in an incantation for kanpedzkin-wasp-seizure (kanpedzkin tancaz) (MS p. 59).

Oxlahun-ti-kuob ("thirteen-gods"). The deities of the thirteen heavens and those representing the thirteen coefficients of the day names (Thompson, Maya Hieroglyphic Writing, 10, 12). Cited in incantations for tarantula-eruption (chiuoh tancaz: under nite tancaz) and kanpedzkin-wasp-seizure (MS pp. 34, 39, 49, 51, 52, 53, 56, 58). In most cases it is the words or commands of these deities that are cited. Note that the plural form, -kuob, is employed. Elsewhere it is usually written Oxlahun-ti-ku.

Oxlahun-tun-muyal ("supreme-jeweled-cloud"). This translation is made from a figurative meaning of oxlahun, and not its usual one, which is "thirteen." It is apparently a reference to the sparks in a cloud of smoke from a fire. Cited in an incantation for a fire (u thanil kak) (MS p. 150).

Pauhtun. The four Pauhtuns, usually names with their respective colors, Chac ("red"), Sac ("white"), Ek ("black"), and Kan ("yellow") are each assigned to one of the four world-quarters. They are associated with the Chacs, or rain gods, and the Bacabs, or sky bearers; also occasionally with the "four changing winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Chilam Balam of Chumayel, 67, 110). The last association is sometimes called can-hel ("four-change"). This aspect of the Pauhtuns, I surmise, was what led Beltrán (Arte de el idioma Maya, 228) to define can-hel as meaning "dragon." So I infer that the Pauhtuns were pictured as lizard monsters.

Ix Pic-tzab ("lady 8,000-" [or "countless-] rattle.") Associated with other celestial phenomena and obviously referable to the snake-rattles-constellation called Tzab. Cited in an incantation for a fire (u thanil kak) (MS p. 154).

Tix Pic-dzacab. ("lady 8,000-" [or "countless-] generations"). Apparently a paraphrase of the familiar expression, bolon dzacab ("nine" or "many generation"), meaning "eternal." Cited in an incantation for the pathology of the breathing passages (u ziyán coc) (MS p. 75).

Saba-yol. The context indicates a star name. Cited in an incantation to charm a scorpion (u thanil zinan) (MS p. 160). Zinan-ek ("scorpion-star") is the name of a constellation (Motul Dict.).

Sacal Ahau ("white lord"). Cf. Chacal, Ekel, and Kanál Ahau above. Cited in an incantation for an obstruction of the breathing passages (kal cab) (MS p. 194).

Sacal Itzamna ("white Itzamna"). Associated with Sacal Ix Chel. Cited in an incantation for a pathology of the breathing passages (u ziyán coc) (MS p. 76). See Itzamna.

Sacal Ix Chel ("white Ix Chel"). Cited in incantation for a pathology of the breathing passages (kal cab) and to charm a spider (u ziyán am) (MS pp. 81, 158). See Ix Chel, under "I".

Sac-mumul-ain ("white-muddy-crocodile"). In the Tizimin manuscript, we read of Chac-("red") mumul-ain (Roys, "The Prophecies for the Maya Tuns," 166). Mumul is also defined as a dark ring around the sun or moon, a sign of rain (Motul Dict.). Sac-mumul-ain is cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 22).

Sac Pauhtun ("white Pauhtun"). Cited in an incantation for kanpedzkin-(wasp?) at a man's head (kanpedzkin tu pol uinic) (MS pp. 38, 138). Here Sac Pauhtun is said to be a "bird of tiding" (mut), but I

suspect that this is an error of the scribe. See Pauhtun.

Sac-uayab-xoc ("white-ominous-shark"). Associated with Sac-mumul-ain. Cited, MS p. 22, in an incantation for traveler-seizure (ah oc tancaz). Cf. Chac-uayab-xoc, Roys, "The Prophecies for the Maya Tuns," 166. Here its association with travel might perhaps refer to the dangers of canoe transport.

Sin-tun-bul Ahau ("flat-stone-game lord"). Cited in an incantation for snake-pulsation in the abdomen (can tippte) (MS p. 119).

Sip ("sin" or "error"). A hunters' god, described as a small deer (Thompson, Maya Hieroglyphic Writing, 76, 108, 135). Cited in an incantation for an obstruction of the breathing passages (kal cab) (MS p. 195). See Ah Uuc-yol-sip.

Som-ch'in, Som-pul ("sudden hurling, sudden casting," at the place of). Cited in an incantation for tarantula-eruption (u chiuoh kak), kanpedzkin-wasp-seizure (kanpedzkin tancaz), and a pathology of the breathing passages (u ziyán coc) (MS pp. 43, 60, 78).

Som-pul-acat ("suddenly-cast-seed-capsule"). Cited in an incantation for a rattlesnake in the abdomen (ahaucan tu nak uinic) (MS p. 124).

Suhuy-kak ("virgin-fire"). The spirit of the new fire and goddess of healing and young girls. She was the deified daughter of a ruler and founded a religious order of virgins (Cogolludo, Historia de Yucatán, bk. 4, ch. 8). Cited in an incantation to charm a scorpion (u thanil zinan) (MS p. 161).

Ah Tabay ("lord deceiver"). A hunters' god, not to be confused with Ix Tabay, a modern malign female forest-spirit (Landa's "Relacion," 155). Cited in an incantation for a pathology of the breathing passages (u ziyán coc) and for ulcers (x- chac anal kak) (MS p. 77, 107).

Ix Tah-kab ("mistress of the broth or juice," very doubtful). Associated with Ix Co-ti-pan. Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 24).

Ti-cah-puc ("at-the-dwelling-on-the-hill" or "of the mouse"?). Associated with Ix Moson-cuc in an incantation for ulcers (x- chac anal kak) (MS p. 107). Apparently an assonance was sought for the rhetorical effect.

Ix Ti-ho-tzab ("lady at-the-five-rattles" or "fifth-rattle"). Said to be at the fifth layer of the sky and evidently associated with the snake-rattles-constellation (Tzab). Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 22). This association with a traveler suggests that the constellation may have served as a guide at night.

Tzab ("the snake-rattles-constellation," defined by Motul Dict. as the Cabrillas, or Pleiades). Cited for asthma (u ziyán coc) and ulcers (x- chac anal kak) (MS pp. 72, 107). Cf. Pic-tzab, Ix Hun-tip-tzab, Ix Ko-ti-tzab (Ix Ho ti Tzab).

Uaxac-yol-kauil ("eight-heart-of-food"). Cf. Kauil. This may be one of the appellations of the maize god (Thompson, Maya Hieroglyphic Writing, 269, 286). In an incantation for traveler-seizure (ah oc tancaz) (MS p. 25) this name is associated with the opening in the earth and with Ix Hun Ahau, the mistress of Metnal, the underworld. Ix Ma-uay ("lady detrimental-one"), who is elsewhere cited in a very similar

context, is not mentioned here. Could they be the same?

U-lam-tzin. Lam can mean "to sink," or "to submerge." Cited in an incantation for macaw-seizure (balam mo tancaz) (MS p. 24). Cf. Ah Olon-tzin.

Ix Uoh, or Uoh. A proper name associated with chiuoh ("tarantula"). Uoh is also associated with the sky and clouds and with Sac Pauhtun. Sometimes Uoh is invoked. Cited in an incantation for tarantula-seizure (chiuoh tancaz) (MS pp. 34, 35, 38, 42).

Ix U-sihnal ("lady moon-birth"). Associated with various celestial phenomena. Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Ah Uuc-calām ("lord seven-calām-snake"). The word calām is defined as "excessive." Ah Uuc-calām is cited in an incantation for ulcers (x- chac anal kak) (MS p. 110). Cf. calām, Glossary of Fauna Names.

Uuc-metlah-Ahau ("seven-timid," or "refused lord"?). In this manuscript the Maya th is often written t. Associated with a needle and a seive. Uuc-metlah-ahau (Uuc-metlah Ahau) is cited in an incantation for kanpedzkin-wasp-seizure (kanpedzkin tancaz) (MS p. 59).

Uuc-ne-chapat ("seven-tail-centipede"). Associated with Kak-ne-chapat ("fire-tailed-centipede") in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Ah Uuc-ti-cab ("lord seven-earth"). Cited in an incantation to charm a spider (u ziyān am) (MS p. 157). This is possibly an earth monster (Thompson, Maya Hieroglyphic Writing, 276).

Ah Uuc-yol-sip ("lord seven-heart-of-Sip"). Sip was a god of the hunters, and here the name is associated with Ah Tabay, another god of the chase. Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107). Cf. Roys, Chilam Balam of Chumayel, 157.

Yaxal Chac, or Yax-haal Chac ("green-water rain god"). Rain is colored green in the Maya codices. Yaxal Chac is the celestial patron of several katun periods in the Books of Chilam Balam (Roys, Chilam Balam of Chumayel, 77, 132-34, 151; "The Maya Katun Prophecies," 30, 37; Thompson, Maya Hieroglyphic Writing, 61, 261). Ix Ma-uay (q.v.) is said to be the guardian of Yaxal Chac, possibly implying that she is at the point underground where the rain water stops and where Metnal, the underworld, begins. Yaxal Chac is cited in incantations for asthma (u ziyān coc), hunpedzkin-seizure (hunpedzkin tancaz), and fire biting on wood (u thanil kak nach che) (MS pp. 81, 89, 154).

Ix Yal-hopoch ("lady offspring of the hopoch"). I can find no meaning for hopoch, but the context suggests a fauna name. Cited in an incantation for tarantula-seizure (chiuoh tancaz) (MS pp. 33, 41).

Yum Ho-can-lub (Yum Hol-can-lub) ("father four-resting-places"). The lub is the place. or the erect flat stone, where the traveler rests his pack at the crossroads. Cf. Ix Hol-can-be. Yum Ho-can-lub is cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Cf. Ix Hol-can-be, which has the feminine prefix.

Appendix B

FOOTNOTES

from

Roys' *Ritual of the Bacabs*

RB1 Tancas (written tamacaz or tamcas in the Maya dictionaries) is here translated as "seizure," but it was also the name of the Milky Way. In this manuscript it indicates such disorders as frenzy, epilepsy, convulsions, falling sickness, and numbness.

RB2 Hun Ahau ("one lord") could mean either the day of that name, as a time period, or the name of the lord of the underworld, Metnal, the abode of the dead. (See Glossary of Proper Names.) Where it is considered to be the day name, it is transcribed "1 Ahau", otherwise it is written out.

RB3 Can Ahau could be either the day 4 Ahau or, more rarely, the equivalent of Caan Ahau ("sky lord"). Here the association of Can Ahau with darkness is considered to be an error of the scribe.

RB4 These two terms, creation (cʼʼab) and darkness (akab), recur throughout the manuscript. From their contexts I infer that the former is the male principle and the latter, the female.

RB5 Colop u uich kin ("snatcher of the eye of the sun") is explained in the Vienna Dictionary as the name of the greatest of the Maya gods, who was incorporeal. Here and elsewhere in this manuscript this name is coupled with Kin Chac Ahau ("sun great lord") in such a way as to indicate that they are considered to be the same deity, but this would seem impossible. (See Glossary of Proper Names.) It seems possible that Colop u uich kin is named here partly because of the resemblance of his name to "lust of creation" (u cool cʼʼab), an epithet applied to the disease.

RB6 This association of the flint lances (ta) with the male genitals (ton) also occurs in the Maya katun prophecies. Since ta could also have other meanings, it is of interest that its near synonym, tok ("flint or flint knife"), appears in the same association (Roys, *The Book of Chilam Balam of Chumayel*, 56, 156; "The Maya Katun Prophecies of the Books of Chilam Balam," 40, 51).

RB7 Many parts of this manuscript deal with semi personified seizures, and most of such incantations contain references to the evil and disgraceful nature of their origin. The unidentified maxcal plant is reported to resemble the maguey; thus it would appear to have had spines that would be useful in blood sacrifices.

RB8 Everybody was associated with a tree or bush and also with an arbor named for a tree or bush. The former was personified. These were in some way relevant to the name of the day on which a person was born. As we shall see later, everyone was also associated with a so called bird, which might sometimes be an insect. (Kaua MS, pp. 11 12, 14, 21 24; Codex Perez, pp. 94 95; Barrera Vasquez and Rendon, *El Libro de los Libros de Chilam Balam*, 189 94.)

RB9 Note that these plant names contain the elements tancas ("seizure") or mo ("macaw").

RB10 The word olom ("clotted blood") can also mean merely "blood," but the usual word for the latter is kik.

RB11 The kan chah is described as a large nonpoisonous snake, and its name, "orange red drop," suggests strongly that it was red spotted. Here, apparently, it is cited as a symbol of the blood sacrifice mentioned in the following lines.

RB12 The acantun ("stone set up on a foundation") was a monument, also considered to be a god, erected to honor the birth of each New Year at one of the four ritual entrances to a town and anointed with the blood of worshipers. Acantuns were also set up at the four cardinal points around the fenced hut where the idol makers smeared them with their own blood. In these pages we shall read of splotches of blood on an acantun. (Cf. Landa's "Relación de las cosas de Yucatan," 146 47, 308 309; Roys, *The Book of Chilam Balam of Chumayel*, 111 14.) I surmise that the "arbors" elsewhere mentioned in this manuscript were considered to be ceremonial huts, like those used by the idol makers.

RB13 These appellations, Can yah ual kak, Ix Ma uay, and Ix Mac u hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the earth leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. "[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal" (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uay ("detrimental lady") is to be associated with Ix Hun Ahau, the consort of Hun Ahau, lord of Metnal.

RB14 The word mut translated as "bird of tidings," has a double meaning. It is defined as "news" or "what is being said," but it is also the word for "bird" in Chontal and other languages of the Maya stock. Today mut is the name of a bird of the Cracidae family (Maler, "Explorations of the Upper Usumacintla and Adjacent Regions," *Memoirs of the Peabody Museum*, Vol. IV, No. I, p. 132).

RB15 It seems possible that the last half of MS page 11 (beginning with this sentence) and all of page 12 belong to another incantation and were inserted here by error of the Maya scribe.

RB16 The fan and more rarely the staff are cited in the katun prophecies as symbols of sovereignty (Roys, *The Book of Chilam Balam of Chumayel*; "The Maya Katun Prophecies of the Book of Chilam Balam," 37; Morley, *The Ancient Maya*, pl. 22). Among the Mexicans they were insignia of the merchants (Thompson, *Mexico Before Cortez*, 127, 132).

RB17 Falling figures are portrayed in the Dresden Codex (pp. 15b, 40b, and possibly 58c).

RB18 Here the opening in the earth is associated with Uaxac yol kauil, apparently a maize god and possibly referring to the planted grain. It is also associated with Ix Hun Ahau, the consort of the lord of Metnal. (Cf. MS p. 81 below, where this opening is associated with "the guardian of the rear" of Yaxal Chac, the rain god.) Cf. Glossary of Proper Names.

RB19 Here the use of the term mehen ("begotten son") deserves notice because it is so rare in this manuscript. Almost always any offspring mentioned is called al ("born one"), which is a reference to a female parent.

RB20 I can find no record of any bird named pule or pul.

RB21 Kabal has been defined, so far as I know, only as the primitive Yucatan potter's wheel. In this

manuscript, however, it is sometimes referable to kab ("arm," "hand," or "handle"), and sometimes to another kab, which means "juice," "broth," or the liquor of something.

RB22 I can find no meaning for potz. If podz were intended, it could mean something squeezed out, like pus from a sore or milk from a teat. Podz can also mean something slippery or muddy.

RB23 Kanche means a stool or seat, and it is also the name of the button mangrove. Here the word seems to be merely a pun on the word kamchi ("breakfast").

RB24 The plumeria (nicte) figures prominently in Maya literature as a symbol of eroticism (cf. Roys, *The Book of Chilam Balam of Chumayel*, 104). Only in this manuscript have I found an erotic significance for the aguacate (on) in Yucatan. In Mexico, where the name anacatl can also mean "testicle," it is considered to have aphrodisiac properties (P. C. Standley, *Flora of Yucatan*; Alonso de Molina, *Vocabulario de la lengua Mexicana*, II, 9). The association of the arbor (dzulbal) with birth is plain.

RB25 In the Chumayel manuscript we read of ceremonial huts named for trees, but there associated with the lineage cults. The term dzulbal is employed (Roys, *The Book of Chilam Balam of Chumayel*, 63-64). We are reminded of the stone replicas of such huts over the doors of the south wing of the Monjas quadrangle at Uxmal (Holmes, 1895 not in bibliography, pl. 9; E. Seler, "Die Ruinen von Uxmal," *Abhandlungen der Königl. Preuss. Akad. der Wissenschaften*, Jahrgang 1917, Phil. Hist. Klasse, No. 3, pl. 41). It would seem that the rooms behind them may well have been devoted to lineage cults.

RB26 The "modeled female figure" (pat ix uinic) suggests that it could have been one of the properties of the medicine man.

RB27 The expressions Yum ac uinic ik and hadz ik ("blown by the wind") would seem to anticipate the later theory of males sires ("bad winds"), which is so important in modern Maya medicine. Elsewhere I first find hadz ik in Beltrán's grammar, originally published in 1746 (cf. Pío Pérez, *Coordinación alfabética de las voces del idioma Maya que se hallan en el arte y obras del Padre Fr. Beltrán de Santa Rosa*, 29).

RB28 Here we are reminded of Landa's account of the idol makers, who worked in a "fenced straw hut," which I take to be the same as the arbor (dzulbal) often mentioned in these incantations. There were acantuns at the four cardinal points, and they made blood sacrifices from their ears to anoint the idols (Landa's "Relación de las cosas de Yucatan," 144, 147, 160). He does not mention The acante ("erected wooden shaft"). It is true that he tells of certain upright timbers which were associated with blood sacrifices and were set in the temple courts. He gives no Maya name, and it seems doubtful that they were the originals of the Acante, which is so often associated with the acantun in these incantations (ibid., 114 and n.).

RB29 Here the xacatbe, an insect resembling a locust, is called a "bird." Frequently in these pages an insect is considered to be a "bird" for ritual purposes. The koch plant may be associated with the tarantula because its name resembles that of another insect, ix kochol, described as a large wingless cricket.

RB30 Ix Uoh is discussed in *The Glossary of Proper Names*. It might be a supernatural tarantula, since the latter is variously named chi uoh and co uoh, although only the former name appears in this manuscript.

RB31 Tii ul is difficult to translate. I suspect that it is an affectation of a Chontal form meaning "bitten" or

"biter." The Chontal appear to have been famous sorcerers. If so the Maya equivalent would be chi ul.

RB32 The reference to the chi fruit would appear to be simply a partial pun on the word, chi uoh, ("tarantula").

RB33 Not only is the mangrove a common tree on the coast but my only report of the unidentified yaxum tree placed it near the sea north of Ixil (communication, J. Martínez Hernández). The reference to burning may be due to the name of the complaint. Chiuoh kak ("tarantula eruption") and could mean "tarantula fire." This mention of the seashore might also be a rather far fetched pun. The Maya word for sea is kak nab, and the word for shore is chi.

RB34 The phrase, u matzab kin, is translated as "rays of the sun," but its literal meaning is "eyelash of the sun." Another term for the same is u mex kin, literally "beard of the sun."

RB35 It is difficult to determine the full significance of the term uayasba, here translated "symbol." It is explained in the *Motul Dictionary* as being the form, character, or symbol of a person. For example, we read: "The Holy Spirit descended upon them in the form [uayasba] of fire." Mayan is defined as "that which passes suddenly, like a dream or vision." Many means a familiar spirit, which takes the form of an animal.

RB36 It is evident that the syllable uoh, as part of the word chi uoh ("tarantula") is here a word to conjure with. From the context, it would appear to be the interior of the trunk of the guano palm, as it is associated with the pith of a reed. Elsewhere we find some part of its trunk employed as a charm to hasten parturition (Roys, *The Book of Chilam Balam of Chumayel*, 15, 293).

RB37 Kolop u uich kin ("wonder of the eye of the sun") seems obviously an arbitrary variation from the name, Colop u uich kin, but it is quite in keeping with the spirit of these incantations. It is possible that these rhetorical devices could have had a hypnotic effect on the patient.

RB38 It is hard to tell what is meant by chiuoh haail ("tarantula water"). A stream of that name flows into Laguna de Términos from the east side, and on it is a village of the same name (Scholes and Roys, *The Maya Chontal Indians of Acalan Tixchel*, 224, map 3). We are reminded of the name of one of the natural wells at Bolonchenticul, which is Chimez ha ("centipede water") (C. H. Berendt, "Nombres propios en lengua Maya," f. 43v.).

RB39 The "wooden man" and "stone man" (uinicil tun, uinicil te) appear a number of times in these incantations. In some instances the context seems to imply that they are properties of the medicine man and represent the patient (cf. MS p. 91 below).

RB40 The expression u canil cEab could mean either the serpent or the offshoots of creation. Here the reference to planting (pakal) appears to support the latter interpretation.

RB41 Here would seem to be definite evidence that the unidentified ko is considered to be a bird, although, as has been pointed out, some insects are called "birds" in this manuscript. It is possible also that there was either a star or a constellation named for such a bird.

RB42 Since kan pet kin means literally "yellow circular sun," many things cited here are yellow (kan), although the Maya word also covers things which we would consider to be red or orange.

RB43 For similar references to the maxcal, the acantun, or blood sacrifices, see MS pp. 5, 8, 33 above.

RB44 Heretofore the uoh has been found associated with the tarantula (chi uoh); but here it appears in connection with a seizure ascribed to a wasp.

RB45 There has long been some doubt about the nature of the four Panahtuns. Here the name, Chac Pauhtun Chac confirms their close association with the Chacs, or rain gods.

RB46 Dzacal usually means "cure," but it can also mean "poison," which would seem more applicable here.

RB47 I can find no meaning for thutz.

RB48 It is hard to account for this mention of 8,000 birds. We are reminded of a clay idol at the town of Tadzui, which was named Hun pic ti dziu ("8,000 cowbirds"). (Ralph L. Roys, *The Political Geography of the Yucatan Maya*, 76; *Relaciones de Yucatan*, I, 186 87.)

RB49 Another word for asthma is loth coc, and the mention of ruffling (lothic) is a play on words. Apparently the sound of ruffling is associated with that of asthmatic breathing, but it is difficult to understand how the acantun could be ruffled.

RB50 Tente is translated as though it were chemte ("wooden trough" or "wooden canoe"). A Chontal form is sometimes affected in this manuscript.

RB51 Here Ix Chel is apparently associated with one of the four Itzamnas who brought the rain. Chel can mean rainbow.

RB52 I can find no applicable meaning for dzi. Possibly dzil ("crammed") is intended.

RB53 For a mention of poison on the back of a fauna, see also MS p. 157 below.

RB54 I can make nothing out of xhuy tok. Tok means "flint." One of the Xiu rulers was named Ah Zuy tok, but I cannot translate the name.

RB55 Coc bal tun is difficult to translate. Coc could mean "deaf," "scanty," or "indigent"; but here it appears to be a play on coc when it means asthma.

RB56 For spindle, the word in the text is pec£eb, which could mean "crusher," but I have corrected it to pechech ("spindle"). Cf. MS p. 20 in Appendix A, intrusive material, where we read of the gold spindle of Ix Hun Ahau, which is said to be the symbol of a tail.

RB57 The bob is variously defined as a certain unidentified animal, an unidentified tree, or the flowering stalk of the henequen.

RB58 In this context the pepen kan ("butterfly red bead") might be a figurative name for the uvula.

RB59 For another example of the word for puma (coh) in a similar context, see the Chumayel manuscript, p. 88 (Roys, *The Book of Chilam Balam of Chumayel*, 149).

RB60 For the association of the goddess Ix Chel with the Itzamnas, see MS p. 65 above; also J. E. S. Thompson, "The Moon Goddess in Central America," *Carnegie Institution of Washington Publication* 509,

Contribution 29; and *Maya Hieroglyphic Writing: An Introduction*, 11ff.

RB61 I suspect that Ix Kan kinim tun and Ix Kan kinim te are meant to be the same as Ix Kan kinib tun and Ix Kan kinib te on MS p. 120 below. The meaning of the latter two expressions, however, is very different from the former.

RB62 The names of these fruit trees, chi and pul, seem to be introduced only as puns on the names Ah Som c£in and Ah Som pul.

RB63 This mention of decapitation reminds us of the separate preservation of the heads of the Cocom rulers (Landa's "Relación de las cosas de Yucatan," 13r). The open chest trough (maben hol chem) sounds like a colonial coffin without a lid. Later we shall see a mention of a "bound burial" of the sort customary in pre Spanish times (MS p. 120 below).

RB64 I feel sure that Chac uayab cat ("great demon jar") is an error for the more familiar Chac uayab cab ("great demon bee"). See Glossary of Proper Names.

RB65 The left of the mat. Maya dzic or dziic, defined as "left" and also as "sinister."

RB66 For Ix Ma uay, see MS p. 25 above and n. Here the mention of Yaxal Chac, the rain god, suggests that rain water was prevented from penetrating the hole in the enrth which led down to Metnal. (Cf. Thompson, *Maya Hieroglyphic Writing: Introduction*, 272, 286.)

RB67 Kalo seems to mean "haste," or "hasten." Dza ex kalo is defined as "da os prisa, vosotros" (*Motul Dictionary*). In the *Cronica de Calkiní*, however, the term kalo is applied to the deputies of the batab, or chief.

RB68 Poison on a creature's back is also mentioned in the spider incantation (MS p. 157 below).

RB69 This association of hail with Chuen would seem to confirm the idea that the latter is related to the north.

RB70 Soot (sabac) was made from burning a certain tree. Here, apparently, it refers to face painting. We are to consider these four colors only in a ritual sense.

RB71 Huntedzkin caan is obviously a pun on the name of a snake (can).

RB72 Pío Pérez (*Coordinación alfabética*) lists five flora that are named for the hunpedzkin reptile.

RB73 This spoiler of the eye of the sun and that of the moon (unless there were two of them) must be an eclipse god. The mention of a lintel suggests that the shaman had seen the sun and the moon portrayed in the doorways of their respective houses.

RB74 It is of interest to speculate what is meant by the gentle opening of the heart ("ti ppebel u pucsikal,") and whether it is a reference to human sacrifice.

RB75 For the acantun and acante, see note 12 above; but it is difficult to see the relevance of a windstorm.

RB76 I am unable to translate the words u cuch bob lo puben.

RB77 It is hard to tell what is meant by the "divider" (hatzab).

RB78 The reference to the cover of the bed of the wooden man and the stone man suggests that both of these represent the patient.

RB79 Here the healer changes an irritating bed cover for a soothing one. Not only does this cover lie over the wooden and stone man, it also lies over the acantun and darkness (akab). In this association with akab, the acantun is substituted for cʼab, the male principle, which is usually the companion of, and a sort of counterpoise to, "darkness," the female principle.

RB80 The mention of fire below and smoke above to destroy the stinger suggests the destruction of a wasps' nest in a high place.

RB81 Hulub ("piercer") is something with which one can pierce, as with an arrow; thread, like a needle; or string, like fish or beads.

RB82 Here it would appear that the "symbol" (uayasba) can be a living creature as well as an inanimate object (cf. MS p. 41 above).

RB83 Balam caan ("jaguar sky"). I have thought this was meant for balam chan, the name of a reptile (Roys, *The Ethno Botany of the Maya*, 338); but here and on MS p. 99 below such an interpretation would not fit the context.

RB84 The end of this incantation strongly suggests an attempt to produce a hypnotic sleep. (Cf. MS p. 100 below.)

RB85 The ppocinbe is possibly the pot zinic ant, but we should expect the name of a bird or flying insect.

RB86 These monsters are apparently cited because of the syllable kak in their names. It can mean "fire" or "eruption," and an eruption is the complaint here. This would also apply to the repeated mention of "burning" on MS p. 110 below.

RB87 In an early colonial drawing we see a ruler holding a fan with a handle ending in a snake. Here the expression canil ual could mean either "heavenly " or "snaky fan."

RB88 The thirteenth layer of the earth is probably an error. There were thirteen heavens, but only nine layers of the underworld. Mention of Ix Hun Ahau indicates that the underworld was meant.

RB89 Chills and fever are especially prevalent in the southern hilly region known to archaeologists as the Puuc. The Maya call is the Uitz country.

RB90 Pairing of words with contrary meanings appears to be a favorite rhetorical device in this manuscript.

RB91 These words, "the edge of the sand would burn, the seashore would burn," are quoted almost verbally from a prophecy ascribed to Chilam Balam (Tizimin MS, p. 19).

RB92 The lac ("bowl") was an effigy bowl, which the Spaniards called an idol.

RB93 Ah Uuc yol sip was a hunters' god, and the pulsation implied in the name of the complaint is associated with the vibration of a bow string.

RB94 Note the disrespectful manner in which the Bacabs are addressed. The pronoun "you" is in the plural.

RB95 Here the name of the chac ec wasp has been turned into chac ek ("red " or "great star"), the name of the planet Venus (Motul Dictionary; Dresden Codex, pp. 24, 46 50; Thompson, *Maya Hieroglyphic Writing: an Introduction*, 220 21).

RB96 The "bound burial" may refer to a mummy bundle.

RB97 The Maya words for "demolish," "diarrhea," and "pus" are assonants and probably employed for the rhetorical effect.

RB98 Pedzeb, "to trap," is a pun on pedz, "incantation."

RB99 The "place of putrefaction" might be a reference to the lower intestine, and suc grass, to pubic hair.

RB100 Cum Ahau ("seated lord") is apparently the same as Cum hau, explained in the Motul Dictionary as "Lucifer, the prince of the devils." I have not encountered it elsewhere in the literature of the colonial Maya.

RB101 It is of interest to find these deities, apparently eclipse gods, associated both with the sky and with Metnal, the underworld.

RB102 Possibly the mention of this snake is a reference to the wasp grub, though the usual term for the latter is yikel.

RB103 Here again is a suggestion that the "stone man" and "wooden man" represent the patient.

RB104 For this association of a flint lancet with the male genital organ, see MS p. 4 above and n.

RB105 I suggest that sac uil is an improvised word.

RB106 It is difficult to understand how one of the Pauhtuns could be considered to be a bird (or an insect), even ritually.

RB107 This threat to disparage the evil spirit to his tree is interesting, because we do not know just what was the relationship of a person to his tree.

RB108 Here the reciter assumes the role of the birds who feed on grubs or wasps.

RB109 The comal (xamach) is the flat pan on which tortillas are cooked. Xamach tun can mean either a stone comal or a potsherd.

RB110 The term mehen ("begotten son") is extremely rare in this manuscript.

RB111 It is unusual to find any mention of a white or black stone man or wooden man.

RB112 I have found the term kax ek ("forest pond") elsewhere only in Avendano's account of his journey to Tayasal (P.A. Means, "History of the Spanish Conquest of Yucatan and of the Itzas," *Papers of the Peabody Museum*, VII, 159).

RB113 This incantation for the spider has already been published (Thompson, "The Moon Goddess in

Central America," Carnegie Institution of Washington Publication 509, Contribution 29, 148.

RB114 Am tun can mean either "stone spider" or "garden plot."

RB115 I can find kula only as the name of a cenote on the road from Chankom to Tekom.

RB116 Maya, ach, which can mean either "sting" or "male genitals"; hence the following reference to lineage (sian).

RB117 The hard wood of these trees is likened to the hardness of the tooth.

RB118 Here again the wooden and stone man appear to represent the patient.

RB119 I infer that the worm is to be extracted from the tooth, just as the woodpecker extracts the worm from a tree.

RB120 The flint and the conch are compared with the hard tooth.

RB121 It is hard to tell what part the ek u ne snake plays here. Since it is reported to eat small birds, it may be watching the woodpeckers, for it is quite a large snake. But possible the snake might be feeling a relationship with the worm that the bird is eating.

RB122 Among people of Maya stock in Chiapas at the present time a normal birth is attended by the husband and a midwife. In case of the retention of the placenta, a "man who knows" is called in. In addition to his manipulations he "combats" the powers of death and causes them to flee (C. Guiteras Holmes, "La magia en la crisis del embarazo y parto en los actuales grupos mayances de Chiapas," Estudios de cultura Maya, I, 164 65).

RB123 The word cit ("sire") has survived only in the terms citbil, applied to God the Father, and ix cit, "paternal aunt."

RB124 Maya, ix hun dzit balche, possibly a proper name. There is a well known town in Campeche named Dzitbalche.

RB125 Kinib ("heater") and kinim (a fruit tree) seem to be merely puns on kinam ("force" or "pain").

RB126 Here, perhaps, the placenta may be personified and considered to be an enemy of the foetus. I take the name Anom to mean humanity in general.

RB127 Casting the placenta into the bowels of Itzam cab may well mean burying it in the earth. Today it is customary to bury the placenta under the hearthstones (Robert Redfield and Alfonso Villa R., Chan Kom, a Maya Village, 359).

RB128 Hun pic ti uoh, see Glossary of Proper Names. Here is a possible indication that the unidentified uoh may be a bird, albeit a fabulous one, but its identity remains doubtful.

RB129 Cuntanma, or cumtanma ("being seated"), may well be a pun on cunthanma ("incantation").

RB130 From the context I would take the "circular thing" (petay) to mean the pit oven. The modern pit oven, however, is described as a shallow rectangular excavation (Redfield and Villa, Chan Kom, a Maya Village, 41).

RB131 The "cloud wind" would seem to refer to the steam or smoke from the pit oven.

RB132 The red, black, and yellow circles might refer to the live coals, the black ashes, and some yellow burned earth in the pit oven.

RB133 I can only conjecture that the "loosening" refers to pulling away the remains of the partly burned fuel.

RB134 Elsewhere in this manuscript and in the katun prophecies the flint lancet (ta) is associated with the male genitals (ton). (See MS p. 4 above and n.)

RB135 Possibly the small piece of flint which is chipped into a tool is considered a "son" (mehen) of one of the Bacabs, but it is hard to see why the latter should be cursed. Later the reciter seems to claim to be the creator.

RB136 Since the flint comes from beneath the earth, it is logical that 1 Ahau should be its day.

RB137 This association of the flint with the butterfly reminds us of the Itz papalotl ("obsidian butterfly"), an insect monster of Mexican mythology. Seler (Gesammelte Abhandlungen zur amerikanischen Sprach und Akerthumskunde, IV, 717, 727) sees the butterfly as a star deity portrayed in two of the Maya codices (Madrid Codex, pp. 8, 55; Paris Codex, p. 24). In the Chumayel manuscript we find the butterfly associated with human slaughter (Roys, The Book of Chilam Balam of Chumayel, 103); and the Motul Dictionary gives it as the name of a dance. For the Itz papalotl see also Thompson, Maya Hieroglyphic Writing: An Introduction, 85.

RB138 I can make nothing of the reference to Ix Bolon puc.

RB139 Boys impersonating frogs take a part in the modern rain making ceremonies (Redfield and Villa, Chan Kom, a Maya Village, 142, pl. 13).

RB140 I can only surmise that the kik che (rubber tree) is cited because its sap was employed in attaching the flint point to the arrow shaft, although I do not know that it was so used.

RB141 Chulul usually means either "bow" or the tree of that name, but here the context indicates plainly that the word is derived from chul ("to drip"). The usual word for gutter is chul ha ("water drip").

RB142 Here, I infer, the reciter means that he is protecting his patient, symbolized by the wooden and stone man, from dying and going to Metnal.

RB143 I can find no meaning for ueyulal.

RB144 I can interpret the road of fallen bones and skulls only as the path to Metnal, the realm of the dead, which is frequently symbolized in the Maya picture manuscripts by skulls and cross bones. The reciter is guarding his patient from taking that road.

RB145 I can find no evidence of a seven day period among the pre Spanish Maya, although uuc ("seven") is not an unusual element of Maya names.

RB146 For Chuen, see Glossary of Proper Names. It is hard to see its relevance in the present context. Possibly any association with the north might be considered unfavorable to a patient suffering from an

obstruction of the breathing passages.

RB147 I can make little of the yche man, the tii uinclis, and the bob och except that they appear to be frightening figures that cause a person to lose his breath. Very possibly the phrase oy ta should be translated "frightening," not "frightened." Today in Quintana Roo the bob is believed to be a mythical animal covered with shaggy hair. It has the body of a horse and the head of a lion and eats men (A. Villa Rojas, The Maya of East Central Quintana Roo, 104).

RB148 On page 3 of the Dresden Codex we see the corpse of a bound female victim lying on a sacrificial stone. From her opened breast arises a tree. On it is perched a vulture holding in its beak an eye, which it has plucked from the victim.

RB149 "Jesus Mary" is one of the very few expressions relating to Christianity in this manuscript; the only frequent one is "Amen," which ends almost every incantation.

RB150 In this complaint it would appear that the bones feel loosely knit, and here the incantation has the effect of attaching them together more firmly, as though with a peg.

RB151 The name of the say ant is a partial pun on the term for dislocation of the bones, zayal bac. Say, or zay, however, also has other meanings, such as to scarf or dovetail, and is the part of a rush used in making mats.

RB152 Although its actual name, cuzam, or cozon, is not employed, it is plain that the chimney swift is meant here. Swifts are a familiar sight at sunset, when large numbers of them are to be seen descending into the same well. Several hearts of swifts are strung on a cord and bound on a patient's arm to prevent the recurrence of nightmare, depression, or epilepsy (Roys, The Book of Chilam Balam of Chumayel, 85, 88).

RB153 Here apparently we have a pun on the word kax, which can mean either "to bind" or "forest" and "wild," referring to a plant.

RB154 Although it is legible, this incantation appears to be written in a mixture of Yucatecan Maya and some other language of the Maya stock.